

Santri Perception on the Lesbian Gay Biseksual and Transgender Phenomenon a Study in Pondok Pesantren Nurul Mursyd Semarang

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1 Santri Perception on the Lesbian Gay Biseksual and Transgender Phenomenon a Study in Pondok Pesantren Nurul Mursyd Semarang

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ABSTRACT

1 Introduction: LGBT should be banned by the Indonesian government for harming health as well as incompatible with Islamic perspective. The Country must protect its citizens from this perverse behavior **1** that contributes to the greatest number of HIV/AIDS cases. Pondok Pesantren is like a dormitory, which also prone to LGBT behavior. The purpose of this study was to analyze the characteristics and perceptions of students about the phenomenon of LGBT with their sexual experience.

Method: The study design was observational with cross sectional approach. The population was 35 students and the sample were 25 people. The inclusion criteria of santri is baligh. Quantitative data were collected through self-administered tool. The analysis were univariate and bivariate. The research has received ethical clearance approval No.270/EC/FKM/2016 dated December 20, 2016.

Results: The majority of students aged 15-19 years old (68%), with female santri (58%) more than male (42%). Most were in high school (52%). Perceived Susceptibility, perceived seriousness **1** and perceived of benefits and barriers in high category with the percentage of 60%, 56% and 80%, while Cues to action in low category (72%). There were 28% of santri who have sexual experience. There was no relationship to all perceptual independent variables on sexual experience of santri.

Conclusion: All santri were categorized as teenagers and most of them have high school education. Few santri have had sexual experience. Perceptions of Susceptibility, seriousness and Perceptions of benefits and barriers had high categories, but cues to action had low categories.

Keywords: santri, perception, LGBT

INTRODUCTION

1 LGBT should be banned by the Indonesian government because it leads to health problems and are not in accordance with Islamic teachings. LGBT contribute the most cases of HIV/AIDS.

Pondok Pesantren is an educational place where the students are all moslem (called santri), they live together in a dormitory and study together under the guidance of Kyai (moslem teacher). Pondok Pesantren is also vulnerable to LGBT behavior because santri live with same sex and are not allowed to be with different sex.^{1,3}

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LGBT invaded Indonesia through academic, political and social aspects. Academically, the spread of LGBT ideas took cover behind academic studies. Many LGBT organizations are practicing on campuses and calling for LGBT ideas through writing. They politically engage in political movements such as action, trying to influence various political policies and cooperate with various institutions, especially those who engaged in advocacy and human rights. Socially, LGBT propaganda is called in various ways and means. Through organizations that concerned about AIDS, they carried out advocacy and consultation, making film, action on the ground, culture, mass media and so on. The spread of LGBT ideas and behaviors under the pretext of freedom and human rights. LGBT is justified by the idea of truth and moral relativity.

LGBT behavior can be imitated by others. If the propaganda and LGBT movements are allowed then the deviant behavior can spread to the community. It should be stated that LGBT is a behavioral aberration.^{1,2}

Based on midline 2013, conducted by Puska Gender and UI Sexuality in Jombang, Banyuwangi and Lamongan city, it is known that there are teenage problems about sexual and reproductive health, one of them is about coercion or sexual violence. As much as 21.1% of respondents claimed to have been touched in certain parts without desired. It was 61.5% done by a friend of theirs, and the remaining 38.5% done by boyfriend/girlfriend. This was experienced by male and female students.

Pondok Pesantren also has some various reproductive and sexual health problems, such as cases of sexual intercourse with same-sex santri. There is an activity called '*nyuluh*' which means rubbing the penis between the thighs of a male santri while sleeping.³

Santri is disciplined with time table activity and tight studying environment. Factors that are considered underlying sexual behavior '*dalaq*' in pesantren is the homogeneity of interaction, the new santri, and the prohibition and punishment for santri who interact between sex. And also power which are scattered in relations and regulations.⁴

Mairil is described as a woman while the perpetrator is called *warok*. *Nyempet* is a sexual activity conducted by *santri* (same-sex) to vent their sexual desire. This activity is done with or no coercion. Santri begin this activity at the age of 13-17 years, due to a homogeneous

environment (all male). *Nyempet* activity performed at night, in the room, and they assume there will be no harm from the health side, if they perform sex only by rubbing the penis between the thighs, without putting it into the anus.⁵

In the study of Reproductive Health Survey in Semarang city in 2014, from 475 respondents santri obtained results as follows:

Most of the samples were 15-19 years old (65.9%), coming from rural (73.1%), consist of 40.6% male and 59.4% female. The education of santri's parents, both father and mother is secondary education (SMP, SMA) working as non civil servant (90%), with low average income (Rp 1,209,000/month). Family, school, community and media have not contributed enough for santri in the aspect of giving reproductive health information. Mother (57.1%), father (29.9%) and siblings (31.8%) talked about reproduction in the family. In school, some friends (51.6%) and teachers (37.5%) discussed it, whereas in the community, some health workers (30.5%) and religious leaders (25.3%) talked about it. Santri who claimed to have a girlfriend (50.5%), perform activities such as holding hands (58.3%), kissing lips (25%) and feeling/stimulating partner (16.7%). The reason of a small group of santri who agree to premarital sex (9%) were sexual intercourse just happen, being forced by a partner or they were curious to try. This group does not consider that female and male virginity are important when they are married. Santri who claimed to have sex (10.74%), admitted to perform for the first time in the age range <15 years to 17 years (50.99%). All of them stated that they used condoms during the first sexual intercourse, but 21.57% admitted to not using condoms during the last sex.⁶

Adolescence is an important stage because it is a transitional period from children to adult. Various problems and changes in physical, biological, psychological and social, could be faced by adolescents in the course of their lives toward adulthood. Within those days, they are still the responsibility of parents and other adults in the community until they are mature and independent.⁷

Human behavior is influenced by one's own perception of something. Perception is always unique in each individual. Perception of a health problem, can be the same, can also be different depends on internal and external factors. Perception is not the passive reception

of gestures, but is shaped by learning process, memory, hope, and attention.⁸ Similarly, santri in response to social phenomena such as LGBT rampant. They respond actively to the social background of the demographics they have and experienced during their journey of life, through sight, smell, hearing, touch, and selective tasting. The santri response about LGBT was approached with the theory of health beliefs models, which include the variables such as perceived susceptibility, perceived seriousness, benefit and barrier, and cues to action. The purpose of this study was to analyze the characteristics and perceptions of santri about LGBT phenomena related to their sexual experiences.

METHOD

This research was held in Pondok Pesantren Nurul Mursyd which located in Mangunharjo Village, Tembalang District, Semarang. The research design was observational with cross sectional approach.⁹ The population was 35 santri with 25 samples. The inclusion criteria of santri are baligh. Quantitative data were collected through self-administered questionnaires, and analyzed the univariate and bivariate^{10,11}.

RESULTS AND DISCUSSION

The majority of santri are aged 15-19 years (68%), with female santri (58%) more than male (42%). Most are in high school (52%). Perceived susceptibility, perceived seriousness and perception of benefits and barrier in high category were 60%, 56% and 80%, while cues to action on low category was 72%. There are 28% of santri who have sexual experience. There is no relationship to all perceptual independent variables on sexual experience of santri.

All santri were categorized as teenagers (young people) with equal numbers of men and women and most of them were in high school education.

Table 1: Sexual Experience

No.	Sexual Experience	F	%
1.	Never	18	72.0
2.	Ever	7	28.0
	Total	25	100.0

Table 1 showed that there were santri who have sexual experience, although they do not disclose the type of sexual experience that has ever been conducted. Eventhough the percentage of those who had sexual experience is small (28%), it should be interpreted as iceberg phenomenon. It is small on the surface, but the bottom is very large. This finding indicates that the boarding school should begin to provide reproductive health education to the santri. The reproductive health education will aimed to give knowledge and build positive attitude toward sexual and reproductive health. Therefore it could also prevent same-sex sexual activity, or even premarital sex. Aritonang in 2015 found that knowledge and attitude are predisposing factors that will motivate someone to act positively or negatively. It was also found that good knowledge and attitude will affect the behavior of premarital sex.¹²

Table 2: Perceived Susceptibility of Santri

No.	Perceived Susceptibility	F	(%)
1.	Low	10	40.0
2.	High	15	60.0
	Total	25	100.0

Perceived susceptibility and seriousness in the high category, as well as perceived on the benefits and barriers, while the cues to action on the low category.

The expected behavior in this study is that students can prevent themselves from the act of LGBT which could be the trigger of the emergence of HIV/AIDS. Behavior will be achieved or can not be observed through the theory of Health Belief Model.¹²

Their perceived of susceptibility is high because they feel prone to imitate the acts leading to LGBT behavior. Although they have the notion that LGBT behavior is not allowed by religion, they believe that LGBT does not bring harm to the perpetrators and is a phenomenon that will disappear by itself. They also assume that if they or their families are in LGBT nuanced environment they can also imitate the act of LGBT. The surprising things is that orphanages or boarding schools are also vulnerable to LGBT behaviors.

Table 3: Perceived Seriousness of Santri on LGBT Behavior

No.	Perceived Seriousness	F	(%)
1.	Low	11	44.0
2.	High	14	56.0
	Total	25	100.0

The perceived seriousness that is in the high category. Most santri expressed that they believed LGBT behavior would suffer tremendous torture in the hereafter, and the culprit would be excommunicated by the community in addition to triggering HIV/AIDS causing future loss and even death. The LGBT will also find it difficult to get a job. But what needs to be underlined is that they believe in the boarding school environment, there are santri who behave like LGBT, one of them is *dalaq* phenomenon in pesantren.^{4,5,6}

Table 4: Perceived of Benefits and Barriers of Santri to LGBT Behavior

No.	Benefits and Barriers	F	(%)
1.	Low	5	20.0
2.	High	20	80.0
	Total	25	100.0

About the perceived benefits, santri thought that some will have LGBT behavior when they feel peace if the environment is supporting such as giving examples of LGBT behavior and as a means to vent the lust that is difficult to be expressed in their environment. Since Pondok Pesantren teaches Islamic norms, which one of them is forbid premarital sexual activity. But the perceived barrier to LGBT behavior is from family and peer group of santri. This result is supported by the research result from Sidqin in 2017. Sidqin found that the external factors that affect the tendency of becoming LGBT are lack of support from family especially parents, mislead parenting, homogeny environment, and life style. Other research also found that family support on sexual and reproductive health education could prevent children on turning into doing LGBT-related behavior.^{14, 15, 16}

However, other research found that peer group among teenagers forms the feeling of simpathy and empathy to their peers. Teenagers tend to develop the feeling of fondness whether to different sex or to same sex. It shows the affection aspect of teenagers is developing very well. However, if teenagers exposed to LGBT-related behavior it will change their perception from the feeling of empathy to feeling of affection or love.¹⁷

Table 5: Cues to Action to LGBT Behavior

No.	Cues to Action	F	(%)
1.	Low	18	72.0
2.	High	7	28.0
	Total	25	100.0

The Cues to Action, santri perceived that they tend not to engage in LGBT behavior because of the prohibition from the religion, family, community leaders, friends, doctors and media who reports.

Table 6: Recapitulation of bivariate Test Results

No.	Independent Variable	Dependent Variable	p
1.	Perceived Susceptibility	Sexual experience	0,378 Not related
2.	Perceived Seriousness		0,090 Not related
3.	Perceived benefits and barriers		0,113 Not related
4.	Cues to Action		1,000 Not related

There is no relationship between perceptual independent variables of susceptibility and seriousness as well as from the side of benefits and barriers as well as cues to action with the sexual experience of santri (Ho = acceptable). The perception of a person depends on the social background of each individual's culture, including santri in Pondok Pesantren. The perceptual variable is not the only variable that becomes the determinant of sexual behavior. There are many other determinants of behavior that must be explored to link it to sexual behavior.

CONCLUSION

All santri are categorized as teenager with the majority is in high school. Few santri have had sexual experience. Perceived susceptibility, perceived seriousness, and perceived benefits and barriers to LGBT behavior were in high categories, whereas cues to action were in low categories.

It is suggested to give education about adolescent reproductive health to santri in Pondok Pesantren so that they are empowered in reproductive health continually in curriculum of Pondok Pesantren. It is also suggested to improve the facilities and personal facilities of students such as santri rooms and also make regulation of reproductive health related behaviors in order to anticipate LGBT behavior.

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Ethical Clearance: ¹ The research has received ethical clearance approval No.270/EC/FKM/2016 dated December 20, 2016 from Ethics committee Faculty of Public Health University of Diponegoro Semarang

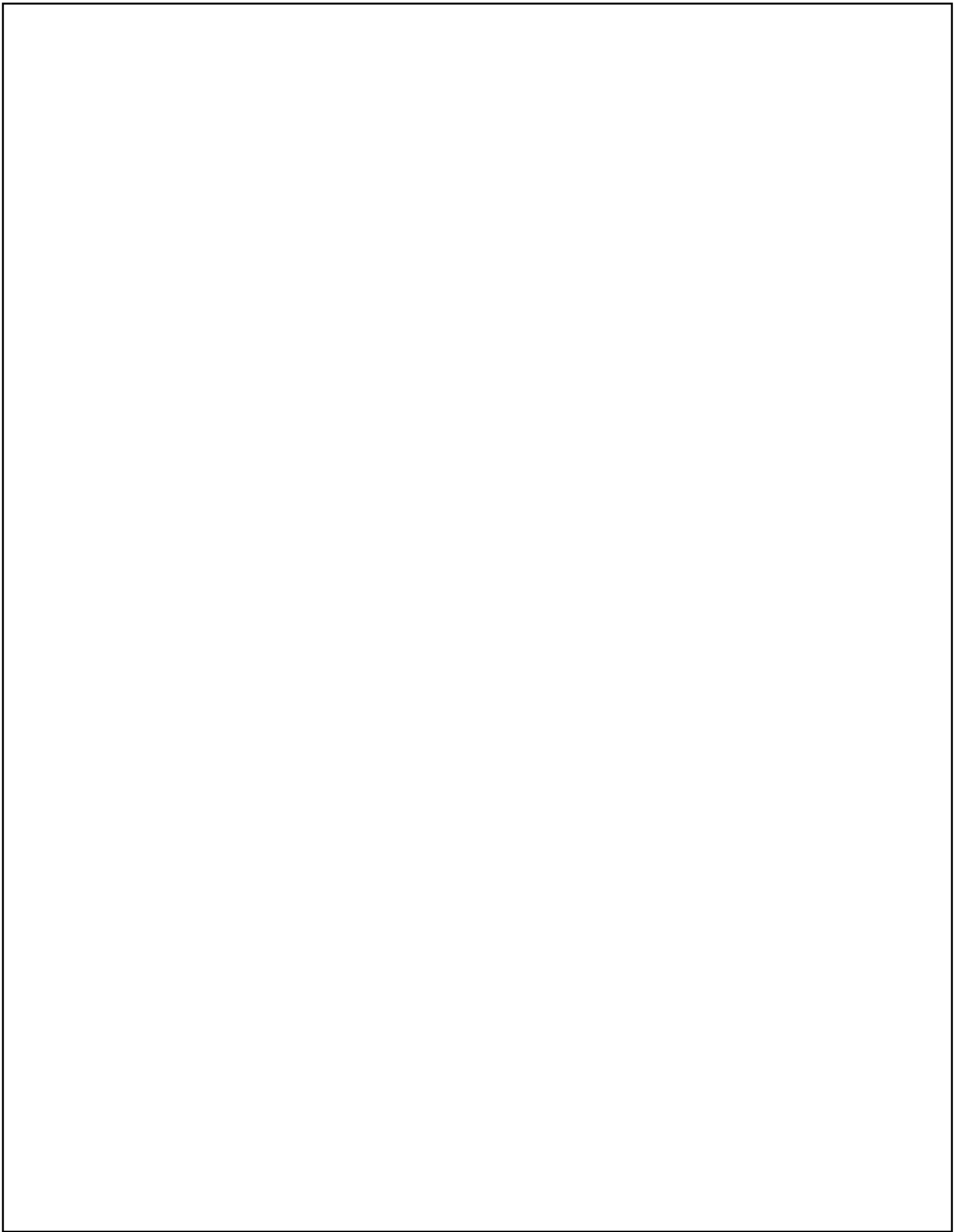
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