

ABSTRACT

The current space where LGBT people lived is heterosexually-produced that undermines their existence. In the context of Indonesia, for instance, the mainstream space is constructed through the influence of religious doctrine (Islam) under ‘sexual morality’ which only recognizes heterosexual identity. In that space, LGBT people often experience rejection, persecution, and discrimination due to the perception of the inability to appropriate their sexual identity into heterosexual identity and religious values. Consequently, most LGBT people perceive themselves as condemned and excluded from the mainstream space because their sexuality transgresses ‘sexual morality.’ This research addresses the activism of Youth Interfaith Forum on Sexuality (YIFoS) in providing ‘safe space’ for LGBT people in negotiating their sexuality and religion. Since the beginning of its establishment, YIFoS focuses on providing ‘safe space’ where non-normative sexuality and religion could be discussed together. This safe space is provided for LGBT people who experience rejection of their sexuality and religion in mainstream space. Through an annual event held by YIFoS called “Young Queer Faith and Sexuality Camp” (YQFSC), I argue that YIFoS make a possible place where LGBT people could embrace their sexuality and religion simultaneously. This safe space is constructed through the idea of “acceptance” for LGBT people, not only from the perspective of human rights but also from religious views.

Through its ‘safe space’ that manifested in YQFSC, YIFoS helps LGBT people to make possible negotiation of their sexual and religious identity. Concerning the negotiation, I found that YIFoS draws heavily on the ‘liberation of the body’ as the first step of the negotiation. In the second step, YIFoS poses critical argumentation to the use of ‘religion’ concerning LGBT issues and offers an alternative of ‘faith’ for LGBT people. The idea of ‘faith’ brings a new understanding that there are multiple interpretations toward religion and religious texts and self-defined religion is justified. Besides, the term ‘faith’ is employed against the mainstream view that the doctrine of religion on LGBT is not monolithic. In the last step, YIFoS provides an alternative interpretation of the religious text from religious communities by inviting religious figures whose interpretations are more accommodative toward LGBT people. These three steps are used to help LGBT people to stimulate self-acceptance, personal reconciliation between one’s religious values, and their non-normative sexuality.

Keywords: *‘Safe Space,’ YIFoS, YQFSC, Sexuality and Religion, LGBT, Negotiation*

INTISARI

Saat ini, ruang dimana kelompok LGBT tinggal dibentuk dengan konsep heteroseksual yang meminggirkan mereka. Dalam konteks Indonesia, misalnya, ruang mainstream dibentuk melalui pengaruh doktrin agama (Islam) dengan konsep 'moralitas seksual' yang hanya mengakui identitas heteroseksual. Dalam ruang tersebut, kelompok LGBT mendapatkan penolakan, penganiayaan, dan diskriminasi karena mereka dianggap tidak mampu untuk menyesuaikan identitas seksual mereka dengan identitas heteroseksual dan nilai-nilai agama. Akibatnya, banyak kelompok LGBT menganggap diri mereka terkutut dan dikeluarkan dari ruang mainstream karena seksualitas mereka melampaui 'moralitas seksual.' Dengan konteks tersebut, penelitian ini membahas aktivisme Youth Interfaith Forum on Sexuality (YIFoS) dalam menyediakan 'ruang aman' bagi kelompok LGBT untuk menegosiasikan identitas seksual dan agama mereka. Sejak awal berdiri, YIFoS berfokus pada penyediaan 'ruang aman' di mana isu seksualitas non-normatif dan agama dapat didiskusikan secara bersamaan (tanpa kontradiksi). Ruang aman ini diperuntukkan untuk kelompok LGBT yang mengalami penolakan terkait identitas seksual dan agama mereka di ruang mainstream. Melalui program tahunan yang diselenggarakan YIFoS yaitu "Young Queer Faith and Sexuality Camp" (YQFSC), saya berpendapat bahwa YIFoS mampu menyediakan tempat di mana kelompok LGBT dapat merangkul identitas seksual dan agama mereka secara bersamaan. Ruang aman ini dibangun dengan gagasan "penerimaan" untuk orang-orang LGBT, tidak hanya dari perspektif hak asasi manusia tetapi juga dari pandangan agama.

Melalui 'ruang aman' yang dimanifestasikan dalam YQFSC, YIFoS membantu kelompok LGBT untuk memungkinkan negosiasi identitas seksual dan agama mereka. Mengenai negosiasi, saya menemukan bahwa YIFoS menggunakan pendekatan 'pembebasan tubuh' sebagai langkah pertama cara menegosiasikan dua identitas. Langkah kedua, YIFoS mengajukan argumentasi kritis terhadap penggunaan 'agama' terkait masalah LGBT dan menawarkan alternatif dengan konsep 'iman' bagi orang-orang LGBT. Gagasan 'iman' membawa pemahaman baru bahwa ada banyak interpretasi terhadap agama dan teks-teks agama serta pemahaman individu terkait agama yang dapat dibenarkan pula. Selain itu, istilah 'iman' digunakan terhadap pandangan arus utama bahwa doktrin agama tentang LGBT bukanlah monolitik. Langkah ketiga, YIFoS memberikan interpretasi alternatif terhadap teks keagamaan dengan mengundang tokoh agama yang interpretasinya lebih akomodatif terhadap orang LGBT. Tiga langkah ini digunakan untuk membantu orang LGBT melakukan penerimaan diri, rekonsiliasi personal antara nilai-nilai agama dan seksualitas non-normatif mereka.

Kata kunci: *'Ruang Aman,' YIFoS, YQFSC, Seksualitas dan Agama, LGBT, Negosiasi*