

Understanding About LGBT Among Student in a Public Higher Learning Institution

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Abstract: LGBT culture has permeated into Malaysian society. It permeates society regardless of educational background, religion and even to students and Professionals. The purpose of this study is generally to explore the understanding of LGBT among students in an IPTA. Specifically, to research IPTA students' understanding about LGBT issues and inquire into IPTA students' perception among LGBT groups in Malaysia. The participants included a total of fifteen (15) IPTA students pursuing undergraduate studies were selected using the qualitative methodology was based on a semi-structured interview of LGBT issues. The participants consisting of Malays, Chinese and Indians age range 20 to 23. The study was conducted at an IPTA in Malaysia. The results of this study were analysed using the content analysis method of the respondents' actual sentences. The results of the LGBT understanding study have found themes and codes of understanding of LGBT acronyms, same-sex relationships, bisexual relationships, and gender exchange. Themes and codes relating to perceptions of religion are contrary to human nature, contrary to eastern culture and open-minded. The findings of this study can provide an in-depth understanding of LGBT in public institutions and help stakeholders formulate principles and policies to address LGBT issues.

Keywords: LGBT culture, understanding, perception, IPTA students, IPTA campuses

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Introduction

The LGBT lifestyle affects many dimensions around the world in general and Malaysia in particular. The society believes that the LGBT phenomenon will affect human civilization, which will affect the social structure of the family, health, education and so on. The purpose of this study is to research IPTA students' understanding about LGBT issues and inquire into IPTA students' perception towards LGBT group in Malaysia.

The objective of this qualitative study was to research IPTA students' understanding about LGBT issues and inquire into IPTA students' perception towards LGBT group in Malaysia. Researchers looking at IPTA students can play an important role in addressing LGBT cultural issues on their campus.

Recent studies show that LGBT lifestyle are practiced by students at Malaysian Universities. The studies of Hassan, Yusoof & Alavi (2010), Ramli (1991) and Zulhizzam (2005) of the Malaysian community suggest that transsexuals should be discontinued because they are against the religion and norms of society. The problem of prostitution / homosexuality and HIV / AIDS infection can be attributed to homosexual lifestyle Zakaria (2012). The findings of the study were that most of the respondents of this study were sex workers, so prevention of HIV / AIDS is very important Abdullah, Sa 'ari & Chang (2018). According to Abd Majid (2018) 40% of students aged 19-29 are infected with homosexuals and bisexuals infected with HIV. Meanwhile, 31% of professionals are 30-39 years old.

The LGBT lifestyle has been described as illegal to practice. This result was obtained at the 126th Persidangan Majlis Raja-Raja held on 13 December 1989 by Mohd Haridi & Mohd Salleh (2016). According to Azil (2018) the Prime Minister Tun Dr Mahathir Mohamad has stressed that he is not under any pressure to accept inverse practices among the people of this country, especially those involving lesbian, gay, bisexual and transgender (LGBT) elements. Malaysia should adhere to the values of culture, culture and religion that have long been practiced in the local community. The struggle of homosexuals in Malaysia is not recognized by certain bodies in an effort to deal with the spread of inverse culture. Religious beliefs such as Islam, Judaism and Christianity explicitly in every book condemn this homosexual act. Some religious texts or traditions like Buddhas has no specific mention of homosexuality, but the principles, concepts and values of the religion itself can be understood to reject homosexuality Abdullah et al. (2018).

According to Choudhuri et al.(2012) lesbians are the sexual response of women especially to sex between women. Gay is the sexual response of men especially to sex between men. Whereas bisexuals who have sexual response to any gender either male or female. Transgender identifies the role of men and women or as members of alternative gender, often identified as issues of sexual orientation, transgenderism is more of a gender identity issue.

Generally lesbians and gays are known as homosexual sexual orientation. Bisexuals classified as heterosexual sexual orientation, respond particularly to other sexes. While transgenders are classified as transsexual sexual orientation or individuals who are sexually incorrect. Identifying the role of men and women or as members of the alternative gender, often identified as an issue of sexual orientation, transgenderism is more of a gender identity issue. Transgender began to be used in the 1990s as a new way of thinking about the intersection of sex and gender. Also known as cross-dressers, transsexuals and transvestites Choudhuri et al. (2012).

According to the American Psychological Association (2002) sexual orientation involves feelings such as romance and interest in sexuality, whether it be for a woman, man, or same-sex gender. The American Psychiatric Association (2000) transgender is a situation in which a person is undergoing medical intervention to satisfy their desire to have a gender contrary to their original gender at birth. The goal is to achieve the desire to have the appearance and body as desired. In extreme cases they performed Benjamin's (1999) gender exchange surgery, Ekins & King (1997). It also suffers from functional inequalities or pressures as a result of gender identity given, King's (1993) gender dysfunction or anxiety. There are studies that discuss various causes of transsexualism, namely biological and psychological factors, involving prenatal and genetic (Swaab 2008) as well as emerging psychological trauma that leads to conflict in oneself and results in deviant behaviours such as transsexual Benjamin (1999).

According to the World Health Organization (2006) widespread freedom of sexuality covers physical, biological, emotional, cognitive and mental factors. Physical or biological factors such as gender, gender identity and gender role and reproduction. Emotional factors are erotic, feeling good or happy, warm and intimate. While thinking factors such as fantasy imagination, desires, beliefs, attitudes, values and behaviours are experienced. Sexual liberty involves the conduct of same-sex couples, men and women by having sex that also involves sexual emotion by way of touch, caress, and stimulation of the genital organs. Holistically influenced by social, economic, political and cultural factors.

Storms (1980) found that some groups such as heterosexuals, homosexuals, bisexuals and asexual could be understood through the theory of sexual orientation. These groups have their own behaviours as well as issues of sexuality involving attraction to either gender or opposite sex. Freud, who pioneered the theory of psychoanalysis in 1922 and 1959, explained that the problems between the son and his mother were not resolved in the 'Oedipus Complex' stage. It subsequently disrupts the functioning of the actual sexual orientation based on the sex organs and makes it an identity that identifies it as its mother Storms (1980).

Method

The survey method by interviewing semi-structured LGBT issues. Purposive sampling is used by interviewing undergraduate and multicultural IPTA students in their college campuses. This research information is obtained through voice recorder. The main themes were listed to facilitate the researcher's development of the research questions. A total of fifteen (15) respondents were selected from among the IPTA students. They are aged between 20 and 23 years consist of the Malays, Chinese and Indians. The number of respondents is said to be sufficient to obtain in-depth data for qualitative studies Hill, Thompson & William (1997). The study participants were five (5) men and ten (10) female participants. Respondents A, B in lieu of respondent's original name. Cresswell (2003) is able to maintain research ethics and protect research subjects from possible threats, threats and misconceptions.

The criterion for this study is students at an IPTA and are pursuing a bachelor's degree. The analysis used was verbatim and made it a transcript of the findings based on the qualitative manual of Taylor-Powell & Renner (2003) analysis. Specific themes and codes are given to all information obtained and analysed based on the objectives of the study. To gain legitimacy then Triangulation is carried out.

Results and Discussion

LGBT understanding

Generally, the findings of the study aimed at participants understanding with LGBT. Specifically, the themes and codes such as LGBT acronyms, same-sex relationships, "bisexual" relationships and their gender exchange.

1. Understanding LGBT Acronyms

All respondents understood the theme of the LGBT acronym and among the statements cited were:

lesbian, gay, bisexual, trans..transexual

(Respoden B)

Aah faham. Lesbian, gay, bisexual, transgender kan

(Aah I see. Lesbian, gay, bisexual, transgender, right)

(Respoden C)

Lesbian, gay, biseksual and transgender

(Respoden D)

Ya...LGBT, Lesbian Gay, Bisexual dan Transexual

(Yes ... LGBT, Lesbian Gay, Bisexual and Transexual)

(Respoden F)

This study explains that students in these IPTA understand LGBT acronyms that are lesbian, gay, bisexual and transsexual as described by Choudhuri et al.(2012). Lesbians are women's sexual response, especially to sex between women. Gay is the sexual response of men especially to sex between men. Whereas bisexuals who have sexual response to any gender either male or female. Transgenders who identify with the role of men and women or as members of the alternative gender, often identified as issues of sexual orientation, transgenderism is more of a gender identity issue.

In the 1950s and 1960s the term "homosexual" was changed to "homophile", due to the negative connotation of the term. "Homosexuality" was the first term widely used and contained negative perceptions

of this group of people associated with sexual behavior and diseases such as HIV and AIDS or deviant behaviour. In the 1970s LGBT group demanded recognition in the large community as normal human beings Suherry, Mustika, Bastiar & Novalino (2016). In Europe, LGBT acronym applications have been in use since the 1990s to replace the phrase "gay community". In the 1990s the term LGBT was widely used, concealing and sheltering under the slogan of human rights (human rights). According to Suherry et al. (2016) in the 2000s the movement was no longer a secret, the community was expanding with the existence of non-governmental organizations and organizations demanding human rights under the law that they could live like normal human beings like permitted by law in some Western countries. Gay is also known as "man sex with man" (MSM). According to Zakaria (2012) there is a significant increase in the LGBTIQ acronym, I as intersex and Q for queer. This Queer is a group that embraces all categories under sexual orientation. In addition, the term LGBT has also expanded to LGBTIQ and refers to the intersexual term of the group. The longest-running acronym is LGBTIQIAP2SAA which refers to all groups in sexual orientation and gender identity, namely lesbian, gay, bisexual, transgender, queer and questioning, intersex, sexual, 2s (two spirits), asexual and allies Jamal (2018).

2. Same-Sex Relationships

Mostly lesbians and gays are known for homosexual sexual orientation or same-sex relationships. According to Choudhuri et al. (2012) lesbians are the sexual response of women especially to sex between women. Gay is the sexual response of men especially to sex between men. The following statement describes the type of relationship stated by the study participants;

lebih kepada hubungan yang sejenis

(More to the same kind of relationship)

(Responden A)

Lesbian lelaki dengan lelaki, perempuan dengan perempuan

(Lesbian is men with men, women with women)

(Responden K)

suka lelaki dengan lelaki, perempuan dengan perempuan

(Love between men with men, women with women)

(Responden M)

'L' itu perempuan suka sama perempuan, 'g' itu lelaki suka sama lelaki

('L' is a woman who likes women, 'g' is a man who likes men)

(Responden N)

The statement is consistent with studies explaining that homosexuals have same-sex relationships. The gay's couple establish same-sex relationships between men and act like spouses. Their relationship involves fulfilling their own demands such as feelings of mutual love and affection Hughes (2006), Jenkins (2010), Lehrman (2005), Ghazali, Aden & Leong (2011). According to Carroll (2007) sexual relations between individuals of the same sex are homosexual. YAB Tun Dr Mahathir Mohamad said same-sex marriage is not capable of giving birth to an heir like marriage between a man and woman Azil (2019). In addition, Millie Fontana's 25-year-old experience relates to the bitter experience she had as a child born through sperm donation and raised by a lesbian or homosexual couple. This marriage gives birth to troubled children in such an unhappy and indirect manner against the original nature of the marriage of man and woman Abd Majid (2018). Dawn Stefanowicz's experience as the son of a homosexual couple is illustrated through writing "Out from Under". The father was a homosexual who freely exchanged spouses, depression, suicide

attempts, lack of health care and died of AIDS. The father's behaviour has left a lasting impression on Abd Majid (2018).

3. Bisexual Relationships

Bisexuals classified as heterosexual sexual orientation, sexual response especially to other sex. Bisexuals are identified as who have sexual responses to any gender are male and female Choudhuri et al. (2012). The statement quoted describing the bisexual relationship is as follows:

biseksual maksudnya suka dua-dua jantina

(bisexual means like both sex either men or woman)

(Respondent N)

dahlah salah biseksual kn..

(wrong bisexual ..)

(Responden G)

This statement, in turn, explains that bisexuals are persons who have either same-sex attraction, are of different gender and are attracted to both genders Suherry et al. (2016). Environmental factors and genes or hormones in a person's body lead to bisexual acts. The influence of genes and their own hormones is still questionable among gay and lesbian (homosexual) people. Gays and lesbians see bisexuals hiding behind heterosexual privileges. According to Abd Majid (2018) 40% of students aged 19-29 are infected with homosexuals and bisexuals infected with HIV. Meanwhile, 31% of professionals are 30-39 years old.

4. Change Original Gender

The transsexuals are not gay and lesbian. This group has experienced gender imbalances that they have had since birth. Their thoughts interpret themselves to be trapped in the anatomy of the wrong body, while their emotions want the desire to have gender not born when Benjamin (1999), Ekins & King (1997), Abd. Kadir, Ab. Rahman & Zaini (2007), Tambi (2007), Koon (2001), Ramli (1991). Statements regarding the original gender exchange quoted are:

bertentangan dengan jantina yang dah diberikan kepada dia yang asal. Dia ubah jantina dia

(contrary to the gender given to her. She changed her gender)

(Responden A)

transgender macam lelaki tukar jadi perempuan

(transgenders like men change into women)

(Resonden N)

ada lelaki yang nampak lemah lembut dan ada perempuan yang memakai baju macam lelaki, err tomboy

(there are men who look soft and women who wear clothes like a man, err tomboy)

(Responden O)

Transgender people who identify with the role of men and women or as members of the alternative gender, often identified as issues of sexual orientation, transgenderism is more the issue of gender identity Choudhuri et al. (2012). It is also transsexual when individuals cannot accept their original biological gender

and try to change their physical state to resemble the biological gender required through medical methods. They will also get hormones or surgeries to change their physical appearance to appear masculine or feminine in line with the gender of the American Psychiatric Association (2000). Generally, this group is called either disorder or gender dysfunction, as gender disorder which divides into two known as transvestite and transsexual. According to Abdul Halim (2001) the transvestism group involves gentle men who are individuals who dress in women's clothes to satisfy their sexual needs. Transvestites refer to a person's dress and appearance such as cross dressers, such as men's dressed as women and more for pleasure, while the transsexual is a person who undergoes medical intervention to have the body and gender belonging to the opposite sex and in extreme cases, performing gender surgery Ghazali (1985). Transsexuals in Malaysia are taking hormone pills a method of medical intervention to have the opposite sex shape.

Due to the increasing presence of men with increasing gender disabilities at the time, it has been an issue in the field of academic research and general discussion in writing in Malaysia Abd Kadir (2007), Koon (2002, 2001), Zulhizzam (2005). 2002, 2001), Ramli (1991), Al-Bakri (2007) show the courage of transsexual men to appear in the opposite sex of their birth, both in university and in the face of the public indirectly their activities reflect stronger even without recognition society, religion and law for them.

Islamic religion prevents, alters the self or body, including surgery to change the sex of the original birth is absolutely prohibited Sajuri (2006). On the basis of Islam and the diversity of these religions it is clear that transgender behaviour is considered an offense that violates the laws of nature and nature of a normal human being that Abdullah et al. (2018) must address.

Student Perceptions of LGBT in Malaysia

The purpose of the research on student perceptions about LGBT in Malaysia is to find themes and codes such as religion, against human nature, against Eastern culture and open minded.

1. Religious misconduct

The explanation of this statement is consistent with studies based on the teachings of Islam, Christianity, Buddhism and Hinduism. The misrepresentation of the religion quoted is:

bertentangan dengan agama Islam

(against Islam)

(Responden A)

A'aa ye...sangat menyalahi ..agama pun lagilah kan

(A'aa true..it's wrong .. religion is a joke)

(Responden G)

Negara kita memang tak boleh la. Haram kan

(Our country really can't. It's illegal)

(Responden K)

Islamic history has completely prevented this problem because through the events of the people of the Prophet Luth had received a terrible response from Allah SWT until the earth was reversed Zafeeruddin (2004). According to Mohamad (2005) the behavior of the people, against the religious and ethical demands of the eastern culture was taken seriously by Malaysians. The studies of Hassan et al. (2011), Ramli (1991), Zulhizzam (2005) of the Malaysian community suggest that transsexuals should be discontinued due to their religious beliefs and norms. According to Sawai, Baharudin, Sawai & Choon (2011) Christian teachings are all negative and there are several passages in the Bible that refer to the rejection of homosexuals because homosexual practices contradict humanity on the surface. Prohibiting the forms of homosexual and heterosexual adultery in Islam through (al-Qu'ran, hadith and ijmak), Christianity (Bible), Hinduism (Snuti

and Smriti, Adultery), Buddhism (Tripitaka), Taoism, Confucianism, Judaism and Jaina Abdullah et al. (2018).

The 126th Persidangan Majlis Raja-Raja on December 13, 1989 ruled that LGBT lifestyle was illegal and practiced by Mohd Haridi & Mohd Salleh (2016). Religious beliefs such as Islam, Judaism and Christianity explicitly in every book condemn this homosexual act. Although religious texts or traditions such as Buddhism have no specific reference to homosexuality, the principles, concepts and values of the religion itself can be understood to reject the homosexuality of Abdullah et al. (2018).

2. Contrary to Human Nature

Allah SWT creates human beings naturally attracted to the opposite sex naturally. Allah SWT created man of only two kinds to produce offspring, so only with marriage between man and woman is the true and valid way. The opposite of human nature can be cited as:

bertentangan dengan fitrah kita sebagai manusia

(contrary to our nature as human beings)

(Responden A)

LGBT ni... dia bukan fitrah kita

(This LGBT ... it's not our nature)

(Responden C)

fitrah manusia lelaki dengan perempuan kan. So lelaki dengan lelaki macam dia langgar fitrah lah

(the human nature of man and woman. So guys with guys like that he violated the property)

(Responden E)

menyalahi fitrah manusia yang manusia ini fitrahnya lelaki suka perempuan, perempuan suka lelaki

(misjudging the human nature of this human being, the nature of men liking women, women love men)

(Responden L)

This fact is consistent with the study of Islamic history, in which the people of the Prophet Luth practiced same-sex relationships and received the punishment of Allah SWT Zafeerudin (2004). Behaviour and habit that are contrary to normal human nature are not accepted in Malaysia, although the world today sees the usual cases of Ab Hamid, Abd Wahab, Che Man, Ganti Shaari & Pg Musa (2015).

In Islam the ban on homosexual marriage can be seen in the Qur'an verses and the hadith of the Prophet S.A.W. While marriage between the Prophet Adam A.S with Hawa A.S as set forth in the Qur'an, it proves that a couple who are legally and legally true are of different gender. In fact, that is the true form of marriage and must be maintained forever. The difference between men and women is that they are meant to complement and reinforce and not compete with one another. The Qur'an also emphasizes the wisdom of marriage performed, which is to give peace of mind (happiness), to incite love (mawaddah) and mercy (rahmah) (Surah al-Romans 30:21). Marriage is also aimed at meeting the needs of human nature and preserving the perfection and well-being of the offspring which is one of the principles of al-shari`ah Abd Majid (2018).

Christian teachings that view all of this are negative and there are several passages in the Bible that refer to the rejection of homosexuals because homosexual practices contradict humanity on the ground of Sawai et al. (2011). Islam and religious diversity view transgender behaviour as a violation of the laws of nature

and the nature of a normal human being that must be dealt with by the community and country of Abdullah et al. (2018).

3. Contrary to Eastern Culture

The misbehavior of the people and the demands of religion also the morals of the eastern culture are considered sensitive by the Malaysian society Zafeerudin (2005). Among the statements that are contrary to Eastern culture can be cited:

Sebab kami mengikut budaya timur, kita tidak boleh mengikut nilai-nilai budaya barat yang akan menjadi bertentangan dengan budaya kita

(Because we follow the eastern culture, we cannot follow the cultural values western that would be contrary to our culture)

(Responden D)

kita ni lebih kepada ketimuran dan bukan kebaratan, Jadi secara umumnya ia melanggar lah

(we are more to the south and not to the west, so in general it is it)

(Responden F)

Studies Hassan (2011), Ramli (1991) & Zulhizzam (2005) suggest that transgender people should be discontinued because of their religious beliefs and norms, in the context of Malaysia, LGBT activities are contrary to Al-Bakri's culture and customs (2007). The seventh Prime Minister of Malaysia, Tun Dr Mahathir Mohamad, also rejected the request of the Human Rights Commission (SUHAKAM) to recognize this country in Malaysia, emphasizing that Malaysia's value system is not the same as the liberal Western value system Mohd Noor (2017) and the married men and women remain a family concept and include procurement to adopt children Azil's (2018). Through the education system in Malaysia can remind students to restore the prosperity of a prosperous Malaysian civilization with a people of clear lineage, preserving the perfection and well-being of descendants Abd Majid's (2018).

4. Open minded

The open attitude is often associated with human rights but the Federal Constitution states in Article 5 (the provision of personal rights), Article 8 (Equality) and Article 10 (Speech), but not absolute Mohd Noor (2018). The excerpts of the statements explain the open mind of the study participants such as;

saya agak terbuka dengan hubungan macam ni. Tapi bukan setiap orang.

I mean setiap orang boleh memilih, Boleh memilih perempuan suka perempuan, lelaki suka lelaki

(I'm kind of open to this kind of relationship. But not everyone.

I mean everyone can choose, Can choose women love women, men love men)

(Responden B)

saya memang open..open minded so..new culture saya memang oklah as long as tak ... I think LGBT is ok..saya rasa okay je

(i'm open..open minded so..new culture I'm ok as long as there is no ... I think LGBT is ok..I'm feeling okay somehow)

(Responden I)

kita kena menerima mereka, bersikap lebih bersikap terbuka, jika itu adalah pilihan mereka, kita harus menerima dan menghormati keputusan mereka

(we have to accept them, be more open-minded, if that is their choice, we must accept and respect their decision)

(Responden N)

This explanation is in line with the study of Sawai et al. (2011) according to Buddhist and Hindu teachings have an open attitude towards this group and are more focused on good things and behaviour also do not hurt and gives others misery. This statement is from a handful of students who feel the right to freedom of every human being, respecting their choices and their new culture. Their thinking is in line with the G25, SUHAKAM, Independent Sexuality, Sisters In Islam (SIS) and the SEED Foundation. The NGO has been active in Malaysia to demand that Malaysia recognize its sexual orientation and gender identity (SOGI) and equal rights to LGBT people. Generally this group demands LGBT acceptance and universal human rights, amends the 377A state-sanctioned criminal code on illegal sex offenses as outdated law, sees civil law as an obstacle to LGBT activity, recommends that the Syariah Criminal Offenses Enactment in all states Malaysia abolished and syariah criminal offenses are said to be human or personal rights.

Conclusion

In conclusion, through the recent study that IPTA student's practice LGBT culture. The LGBT culture shown implications for religion, health, family institution, socioeconomic status, social norms, law, politics and government of a country. This study provides preliminary information on the understanding of multicultural students at an IPTA towards LGBT. This study shows that the IPTA students understand LGBT. They understand from the standpoint of the LGBT acronym and its meaning such as same-sex relationships, bisexual relationships, and gender exchange. In addition, their views on LGBT are against religion, against human nature, against Eastern culture and open minded. The findings of this study can help stakeholders design various policies and policies to address the LGBT lifestyle in their area.

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