

## The Influence of Acceptance of LGBT Groups in Thailand on LGBT Social Movements in Indonesia

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### KEYWORDS

Acceptance; LGBT;  
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### ABSTRACT

This research aims to examine the influence of acceptance of LGBT people in Thailand on the development of LGBT social movements in Indonesia, as well as identify the challenges faced by LGBT people in Indonesia. Using the New Social Movement and Network Social Movement approaches, this research explores the role of social networks and the cultural, religious, and traditional factors that influence public acceptance of LGBT people in both countries. A qualitative method with a descriptive approach was used to analyze secondary data obtained from various sources, including official documents, books, scientific journals, and previous research reports. The results show that LGBT acceptance in Thailand, influenced by cultural values and Buddhism, has created a more inclusive environment for LGBT people. More inclusive policies, such as anti-discrimination laws, as well as positive representations of LGBT people in the media and popular culture in Thailand, triggered the emergence of social movements supporting LGBT rights in Southeast Asia, including in Indonesia. However, in Indonesia, LGBT social movements face greater challenges due to the strong cultural and religious traditions of conservative Islam. As a result, it has been difficult for LGBT social movements to gain widespread acceptance, and discrimination and stigma against LGBT people remain strong. Nonetheless, the positive influence of Thailand helps motivate LGBT activists in Indonesia to continue fighting for their rights through advocacy, campaigns and public education.

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### 1. Introduction

*Lesbian, Gay, Bisexual, and Transgender* (LGBT) groups in Thailand have several factors that make them more acceptable to society. This cannot be separated from the interpretation of the Theravada school of Buddhism, which is embraced by the majority of the population of Thailand. For example, Ruja's story in Mahanaratakasapa Jataka states that they were born as "gay men,"

"lesbians," "bisexuals," and "transgender people" because of their karma in past lives. The Jataka Buddhist text mentions the specific condition of a person's gender, which is classified into four types: male, female, ubhatpbyanjanaka, and pandaka. Ubhatpbyanjanaka and pandaka mean hermaphrodites or individuals who have two types of male and female organs as well as male and homosexual transvestites (Barmé, 2002). Thailand has 18 legally recognized genders, including Straight Males, men who like women, and Straight Females, a woman who likes men. There is also Tom, a woman who dresses like a man and likes women (Dees), and Dee, a woman who likes women who dress up like men (Toms). Tom Gay is a woman who likes fellow women, Toms and Dees, while Tom Gay King is a woman who dresses up as a man and likes Toms. Bisexuals are women who like men, women, Toms, and lesbians. The boat is a guy who likes women, Gay Kings, and Gay Queens (excluding Ladyboy). A Gay Queen is a man who is like a woman and likes fellow men, whereas a Gay King is a man who likes fellow men. Two-Way Gay Tom is a Tom who can play Tom, Gay King, or Tom Gay Queen, and Tom Gay Queen is a feminine Tom who likes fellow Toms. Lesbians are women who like their fellow women. Kathoey, or Ladyboy, is a man who becomes a woman. Adam is a guy who likes Tom, while Angee is a Ladyboy, and Kathoey, commonly known as a Transgpan, likes Tom. Cherry is a woman who likes gay men and Ladyboy or Kathoey, and Samyaan is a woman who likes Tom, lesbians, and or fellow women (Alizah et al., 2022). However, the most populous in Thailand are transwomen (kathoey), according to data from the World Population Review, numbering around 62,800. In the past, the existence of LGBT was also criminalized by King Borommatrailokkanat of the Ayutthaya Dynasty. Same-sex sex offenders (Len-Peuen) in those days would be rewarded with 50 lashes, get tattoos around the neck, and paraded around the palace walls. In the late 20th century, economic growth in Thailand influenced the development of contemporary LGBT life, where much of Thailand's LGBT culture was commercialized to attract foreign tourists. With the entry of LGBT representation into modern cultural arts, such as media and television dramas, a form of LGBT acceptance has been significantly developed in Thailand (Habibah et al., 2021). health or medical facilities that accept LGBT people, and public opinion no longer issues with the existence of these groups. In addition, the influence of Buddhism, which Thai people mostly embrace, tends to have a more tolerant belief in gender and sexuality variations. This leads to the absence of tremendous religious pressure on LGBT groups (Nugroho & Chen, 2019). Ultimately, LGBT acceptance in Thailand triggered social movements that support LGBT rights in Southeast Asia, including in Indonesia.

Indonesia still considers LGBT to be taboo and contrary to traditional values that most people firmly hold. This country, where the majority of the population is a firm adherent, has a significant influence on stigma and discrimination against LGBT groups because religious teachings oppose or condemn LGBT practices, thus strengthening anti-LGBT norms in society (Dhamayanti, 2022). Discrimination in employment narrows employment opportunities for LGBT people, and the lack of legal protection against discrimination based on sexual orientation and gender identity creates stereotypes that are very difficult to change without continuous efforts to promote an understanding of sexuality and gender diversity (Nuridin & Athahira, 2022).

Seeing the Thailand government pass a comprehensive anti-discrimination law in 2015, which covers sexual orientation and gender identity, as well as the popularity of Thailand dramas with the

theme of same-sex love in 2020, LGBT individuals and groups in Indonesia have begun to dare to move forward to fight for rights and recognition for their people. This LGBT group conducts various advocacy, campaigns, and educational activities to increase public awareness of LGBT issues and fight for equal rights for LGBT individuals in Indonesia.

The reconstruction of the transfeminist community in Indonesia is a form of support and a 'place' for transgender people so that they can carry out various religious activities and learn various skills such as sewing, massage, and makeup without any acts of discrimination (Latiefah, 2016). Then, there is social media, which is now an essential *platform* for LGBT groups to voice their views and sexual orientation. Not a few LGBT groups on *platforms* such as *TikTok*, *Instagram*, *Twitter*, or *X* share their views openly with the public and spread *awareness* among netizens about LGBT in Indonesia (Khairani & Rodiah, 2023). However, not a few also consider the existence of this LGBT group to be a deviation of sexual orientation that must be eliminated from society; there are acts of discrimination and marginalization against these people, which still occur a lot both on social media and in person.

This research focuses on the influence of the acceptance of LGBT people in Thailand on LGBT social movements in Indonesia. Previous relevant research has discussed various aspects related to LGBT in Thailand and Indonesia, such as inclusion and human rights in Thailand and religious and legal views on LGBT in Indonesia. The main difference of this research is its focus on cross-border influence, i.e. how acceptance in Thailand can affect social movements in Indonesia. This research also uses a new social movement theory approach and the concept of social movement networks to analyze these dynamics, which has not been widely discussed in previous research.

Clearly, it is clear how the influence of LGBT acceptance in Thailand has given rise to several social movements of LGBT people in Indonesia. However, even though LGBT groups carry out social movements to spread *awareness* of the existence of LGBT and demand the government to make laws in equalizing rights with other communities, it is certainly possible that there will be no challenges to LGBT people due to cultural differences, traditions, and religious teachings in Indonesia. Therefore, this study will examine the influence of LGBT group acceptance in Thailand and the efforts or strategies of LGBT social movements in Indonesia. In addition, LGBT acceptance in Indonesia will be explored with the emergence of various challenges the group faces.

This study aims to examine the impact of acceptance on LGBT people in Thailand with the development of LGBT social movements in Indonesia and identify the challenges LGBT groups face in Indonesia. By focusing on cultural and religious aspects, this study aims to understand the influence of acceptance of LGBT people in Thailand in the context of culture and religion, as well as the efforts of LGBT social movements in increasing acceptance of LGBT in Indonesia.

This topic was chosen due to the significant differences in LGBT acceptance in Thailand and Indonesia, which are influenced by each country's cultural and religious factors. Thailand is known to be more LGBT-inclusive, largely due to the influence of Buddhism, while Indonesia faces challenges from conservative traditions and religion. This research aims to explore how these differences affect LGBT social movements in Indonesia and to understand the challenges faced by LGBT people there. By focusing on cultural and social aspects, this research is expected to provide new insights and contribute to the existing literature on LGBT rights in Southeast Asia.

## **2. Materials and Methods**

### **Type of Research**

In this research, the author tries to explain the issue raised in the title "The Influence of LGBT Acceptance in Thailand on the LGBT Social Movement in Indonesia" by using a type of descriptive research, which this research will be able to analyze or investigate the role of LGBT acceptance in Thailand with the LGBT movement in Indonesia and its challenges related to factors from the role of culture, religion, and traditions that affect the acceptance of the country's people towards LGBT groups.

### **Research Data Sources**

This study used secondary data to collect information related to LGBT acceptance in Thailand and the LGBT Movement in Indonesia. The data was obtained from documents, books, scientific journals, previous research reports, and official government documents and statements related to LGBT in the region.

### **Research Data Collection Techniques**

The author's data collection technique is library research, where the author tries to collect data and information through data and literature related to the problems raised, such as data from books, journals, theses, news, or official sources on the Internet.

### **Data Analysis Techniques**

This study uses qualitative analysis techniques with a descriptive approach because it is carried out by searching and investigating several facts and data that will support the validity of the research and then making conclusions based on the analysis.

## **3. Result and Discussion**

Currently, the exclusion of LGBT groups is widely discussed, especially in Thailand. The country's shared history and religion have made it openly supportive and accepting of LGBT groups. Even in the film industry in Thailand, LGBT people are often represented through dramas with the theme of same-sex love or *boy's love*. The drama gained popularity in other Asian countries, including Indonesia (Niko, 2022). This, of course, makes LGBT people in Indonesia less courageous to show their sexual orientation.

### **LGBT acceptance in Thailand**

Thailand, before becoming a friendly country for LGBT groups, had a relatively high level of discrimination and physical and verbal abuse. They face discrimination in the workplace, as well as a strong social stigma that makes them feel unsafe in their daily lives—mainly related to the HIV/AIDS epidemic, which causes social isolation and difficulties in obtaining adequate health services. The challenges and difficulties of LGBT life in Thailand due to these types of discrimination have led various non-governmental organizations such as the Rainbow Sky Association, Purple Sky, and the Foundation for SOGI Rights and Justice (FOR-SOGI) to form a worldwide advocacy network to address these inequalities (Tyas, 2019).

This advocacy network has succeeded in exerting tremendous pressure on the Thai government. They can drive public and international opinion for policy change through their collaborative and persistent efforts, including thorough information campaigns, symbolic actions

that draw public attention, and engaging influential international actors. Due to this pressure, the Thailand government passed the B.E Gender Equality Act 2558 in 2015 (Suksri, 2021). The law explicitly prohibits discrimination against LGBT people, provides stronger legal protections, and establishes concrete measures to ensure gender equality in various aspects of human life.

Thailand plays a central role in the acceptance and recognition of LGBT people, especially transgender people. The first medical surgery marked to change the gender of transgender people in Thailand in 1972, which marked a significant step in the medical world against transgenderism in the country. Furthermore, Ramathibodi Hospital also started specialized clinic services to meet the needs of transgender patients, increasing their access to medical care that pays attention to gender aspects. Not only that, in 2008, several schools in Thailand also showed recognition of transgender rights by building special toilet facilities to meet the needs of transgender people; even now, not only in schools, Thailand already has three types of public toilets specifically for women, men, and gender neutral. These measures reflect Thailand's commitment to creating an inclusive environment and increasing the availability of health services that support the transgender community in the country (Gerung, 2018).

LGBT acceptance in Thailand is getting stronger with the passage of the same-sex marriage bill by Parliament on June 18, 2024. The decision comes after Thailand's National Legislative Council voted unanimously to amend the marriage law, which previously only recognized marriage between a man and a woman. With this legalization, same-sex couples in Thailand now have equal rights to marry under the country's law legally. This includes the right to register their marriage, benefit from marital status such as social security and health insurance, and the right to determine medical care and other critical legal decisions together. The same-sex marriage bill agreed upon by parliament that will become law will be submitted to King Maha Vajiralongkorn for royal approval and will take effect 120 days after publication in the Royal Gazette (Suwanrumpha, 2024). This parliamentary approval makes Thailand the first Southeast Asian country to recognize same-sex marriage. Thailand will also become the third in Asia to legalize same-sex marriage, after Taiwan and Nepal.

In addition, cultural values derived from Buddhism, which emphasizes tolerance and respect for diversity, also play a role in shaping Thailand's acceptance of LGBT people. By aligning LGBT rights policies with these cultural values, Thai society is more supportive of government initiatives that promote equality and inclusion for LGBT people. This integration between government policies and cultural values creates a strong foundation for advancing LGBT rights in Thailand. As a result, it is easier for people to accept and support the government in maintaining equality and inclusion for everyone, including LGBT groups.

### **LGBT development in Indonesia**

LGBT groups in Indonesia have existed since the New Order era, but they still do not dare to show their gender identity openly to the public. During the New Order period, strict government power and emphasis on conservative values made it difficult for LGBT people to appear in public spaces. They live in fear of discrimination, social exclusion, and even acts of violence. Although some communities and groups support LGBT rights, their activities are mainly carried out in secret. The struggle for LGBT rights progressed towards the end of the New Order. In 1993, the Ministry of

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Health removed homosexuals from the list of psychiatric disorders through the Guidelines for the Classification of Mental Disorders (PPDG) III in 1993 (Hapsari & Iskandar, 2021).

In 2008, several LGBT organizations in Jakarta, Surabaya, and Yogyakarta joined forces to strengthen their movements. This was also influenced by the third Asian Summit of the Lesbian, Gay, Bisexual, Trans and Intersex Association (ILGA) held in Chiang Mai, Thailand (Oetomo et al., 2013). With this step, the LGBTIQ Indonesia Forum (*Lesbian et al.*) was officially established in 2012. Then, this forum creates a vision, mission, and strategic plan for LGBT people in Indonesia. On June 13-14, 2013, the Indonesia National LGBT Community Dialogue was held in Nusa Dua, Bali, and was attended by 71 participants from 49 institutions, including representatives of LGBT organizations from 15 provinces in Indonesia (Kunfay, 2021). This activity was held behind closed doors as the main activity of Indonesia's component in the framework of the "Living as LGBT in Asia" initiative, a report compiled by the US donor agency, USAID, from various countries in Asia as an initiative to raise awareness of the state of LGBT rights in Asia (Khanis, 2013). In the same year, a guidebook for providing social services to transvestites in Indonesia was published by the Social Service. The LGBTIQ Forum and Gaya Warna Lantern Indonesia (GWL-INA) successfully held an event at the regional level (ASEAN) in 2012 to explain gender identity and different sexual orientations (Rosyidah, 2020).

However, the development situation of LGBT rights has not changed much. LGBT groups still cannot appear because there is still discrimination and violence based on sexual orientation. Many LGBT people have been subjected to brutal police raids, one of the most prominent incidents being in March 2017 when a group of thugs forcibly broke into a boarding house. They found two men inside the room and then took them to the Sharia police, known as Wilayatul Hisbah. These two men were accused of same-sex sex. They were finally sentenced to public whipping, an incident that became the first in Indonesia's history (Knight, 2018).

This incident highlights how the oppression of LGBT people in Indonesia is increasing, with the enforcement of harsh laws and intensive law enforcement against them. LGBT people often face harmful prejudices, such as social rejection, verbal harassment, and sometimes physical violence. In addition, news in the media often exacerbates the stigma against them, which impacts the perception of society as a whole.

After several years of no movement in the acceptance of LGBT groups in Indonesia, Thailand's success in showing acceptance of LGBT people has finally fostered and motivated LGBT groups in Indonesia to strengthen their social movements in fighting for human rights as part of society. More organized and bold social movements began to emerge along with the development of the times and increased access to information. However, the challenges they faced were undoubtedly still enormous. This social movement aims to ensure their human rights are respected and protected from the discrimination they often face daily.

#### 1) LGBT Social Movements in Indonesia

After the enactment of the anti-discrimination law against LGBT people in Thailand, several LGBT groups around the world, including Indonesia, want to fight for their rights entirely. In June 2016, the Sanggar Swara transwomen association formed a community that focuses on issues of education, empowerment, advocacy, and crisis management of young transwomen in the areas of Jakarta, Bogor, Depok, Tangerang, and Bekasi. Sanggar Swara provides information and education

to SOGIESC groups, especially the trans community, so that they are more empowered and can work together with the community without discrimination. Sanggar Swara is involved in an advocacy campaign to raise awareness about the challenges faced by transvestites in Indonesia. This includes campaigns to challenge stereotypes, break social barriers, and encourage acceptance and inclusion (Ain & Hikmawan, 2023). One of them is like what they did in March 2017, Sanggar Swara participated in the Jakarta Women's *March* peace action which was carried out in front of the State Palace by reading 8 demands from the women who participated in this *Women's March* activity, namely "(1) Demand that Indonesia again highlight a culture of tolerance and diversity; (2) The government creates a legal infrastructure that is gender fair; (3) The government and society fulfill the right to health for women and eliminate all forms of violence against women; (4) The government and the community protect the environment and jobs for women; (5) building public policies that are pro-women and pro-other marginalized groups, including women with disabilities; (6) the government and political parties increase the quota of women's representation and involvement in politics; (7) the government and society respect and eliminate discrimination and violence against LGBT groups; (8) the government and society pay more attention to global issues that affect women, as well as build solidarity with women around the world" (Ismail et al., 2020). Sanggar Swara collaborated with other feminist movements to raise awareness about trans rights by taking to the streets before the Arjuna Wiwaha statue on Jalan Medan Merdeka Barat. According to Kanza Vina, one of the activists from Sanggar Swara, stated that women are not only those who are born biologically but also those who identify themselves as women, and by holding an action like this, it is hoped that it can increase the awareness of the government and the public about women's issues. (Ratnasari, 2017).

Transfeminism gained attention as a critical concept and movement focused on the liberation of trans women. The movement recognizes that the struggle of trans women is an integral part of a broader feminist movement that seeks to eliminate gender injustice and discrimination. In Indonesia, transfeminist activists aim to create a safe environment for learning, spirituality, and self-actualization. One example of transfeminist activity is the Al-Fatah Islamic Boarding School reconstruction in Yogyakarta. This Islamic boarding school is designed specifically for trans women and serves as a place where they can learn and thrive in a safe and supportive atmosphere. Transfeminist activists continue to fight for the rights of trans women, trying to rebuild safe and inclusive spaces for them (Sihombing, 2020). This effort demonstrates their commitment to social justice and the recognition of human rights for all individuals, regardless of their gender identity.

Furthermore, the research group that deals with gender and sexuality issues at the University of Indonesia, *the Support Group and Resource Center on Sexuality Studies* at the University of Indonesia (SGRC-UI), is also part of a social movement of LGBT groups in Indonesia. In 2016, they distributed posters containing offers and support for LGBT individuals on social media. The purpose of this campaign is to ensure that LGBT individuals do not feel alone, especially when facing difficult situations, as well as to provide emotional support and a sense of solidarity to LGBT groups, especially in the campus environment (Listiorini et al., 2019).

Some activists from the GAYa Nusantara Foundation also have a role in advocating for LGBT rights in Indonesia. The foundation has conducted various social movements to fight for human rights based on gender identity and sexuality in Indonesia. One of them is organizing advocacy through mass media by creating content to disseminate and educate the public about LGBT (Adini

et al., 2022). This can be seen on the GAYa Nusantara website or their *Instagram* account which contains information, news, and education about LGBT groups. They use the internet, especially social media, to complement efforts to increase LGBT exclusion in reaching a wider public while adapting to the use of information and communication technology among the public. Despite significant opposition from the government and conservative groups, this advocacy has not receded. The GAYa Nusantara organization has also held several events and public discussions on social media to raise awareness about LGBT issues. Despite facing various obstacles, these efforts were not in vain. They succeeded in fostering a sense of togetherness and solidarity among activists and members of LGBT groups. The difficulties they face reinforce their determination to continue fighting for human rights and proper recognition for all individuals, regardless of their sexual orientation and gender identity.

The LGBT social movement in Indonesia is also carried out not only by official communities or large organizations but also by several individuals in their circle of friends. LGBT people often form small *circles* or communities that have similar backgrounds and experiences. They feel more comfortable sharing stories, support, and information within this scope. Their movements are often more informal and spontaneous but no less important in fighting for LGBT rights and societal acceptance. Digital *platforms* such as Twitter or X have become the primary medium through which they can voice the issues they face. Through social media, they can spread positive messages and educate the public. These activities include sharing personal stories, commenting on current events, and spreading campaigns supporting LGBT rights. By harnessing the power of social media, the movement can reach a larger audience and create social change, even if it is not officially organized.

## 2) Movement Strategy

In Indonesia, several LGBT organizations, such as Arus Pelangi, Gaya Nusantara, and the Waria Al-Fattah Islamic Boarding School in Yogyakarta, function as safe places for LGBT people. These organizations provide a supportive and protective environment, such as the availability of online case counseling and complaints held by Arus Pelangi, where LGBT people can feel safe and assisted in resolving issues of discrimination and physical and verbal violence. With this support, LGBT individuals can access the help they need to maintain their mental and physical health, as well as gain emotional support in facing daily challenges.

Until now, LGBT people who are still hidden in showing their identities are starting to be brave because, with these organizations, they can conduct campaigns or spread *awareness* to the public about LGBT issues. Additionally, with the advancement of technology, through digital *platforms*, they can easily share information and education about LGBT rights and highlight the importance of equality and inclusion, even with anonymous identities. With this anonymity, it makes it easier for them to disseminate information and education about equality for LGBT people in Indonesia. In addition, in the real world, there are also several campaigns such as seminars, workshops, and other public events held by several LGBT organizations to educate the public and reduce stigma and discrimination against LGBT people in Indonesia.

LGBT groups use several social media platforms to break down the barriers and stigma against their people. *Platforms* such as *Instagram*, *TikTok*, and *Twitter or X* are safe places to voice



demands for equal sexual orientation rights and raise awareness about respecting sexual diversity (Khairani & Rodiah, 2023). Every year, June 1 to 30 is dedicated to celebrating and commemorating lesbian, gay, bisexual, and transgender pride, known as Pride Month. During this whole month, many members of LGBT groups in Indonesia celebrated in their way. One common way is to upload posters or content related to Pride Month on social media, using #pridemonth hashtags. Through these activities, they not only celebrate their identity but also seek to increase public visibility and awareness of issues facing LGBT groups and rally support for their fight for equality and social acceptance.

### **Challenges of LGBT groups in Indonesia**

LGBT acceptance in Thailand affects the growth of LGBT social movements in Indonesia. However, the movement of LGBT groups in Indonesia is still limited and not as large as the movement in Thailand. This happens because there are still strong religious and moral views in Indonesia that oppose LGBT people. Many actions are in the form of discrimination in various aspects of life, including in the surrounding environment, workplace, residence, and school. These forms of discrimination vary from bullying and verbal violence to physical abuse. In the work environment, they often face unfair treatment, including rejection of promotions and dismissal for no apparent reason. In residential neighborhoods, LGBT individuals often experience rejection or eviction by neighbors and homeowners. In the school environment, LGBT students face bullying and social isolation from classmates and even from teachers (Afiyah, 2023). Verbal violence, such as insults and humiliations, as well as physical intimidation, such as beatings and threats of violence, are everyday realities that they have to deal with.

The closure of the particular Islamic boarding school for transvestites in Yogyakarta by *the Islamic Jihad Front* (FJI) organization, because it is not by Islamic law, is an example that reflects the challenge in achieving a balance between human rights and applicable religious norms (Ulya, 2016). On the one hand, there are efforts to expand the space for LGBT groups to express their religious beliefs and live according to their gender identity. On the other hand, some views oppose the interpretation of religion that violates Islamic norms or sharia according to their views. It also shows the importance of clear legal protections and recognition of the rights of individuals, including LGBT groups, so that everyone can live safely and respectfully according to their beliefs and identity.

Not only in the real world, LGBT people also experience discrimination and get strong *hate speech* on social media. Digital *platforms* have become a scope for many people to express hatred and intolerance towards LGBT people; they often use abusive words and threats. This *hate speech* is not only emotionally destructive, but it also creates an environment full of fear for LGBT individuals, making them feel reluctant and afraid to show their true sexual identity. The stigma and threats that are widespread on social media exacerbate the psychological pressure that they have experienced in their daily lives. However, on social media, LGBT people can be said to be able to move *massively* because they use anonymous identities or not real names/pseudonyms, it is possible that some oppose LGBT acceptance in Indonesia.

For example the dissemination of posters about LGBT by SGRC-UI on social media, which made many *netizens* oppose the campaign, voicing their disapproval with various negative

comments. This made the Minister of Education, Technology, and Research declare that the group supports same-sex relationships among students. Finally, the University of Indonesia took decisive action by banning SGRC-UI from using the university's official name (Sihombing, 2020). In addition, the university also refused to recognize this study group as an official part of the institution. This decision shows the university's attitude that tries to maintain the image and values it adheres to.

The social, cultural, and religious roles in Indonesia, which are different from Thailand's, are a significant obstacle to the acceptance of LGBT people in Indonesia. The dominant cultural and religious values in Indonesia tend not to support the existence of LGBT groups, and this affects the views of the public at large. Under intense social and religious pressure, the majority of Indonesia's government refuses to legalize or recognize LGBT rights. Although LGBT groups have conducted various campaigns and advocacy to raise awareness and call for legal protection, firm social and cultural resistance makes policy change very difficult to achieve. Until now, hopes for legalization and official recognition of LGBT people in Indonesia still face significant challenges and may continue for an indefinite period.

However, although Thailand has become one of the influences of the emergence of social movements with several advances in advocacy and recognition of LGBT rights in Indonesia, there are limitations in terms of cultural and religious values that limit the movement of LGBT people, making this group unable to experience a significant increase in LGBT group acceptance, this can be seen how LGBT people in Indonesia still face discrimination in various aspects of life, including violence, social rejection, and legal barriers.

#### **4. Conclusion**

LGBT acceptance in Thailand, influenced by Buddhist cultural and religious values, has created a more inclusive environment for LGBT people. Thailand's more inclusive policies, such as anti-discrimination laws, as well as the positive representation of LGBT in the media and popular culture, have triggered the emergence of social movements that support LGBT rights in Thailand and have an impact on LGBT social movements in Indonesia. In Indonesia, the LGBT social movement faces greater challenges due to the strong cultural and religious traditions of Islam that tend to be conservative. As a result, LGBT social movements are difficult to be widely accepted, and discrimination and stigma against LGBT are still extreme. Nonetheless, the positive influence of Thailand helps motivate LGBT activists in Indonesia to continue fighting for their rights through advocacy, campaigns, and public education. The Government of Indonesia needs to consider developing more inclusive policies and programs to support LGBT rights. Policies such as anti-discrimination laws that cover sexual orientation and gender identity can help reduce discrimination and stigma. Social organizations and movements that support LGBT rights need to get greater support, both from the government and the community. At the very least, they get legal and social support to strengthen their efforts in fighting for equality and inclusion, as well as the media, which has an important role in shaping public opinion. Positive and inclusive representation of LGBT people in the media can help change public perceptions and support wider acceptance.

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