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## LGBTQ-related intervention in Indonesia: A literature review

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### Abstract

Sexuality remains a divisive but relevant topic in Indonesia, especially regarding sexual minorities, societal view on sexuality, and the role that education should play in sexuality. The views on the education field in Indonesia are separated into two camps in which a few scholars are decrying LGBTQ as a problem or as a phenomenon incompatible with national, cultural, and religious values. At the same time, other schools of thought are pushing for the integration of and tolerance toward sexual minorities. This study aims to review the current practices on how the Indonesia education system addresses the topic of LGBTQ by reviewing articles on intervention, education, or training that addresses the issue of LGBTQ. A within-case analysis is conducted to analyze the articles in the dataset and examine them based on method, justification or perceived urgency, stance toward the issue of LGBTQ, subject of the intervention and training, and intervention or training goal.

### Keywords

Intervention, Gender, Sexuality

Today, the topic of LGBTQ remains a controversial topic in Indonesia with a division between individuals that wish for LGBTQ to receive more tolerance and acceptance and those opposing it. It is regarded as a factor of social division in Indonesia with the increase of hard actions toward LGBTQ-related activities since 2016 following the rhetoric of many senior government officials after the legalization of same-sex marriage in the United States (Human Right Watch, 2018).

Such division is an old phenomenon. On the one hand, the public perceived that this group was *strange* and in opposition to the norm. On the other hand, Indonesia actually has a long history of cultural acceptance toward sexual and gender plurality. An example of this stance can be witnessed in the tradition of Bissu among the Bugis people, that is, a caste of transvestite religious leaders with a significant position and

sway in their community (Ismoyo, 2020). During the post-independence era in the late 1970s and early 1980s, Indonesian LGBT groups have gained access to increased funding for sexual health to advocate for health and identity politics. In the current era, the LGBTQ movement in Indonesia appears through organizations such as Lambda Indonesia and GAYa NUSANTARA (Davies, 2018) with the latter remaining active today to support LGBTQ movements.

The wave of harsh rejection toward LGBTQ occurred during a period in Indonesia known as the reformation, where local governments were given the power to enact local laws that can cater to the sensitivities needed in their community. However, this provision also led to the emergence of multiple anti-LGBTQ laws, such as the South Sumatra eradication of immoral behavior act (Pemberantasan Maksiat) in 2002, which criminalized sex between men, and the Palembang 2004 city ordinance on the eradication of prostitution, which also placed LGBTQ acts on the same position as prostitution (Allen, 2007). The wave continues with a significant milestone in the religious freedom act, which

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enables militant religious groups to openly attack LGBTQ activities and push the government to direct regulations toward minority sexual orientation (Davies, 2018).

This division between those that support LGBTQ and those against continues even today. In the wake of the historic legalization of the United States of same-sex marriage in June 2015 (Chalid, 2021), the issue is reappearing in public view and regaining public recognition in Indonesia through government stances and affirmation after media outcry (Guntari, 2016; Kominfo, 2016). The period after such legalization triggers a state of moral panic related to LGBTQ in Indonesia. In this case, moral panic can be defined as events that occur when societies react in a hostile and disproportionate manner to a condition of a specific group that is perceived to be opposing the fundamental values or beliefs of societies. Groups deemed as a threat to the values of society are considered *folk devils* or *deviants* and receive much more attention for the purpose of their condemnation (Iotti & Jungert, 2018).

Moral panic in Indonesian related to LGBTQ began in 2016 with the National Commission for Child Protection (Komisi Perlindungan Anak Indonesia), which denounced *gay propaganda* with a decree of censorship (Setyawan, 2016). Another view from the Minister of Defense, who denounced the spread of LGBTQ in Indonesia as a proxy war waged by another nation that seeks to brainwash the Indonesian people, supported this denouncement (Agustina, 2016). These views from government officials quickly escalated into the House of Representatives, which intended to criminalize LGBTQ practices. Despite the widespread moral panic and public opinion showing that 26% of the Indonesian populace expressed dislike toward LGBTQ, the same report by the Human Rights Watch demonstrated that many Indonesian people that feared LGBTQ individuals cannot define the acronym or the characteristics of the population to which it refers (Human Right Watch, 2018).

The state of this moral panic undermines the well-being of LGBTQ communities and worsens the currently existing health crisis in Indonesia. This scenario can be observed in HIV/AIDS reports of the Ministry of Health (Kementrian Kesehatan [KEMKES]) in Indonesia from 2015 to 2016. In 2015, LGBTQ as risk factor accounted

for 12.1% of new cases of infections compared with 28.1% of new cases from the risk factors of heterosexuals. With the increase in moral panic and stigmatization, LGBTQ accounted for 26.1% of new cases of HIV in 2016 in which new cases were derived from the risk factors of heterosexuals at 35.4% (KEKMKES, 2018). This number substantially increase in the latest report in 2022, in which LGBTQ was recorded as accounting for the 28.5% of infection by risk factor according to the latest available statistics despite the decrease in risk factors to 24.6% (KEMKES, 2022).

Data have demonstrated that LGBTQ were becoming more vulnerable to health crises due to the treatment and shame that accompanied stigmatization. Government crackdowns, humiliating arrests, and raids on *LGBTQ hot spots* jeopardize the ability of the LGBTQ people to seek advice and help with regard to HIV. Previously, these hot spots were places where HIV testing and condoms were given, and advice and help about HIV can be spread in this environment, which LGBTQ individuals perceived as safe. Now with the places gone, so too did the support that came with them, which made LGBTQ individuals wait for their health condition to deteriorate prior to seeking help or searching for answers to their questions about HIV (Human Rights Watch, 2018).

The hardships faced by LGBTQ in Indonesia are reflected in the consensus of public disapproval, which can be observed in a recent survey on the attitude of society toward LGBTQ individuals. The survey reported that only 35.92% of the respondents agree that LGBTQ should have a place to live in Indonesia, and 86.72% agree that LGBTQ behaviors are wrong (Garnesia & Bhaskara, 2019). Despite the rejection and discrimination, Riadil (2020) demonstrated that an emerging trend of limited acceptance can be observed among Indonesian youth. These young generations are expressing that LGBTQ individuals can be *tolerated* in the sense that they are free to do whatever they wish to do given that they do not express their sexuality publicly and bring attention from institutions, such as universities, schools, or other areas visible to the greater society, to LGBTQ activities. Tolerance in social psychology is defined as appreciation, open-mindedness, and being on friendly terms with the object of tolerance. Being tolerant suggests

that an individual of the community shows a positive response to a different concept (Verkuyten & Kollar, 2021). Despite the lack of description of the current trend in Indonesia as tolerance, it is a step in the direction of acceptance, which deviates from overt hostility and condemnation.

Although the trend of the Indonesian youth is being more accepting or generally not being hostile to LGBTQ can be observed, their view and understanding of LGBTQ is another matter entirely. Alayka et al. (2022) summarize that among Indonesian students, LGBTQ is viewed as a deviancy stemming from the lack of knowledge about religion and education, wrong association and harmful family and environmental factors. This view and attitude toward LGBTQ are also reinforced by the presentation of the media of the issue. Conducting a quantitative text analysis on media reports regarding LGBTQ issues in Indonesia, Kinoshita (2020) demonstrated that numerous negative reports about LGBTQ from massive Indonesian online media conglomerates, such as *Detik* and *Kompas*, that are considered to potentially agitate and fuel the negative perception of Indonesians toward LGBTQ.

Now, more than ever, research and education are important, especially due to the low levels of understanding or misconception about LGBTQ in Indonesia among the youth and public opinion in general (Alayka, 2022; Human Right Watch, 2018). This misconception could potentially lead to other crises, as evidenced in the current health crisis, which was triggered by discrimination. After 2016, in the wake of the increased public attention to the issue, numerous studies were conducted in Indonesia on the topic of addressing issues related to LGBTQ, especially in relation to educators, parents, or mental health professionals. Further examining what had been done in Indonesia is important for educating people about LGBTQ issues or other recorded interventions related to LGBTQ to ascertain the current standing of Indonesian scholars on the issue, the path we are heading at, and measures that should be taken about the situation.

This article will organize LGBTQ-related intervention, training, and psychoeducation and identify them based on their method, justification or perceived urgency, stance toward the

issue of LGBTQ, subject of the intervention or training, intervention or training goal, and general theme of the intervention. This article aims to examine in detail LGBTQ-related interventions in Indonesia, such that it can present a wide and descriptive picture of the issue, provide a groundwork for future systematic reviews, give points of consideration to those that wish to conduct intervention related to LGBTQ in Indonesia, and bring attention to the issue of division within the scientific community in Indonesia regarding LGBTQ-related intervention.

## Methods

### *Review Protocol*

To appraise current practices, gain wide and general comprehension of the issue of LGBTQ-related intervention, demonstrate the themes and characteristics regarding the current forms of LGBTQ-related intervention, and provide researchers with groundwork on which to start in the future regarding this issue, the study employed the narrative literature review method (Ferrari, 2015). This method was also described as the narrative overview method, which can serve to provoke thought and bring attention to the issue, which is suitable to the purpose of this study (Green, 2006)

### *Search Strategy*

To analyze the types of intervention related to LGBTQ in Indonesia, the study conducted an electronic search via a search engine. It used a combination of the following words in the keywords, abstract, and in the general content of papers: "LGBTQ," "Indonesia," "Intervention," "Training," and "Education." The search was conducted in the following multidisciplinary databases: Google Scholar, ProQuest, IEEE Explore, Nature Portfolio, Scopus, Springer, Taylor & Francis, and Science and Technology Index (SINTA) through Google Scholar.

### *Inclusion Criteria*

Publications were included in the review if they (1) were published works or conference notes, (2) published in peer-reviewed journals in the case of research articles, (3) were written in Eng-

**Table 1.** *Reviewed articles*

References	Title of Paper	Intervention Method	Perceived Urgency	View Toward LGBTQ	Intervention Target	Intervention Goal
Fauzi and Setyaningrum (2016)	Study Implementation on the Impact of NGO for LGBT Mental Health Improvement in Yogyakarta	Community building	LGBT individuals are heavily stigmatized, experience discrimination in a society that is homophobic, which may deteriorate their mental health as well as well-being and effective function.	LGBT is a form of expression of sexual orientation and gender identity.	LGBT in Yogyakarta	Improving the well-being of LGBT people through the implementation of NGO programs.
Lestari and Sefitri (2016)	Konseling bagi populasi transgender	Counseling	The increasing phenomenon of LGBT in Indonesia and the lack of prior paradigm in counseling for interacting with them among Indonesian counselors.	LGBT is a modern lifestyle with positive and negative impacts on society, especially Indonesian adolescents.	Indonesia transgender population	Creating a specific thinking paradigm for counseling targeting LGBT.
Asra and Shofiah (2017)	Pengaruh psikoedukasi LGBT terhadap peningkatan pengetahuan remaja tentang LGBT	Psychoeducation	Increasing number of LGBT cases in Indonesia that goes against the belief of the majority of the Muslim population.	LGBT is a deviant sexual orientation that has to be prevented and/or cured.	Adolescents	Increasing the knowledge of adolescents about LGBT to prevent LGBT behaviors.
Norma and Rumangun (2017)	Pengaruh Pendidikan Kesehatan Tentang Safe Sex Terhadap Perilaku Sex Sehat Pada Laki-Laki Homoseksual (Gay) di Kota Sorong	Sex education	Increasing number of HIV and AIDS epidemic among men who have sex with men (MSM) in Indonesia.	Homosexuality is defined as consistent sexual and emotional attraction, including fantasy, interest, and desire toward someone of the same gender.	Gay men in Sorong	Educating the gay community in Sorong about safe sex practices to prevent the spread of sexually transmitted diseases, especially HIV/AIDS.
Prasetyo and Perwiraningtyas (2017).	Pengembangan Bahan Ajar Pendidikan Seksual Sebagai Upaya Pencegahan LGBT, Kekerasan Seksual, dan Seks Bebas Bagi Siswa SMP	Curriculum	The increases in LGBT cases, sexual abuse and free sex, and the specific vulnerabilities of Indonesian adolescents toward LGBT behavior, sexual violence, and free sex.	LGBT is a form of sexual deviancy, that is, a change from the normal heterosexual orientation.	Junior high school students	Preventing LGBT, sexual violence, and sexual deviancy through early sexual education.
Faridah (2018)	Pengaruh penyuluhan agama dan penyuluhan kesehatan dengan metode visual terhadap sikap pasangan sejenis di lembaga permasyarakatan kelas II B anak wanita tangerang	Psychoeducation	Cases of sexual deviancy among inmates in the Tangerang female juvenile prison.	LGBT acts are sexual perversion; abnormal acts that can spread among inmates.	Inmates of a juvenile prison	Changing the attitude of reception toward LGBT activities in prison through spiritual and health-based lectures.

References	Title of Paper	Intervention Method	Perceived Urgency	View Toward LGBTQ	Intervention Target	Intervention Goal
Harahap and Mar-yolo (2018)	Konseling multikultural: Upaya preventif Bullying pada Lesbian di Masyarakat dan Sekolah	Counseling	LGBT individuals, especially lesbians, frequently experience bullying from their peers, which lead to detrimental effects to their mental health.	LGBT is a part of a sexual orientation and gender identity. Today, LGBT remains a problematic topic socially, theological-ly, and psychologically in Indonesia.	Lesbians	Neutralizing bullying toward lesbians through multicultural counseling that respect differences in ethnicity, race, religion, and behavioral aspects.
Ilyas et al. (2018)	Pengembangan model konseling kearifan budaya minang untuk mencegah perilaku LGBT pada remaja Sumatera barata	Counseling	Due to technological development, LGBT problems emerge and elicit fears from the Minangkabau population, as LGBT is deemed as incompatible with the Minangkabau culture.	LGBT is a plague or a sickness spreading in society that contradicts societal norms in Indonesia.	Adolescents in West Sumatra	Using an indigenous method that utilizes Minangkabau folk wisdom in counseling.
Ma-hadewi (2018)	Peran dan Tantangan Aktivis Yayasan Gaya Dewata dalam kegiatan Pencegahan dan Penanggulangan HIV dan AIDS di Provinsi Bali	Outreach	Prevention of the spread of HIV and AIDS among gay and transgender individuals in Bali.	LGBT is not a social problem. Instead, it is a difference in social status that should be accepted and mediated, such that it does not spur conflict in society.	MSM and transgender in Bali	Lowering the risk of HIV/AIDS transmission through outreach, support, and necessary resource.
Prabamurti (2018)	Intervensi Pendidikan seks dalam upaya pencegahan perilaku seks yang menyimpang di Pondok Pesantren Nurul Mursyid Kecamatan Tembalang Semarang	Sex education	LGBT is an issue that can be deemed to appear among Islamic boarding schools and is threatening students with deviancy.	LGBT is a condition that contradicts religion and the nature of the natural orientation of eople. Men are born with attraction toward women, and vice versa.	Thirty students from an Islamic boarding school	Preventing LGBT activities among the students of the Islamic boarding school.
Adi Nugroho et al. (2019)	Training; evaluating the training aimed to building capacity for outreaching to MSM and transgender women in Indonesia	Training	The current lack of outreach for MSM and transgender in Indonesia, which endanger and increase the risk of HIV.	MSM and transgender are among the group of people who are disproportionately burdened by HIV in Indonesia.	81 MSM and transgender	Increasing the capacity for outreach for MSM and transgender to reduce the spread of HIV and increase the risk of interventions.
Debineva and Pelupessy (2019)	Mengurangi Prasangka Negatif Terhadap Transpulan Dengan Metode Kontak Imajiner Melalui Photovoice Kepada Orang Muda Di Tangerang, Indonesia	Psychoeducation	High levels of violence and hatred toward transwomen.	Transwomen defined as individuals that define themselves outside of the normative male or female category.	University students in Tangerang (age: 18–25 years)	Increasing tolerance toward the gender minority group.

References	Title of Paper	Intervention Method	Perceived Urgency	View Toward LGBTQ	Intervention Target	Intervention Goal
Ilham (2019)	Pendidikan seksual perspektif Islam dan Prevensi Perilaku Homoseksual	Sex education	Increasing the number and visibility of LGBT in Indonesia among its youths; the perceived threat of normalization and legitimization of LGBT in society.	Homosexuality is a deviancy or a sexual perversion that goes against common norms in society.	School-aged children	Using Islamic viewpoints on homosexuality in sex education as a preventative method against sexual abnormalities in children.
Putri (2019)	Pengembangan Buku Konseling Preventif Islam Perilaku LGBT Bagi Siswa SMA di Kota Surabaya	Counseling	LGBT is a threat against social norms in Indonesia and a product of the external world and globalism that leads to the increasing number of patients with HIV/AIDS.	LGBT is understood as unnatural and going against the nature of the biological sex of a person. This view is supported by religious views on LGBT.	High school students in Surabaya	Creating a resource to be used for preventive counseling for the prevention of LGBT-related behaviors.
Yunanto and Hasanat (2019)	Group positive psychotherapy improves resilience of gay people living with HIV/AIDS	Psychotherapy	Gay people with HIV/AIDS are among the most stigmatized group with vulnerabilities stemming from stress experienced due to discrimination and the stress due to their physical health.	Gay people are a group that is frequently stigmatized and frequently face physical, psychological, sexual, social, and economic harassment and violence.	18 homosexual males with HIV/AIDS	Building the potential of individuals for handling hardship through positive psychology intervention.
Aswar et al. (2020)	Strategi Terapiutik Korban Homoseks: Studi Terhadap Pemikiran Ibnu Qayyim al-Jauziyah	Psychotherapy	Phenomenon of the emerging gay community in Indonesia, which is a community that is perceived as abnormal, especially by Muslims.	Homosexual people are victims and perpetrators of a sinful act against the scripture.	Homosexual individuals	To prevent and cure homosexual acts through adherence to Islamic principles.
Dillarosta (2020)	Reproductive health education for adolescents through training and counseling on the prevention of free relationships, LGBT and HIV/AIDS at SMKN 3 Payakumbuh	Training and counseling	LGBT, HIV/AIDS, and free Sex are deviant behaviors that threaten the development of the nation.	LGBT is a perceived as a deviant, immoral, high-risk behavior that negatively impacts student development. This behavior is derived from childhood trauma or the loss of a parental figure during childhood. LGBT is a contagious disease.	30 high school students	Changing the attitude of students to reject free sex and LGBT, fortifying them against LGBT behavior, which could place them at risk of HIV/AIDS.
Moeis et al. (2020)	Content analysis of the Pancasila Education Curriculum in preventing LGBT behavior	Curriculum	LGBT is a moral threat of a deviant social behavior that goes against Pancasila and could become a widespread issue if not addressed. The Pancasila education system should take anti-LGBT stance to prevent the behavior.	LGBT is a phenomenon that incites a massive disruption in Indonesia, on the ground that it is incompatible with the religious values of multiple religions in Indonesia.	Universitas Negeri Padang Students	Developing a teaching method with the Pancasila ideology at its core to prevent and counter the spread of the LGBT movement.

References	Title of Paper	Intervention Method	Perceived Urgency	View Toward LGBTQ	Intervention Target	Intervention Goal
Purnomo and Zaenal (2020)	Impact measurement of LGBT Handling and Prevention Training Program in Schools Denpasar Bali with SROI method	Training	Bali is home to a large number of the LGBT population in Indonesia, which is correlates to the increase of HIV/ AIDS cases in Bali. This fact threatens the Muslim populations in Bali, which form the minority, should it spread.	LGBT contradicts the objective of national education, that is, to develop capabilities and form dignified a national character and civilization to educate the nation's life, with the aim of developing students to become human beings who believe and fear the Almighty, noble, healthy, knowledgeable, capable, creative independent, democratic and responsible.	51 primary and secondary school teachers from 31 schools in Bali	Increasing the awareness of teachers of the indication of LGBT behavior in students at school and to reduce the risk of students being exposed to LGBT.
Gusti (2021)	Pengaruh Promosi Kesehatan Menggunakan metode Penyuluhan Terhadap Peningkatan Pengetahuan Remaja Tentang LGBT di Jorong Rimbo Kalam Kec.2X11 Kayutanam	Psychoeducation	Concerns about the legalization of LGBT marriage in the United States, backed by Jewish individuals, which may negatively influence the Indonesian youth.	LGBT is a plague, a societal sickness that is concerning in its development and spread; LGBT activities increase the risk of sexually transmitted diseases and disrupt the harmony of societal living.	Junior and senior high school students in Jorong Rimbo Kalam	Preventing the spread of LGBT behaviors in adolescents through lectures.
Lubis et al. (2021)	Developing HIV prevention online using a habermasian "lifeworld" approach with young men who have sex with men from Bali	Community building	Concentration of HIV among MSM populations that failed to receive help and awareness on HIV prevention due to discrimination and stigma.	A group of population who are stigmatized due to perceived opposition to Indonesia cultural norms.	Young MSM (YMSM) in Bali	Spreading awareness of HIV prevention measures among YMSM through a specialized approach in an online environment.
Alfinuha (2022)	Diriku Berharga: Pelatihan Mindfulness untuk Meningkatkan Self-Esteem Remaja Homoseksual	Training	Society stigmatizes homosexual teens, who are at risk for being bullied and may experience low self-esteem, which leads to negative emotions, inability to interact with people, and general negativity toward their environments.	Homosexuality is a sexual attraction to a member of the same gender. Homosexuals are at risk of being bullied and needing greater mental health support compared with the general population.	12 homosexual teens	To increase the self-esteem of homosexual teens through mindfulness to improve their psychological well-being.



References	Title of Paper	Intervention Method	Perceived Urgency	View Toward LGBTQ	Intervention Target	Intervention Goal
Ikhsan and Riswanto (2022)	Intervensi Konseling REBT terhadap Pelaku LGBT di Provinsi Banten	Counseling	LGBT is a threat against national ideology and the future of Indonesia.	LGBT is viewed as an unhealthy sexual orientation that is a deviation from heterosexuality that goes against norms and ethics in Indonesia.	A single respondent that identifies as LGBT	This particular article perceives the view that LGBT is a normal part of human rights as an irrational belief that can be handled through rational emotive behavior therapy to change the belief.
Setiarini and Rahman (2023)	Pengaruh Psikoedukasi Masalah LGBT Pada Remaja Di Smk Karya Padang Panjang Tahun 2022	Psychoeducation	LGBT is a phenomenon that occurs as a negative effect of globalization. LGBT is a concept that cannot fit in Indonesian culture and religious principles.	LGBT behavior is a sexual act between a man and another male or between a woman and another woman. LGBT should not happen, because it is a violation against the nature of man or woman according to religion.	20 high school students	To help high school students avoid LGBT behaviors by increasing their knowledge about the issue.

lish or Bahasa, (4) propose or conduct an intervention to address LGBTQ-related issues, and (5) were conducted in Indonesia on Indonesian subjects in term of interventions or proposed interventions without minimum or maximum number of subjects. This study excludes publications without full text available in the selected databases.

These inclusion criteria were selected for several reasons. The publications selected are those that are already published and are accredited by a standardized system to demonstrate their credibility. This criterion is related to the objective of the study to provide a wide coverage of the issue and to present the state of differential opinions among Indonesian scholars about this topic. The language limitations were selected due to resource limitations, but one can assume that interventions targeting Indonesian subjects are written in Bahasa or English. The last limitation is intended to ensure that the interventions selected were focused on Indonesian subjects.

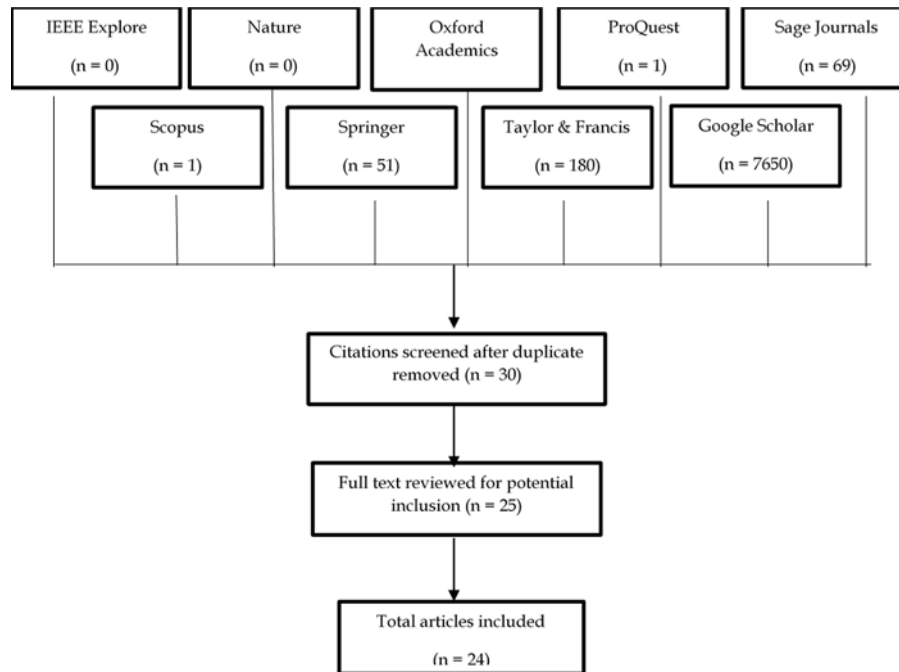
Following the search, a reviewer examined all titles, abstracts, and keywords to determine if the papers met the inclusion criteria. Subsequently, a full text, rigorous examination of the

paper was conducted to identify any papers that did not meet the criteria. The selected articles were then classified according to intervention design, urgency behind the intervention, views held in the intervention method toward LGBTQ, the target of the intervention, and the goal of the intervention.

## Result

### Sampling

The study identified a total of 8,150 publications. An article was excluded after a full paper analysis revealed that the content of the article was a client-perspective analysis of the same intervention that was already included for analysis. In total, 24 of these publications met the inclusion criteria. All included publications were derived from peer-reviewed journals. One article was identified in the Oxford academic database, one from Taylor and Francis, and 24 are identified in a SINTA-affiliated database taken from Google Scholar. The selected studies were published between 2016 and 2023. No selected studies were published before 2016. Detail on the sampling process can be seen on Figure 1. Table 1 provides a summary of the selected articles,



**Figure 1.** Flow chart of the literature selection process

which were arranged in chronological order.

## Results

### Intervention Method

Based on the reviewed articles, the study found that, currently, the methods for intervention targeting LGBTQ used in Indonesia are (1) psychoeducation, (2) training, (3) sex education, (4) individual or group counseling of targeted populations, (5) outreach programs for giving resources, such as contraceptives, lubricants, or social support networks, (6) psychotherapy, and (7) module or curriculum creation. The summary of the methods and amount of cited literature using those methods can be seen in Table 2.

**Table 2.** Intervention methods

Intervention Methods	n	Percentage
Psychoeducation	5	21%
Counseling	5	21%
Training	3	13%
Sex Education	3	13%
Community Building and Outreach	3	13%
Psychotherapy	2	8%
Curriculum And Module	2	8%
Training and Counseling	1	4%

### Perceived Urgency

Based on the result, the study identified several main themes that are used as a justification for intervention: (1) the increased visibility of LGBTQ phenomena in Indonesia; (2) increased number of LGBTQ cases reported in media; (3) increased number of HIV and AIDS cases among LGBTQ populations; (4) the perception of LGBTQ as a threat to Indonesian youth that must be eliminated; (5) mental health and psychological well-being of LGBTQ individuals that are threatened by society; (6) LGBTQ as against Indonesian norms and as a threat to the national ideology; and (7) the perception of the spread of LBTQ as a threat to the Muslim worldview and moral values.

### Views toward LGBTQ

The division is apparent in the finding of the view toward LGBTQ. Although the study identified several themes, the views are mainly divided into two groups. The first denounces and condemns LGBTQ acts and individuals; the second seeks to support LGBTQ individuals. For the first group, the views are spread as follows: (1) LGBTQ is a form of sexual deviancy; (2) LGBTQ is a disease that needs to be cured; (3) LGBTQ is a contagious disease or a state of unhealthiness that can spread like a plague; (4)

LGBTQ is a sin or a condition that goes against religious values; (5) LGBTQ goes against nature; (6) LGBTQ is a sexual perversion or immorality; and (7) LGBTQ is a phenomenon that incites disruption and removes harmony due to its incompatibility with Indonesian values and ideologies.

Among the group that seeks to support LGBTQ individuals, the views are as follows: (1) LGBTQ is a modern lifestyle with negative and positive impacts on society; (2) LGBTQ is a form of sexual orientation and gender identity; (3) homosexuality is a consistent sexual and emotional attraction toward another person of the same gender; (4) LGBTQ is a difference in social status that should be accepted and mediated to avoid spurring conflict; and (5) LGBTQ are among the people who are disproportionately affected by HIV and AIDS. Out of the 24 publications included, the study observed more condemning views toward LGBTQ compared with supportive ones, which is summarized in Table 3.

**Table 3.** Views toward LGBTQ

View Toward LGBTQ	N	Percentage
Against LGBTQ/ Condemning LGBTQ	14	58.33%
Supporting LGBTQ	10	41.67%

### *Intervention Target*

The subjects of intervention related to LGBTQ in Indonesia are split among the following groups: (1) students from primary to senior high schools; (2) university-level students; (3) LGBTQ groups; (4) LGBTQ individuals; (5) students from an Islamic boarding school; (6) inmates of a juvenile detention center; and (7) teachers.

### *Intervention Goal*

Among all the interventions, the study classified the goals into four categories: preventing the spread of LGBTQ behaviors among the youth. This goal can be achieved by changing the attitudes of students to reject LGBTQ as a concept, providing sex education about LGBTQ and the associated health risks, developing a preventative counseling method that educators can use to prevent LGBTQ behavior among students, and developing anti-LGBTQ courses/teaching meth-

ods. The second pertains to curing LGBTQ by changing self-acceptance beliefs and the view that "LGBTQ activities are normal and rational." Among the selected papers for review, the study observed two interventions with this goal, which is aimed to change the characteristics of LGBTQ individuals through conversion therapy. The third goal denotes the prevention of the spread of HIV/AIDS through education on safe sex practices and providing resources such as condoms, lubricants, and routine tests. The fourth includes improving the psychological and physical well-being of LGBTQ individuals through counseling guidelines to neutralize bullying among school children or through the implementation of NGO programs that provide community and required support and provide LGBTQ communities with capabilities for outreach.

### **Discussion**

This article aimed to conduct an in-depth examination of the current model of intervention intended to address LGBTQ issues in Indonesia to present a wide and descriptive picture of the issue, provide a groundwork for future systematic reviews, suggest points of consideration to those that wish to conduct interventions related to LGBTQ in Indonesia, and to bring attention to the issue of division within the scientific community in Indonesia regarding LGBTQ-related intervention. Through this review, we found which intervention methods were conducted; the targets, methods, and objectives of these interventions; and the view of individuals who conduct or theorize these interventions about the issue.

The methods used for LGBTQ-related intervention in Indonesia are mainly psychoeducation and counseling in which the least used methods are psychotherapy and building a module or a curriculum plan. However, numerous other interventions may have been undocumented. With the limited amount of available literature, these findings should not be taken as representative of an accurate percentage of the forms of interventions related to LGBTQ in Indonesia. These interventions target a wide range of audiences, that is, from the LGBTQ individuals to individuals on all levels of education with various roles. The goals of the interventions are

strongly related to the view of the group or individual that enacts the intervention about LGBTQ, which could range from changing the attitude of a group toward LGBTQ, *curing* LGBTQ behaviors, helping LGBTQ individuals in the challenges they face due to stigmatization from society, and preventing the spread of HIV/AIDS due to LGBTQ behaviors.

At this point, the division can be observed even in academic groups regarding the approaches to be used for LGBTQ issues with an enormous gap between groups. This difference in the view of LGBTQ drastically influences the measures taken to handle a perceived issue. Nevertheless, this difference is expected due to the common view of political figures in Indonesia and general religious views, such as the fatwa by the Indonesian Council of Ulama (Majelis Ulama Indonesia [MUI]), which is a leading Islamic scholar body in Indonesia. It mainly focuses on banning sexual intercourse outside of marriage and advocates rehabilitation programs for LGBTQ individuals (MUI, 2014).

Although the study observed a few common grounds, such as the spread of HIV/AIDS, which is a concern for those who view LGBTQ as a problem and those that advocate for the well-being of LGBTQ individuals, the problems were approached using radically different methods. The study also finds apparent that the current way of thinking among the majority of those that conduct interventions is that LGBTQ is a problem to be prevented or a sickness to be cured. This way of thinking can push forward the notion of allowing conversion therapy, a procedure that can be deemed ethically questionable due to the large risk of inflicting anxiety, depression, or suicide (Andarde, 2022). Perception of morality can differ across persons, and scientific agreement on the terminology and meaning of concepts can be achieved through consensus. However, religious views backed by scriptural dogma leave little room for debate or discussion through a scientific lens. When one side advocates for a standard of well-being using religious scripture, and the other side uses a psychological definition of well-being, which one then is right and should be used? Even the notion in which a discussion or a middle road is possible can be considered controversial. Such is the current landscape among Indonesian scholars regarding their views of LGBTQ.

The current trend of denouncing LGBTQ individuals and pushing for conversion also raises concern for the psychological well-being of LGBTQ. Should the trend continue, they will grow up in an environment that is conditioned to dislike them. This situation may push them to be discriminated against, which can potentially develop into other psychological problems, such as post-traumatic stress syndrome, in the future (Beckerman, 2014). The more hostile environment would also compromise the opportunity for LGBTQ individuals to grow up in a supportive community, which could force them to hide their sexual identity and repress it as they continue being members of a group that is more vulnerable to compromised mental health situations (Russel & Fish, 2016). At the same time, groups that view LGBTQ as a contagious and disruptive illness view the goal of changing individual attitudes toward LGBTQ, that is, to be more rejecting. Negative attitudes and a decrease in overt LGBTQ behaviors as an achievable metric is justified by a viewpoint supported by a different standard of morality and religious values. How, then, should Indonesia move forward regarding this issue? The study notes two separate objectives with wildly different interpretations of the same issue among educators and groups that interact with LGBTQ individuals. Currently, however, little to no dialog has been conducted about how Indonesian educators should collectively handle this issue due to the taboo state of the topic.

#### ***Limitation, Implication, and Recommendation***

This review was conducted using the narrative method, which incorporates the elements of a more structured scoping review for added clarity. The reviews of the titles, keywords, abstracts, and full manuscripts of publications were conducted by a single reviewer, which, thus, does not fulfill the ideal condition for a scoping or narrative review. The methods used indicate that this study is not as comprehensive as a full-fledged systematic analysis. Moreover, only 24 publications matched the inclusion criteria. Although we believe that the search terms and strategy used enabled us to capture relevant publications, a possibility exists that we may have overlooked results that were published with a different search term or were not pub-

lished in the database used in the manual search.

### ***Implication and Recommendation***

One of the possible recommendations for the current situation is that discussions must be conducted about sexuality in the scientific sphere in Indonesia. Although religious tenets are sacred for a large part of the Indonesian culture, a certain form of compromise must be achieved to resolve this rift. Perhaps, the discussion can start with the little common grounds shared by these two viewpoints. In the end, the group that denounces LGBTQ and that pushes for its support sufficiently care for the involved individuals to implement interventions. Moreover, both viewpoints perceive their interventions as necessary for helping people. Discussions based on the psychological effects of a heteronormative society on LGBTQ individuals can be a starting point followed by the importance of sensitivity and tolerance as concepts that educators need to understand despite their different points of view about the issue. Thus, the discussion held for this purpose must hold the principle of not condemning one side as wrong but acknowledge each other's point of view instead due to the sensitivity of religious values in Indonesia.

Future intervention for LGBTQ-related issues in Indonesia should consider the low level of public acceptance of LGBTQ in general and be aware of potential backlash if the intervention is aimed to improve public opinion regarding LGBTQ or to support the well-being of LGBTQ. Interventions targeted at a specific group or conducted in the digital, online sphere may alleviate a few of the issues regarding backlash and low level of public acceptance. Furthermore, religious-based interventions will benefit from incorporating psychological elements in their design and considering the psychological well-being of participants according to the ethical rules for implementing interventions. Moreover, interventions aimed to change the opinion of LGBTQ individuals to reject their characteristics or to lower the view of participants about LGBTQ should also consider the long-term effects of the intervention. Psychoeducation that aims to increase the knowledge of participants about the issue without bias or judgment is a recommended alternative. In this manner, the

risk associated with LGBTQ-related activities can be addressed without compromising the psychological well-being of participants.

Witnessing the change in Indonesia's attitude toward LGBTQ historically from the earliest recorded findings to the current time is also interesting. Examining this change in attitude in detail may prove to be a fruitful avenue of research on how societal reception can change in relation to historical events and cultural norms. A comprehensive systematic review of all LGBTQ-related publications in Indonesia across time can be conducted to better observe this phenomenon.

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