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Counseling and Education on Young Executive Gays in Indonesia

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ABSTRACT

The development of modern technology in the era of digital 5.0 is very helpful and facilitates the exchange of information with a number of facilities provided to interact and access information from around the world. One of them is the information that is currently crowded and widely discussed in our homeland about the activities of gays that flow and penetrate quickly into the broader society without heavy filters. This is added by the use of social media, community media, and social networking applications specifically gay that can be downloaded via smartphones, such as: Grindr, Jack'd, Hornet, Planet Romeo, Moovz, U2nite, BoyAhoy, Badoo, Struff, Tagged, and Growlr, really inspires community members in discussions and sharing experiences. Even some people understand it as part of a modern lifestyle, especially among young gay executives. The purpose of this study was to find out how counseling and education among gay young Indonesian executives. Data collection through in-depth interviews, observation, FGD, and literature studies. Data analysis techniques using the interactive model of Miles & Huberman. The results showed that counseling and education by applying the SEFT method were very effective in returning gays to their fitrah, evidently 2 (two) young gay executives expressed their desire to marry a woman or the opposite sex.

Keywords: Counseling, Education, Gays

INTRODUCTION

Gay phenomenon as a form of LGBT (Lesbian, Gay, Bisexual and Transexual / Transgender) in the cultural context in Indonesia which upholds eastern customs and upholds dignity and values based on the value of belief in God Almighty, cannot be fully accepted in Indonesia. For the majority of Indonesian people, gay behavior is deviant or abnormal behavior that can damage society's order in religious values. Ironically at this time among teenagers have started to consider it a normal and natural phenomenon. Some opinions expressed by a group of adolescents stated that the behavior of Lesbian, Gay, Bisexual and Transexual / Transgender is a lifestyle of today or millennial century style trends.

The development of modern technology in the era of digital 5.0 is very helpful and facilitates the exchange of information with a number of facilities provided to interact and access information from around the world. One of them is the information that is currently crowded and widely discussed in our homeland about the activities of gays that flow and penetrate quickly into the broader society without heavy filters. This is added by the use of social media, community media, and social networking applications specifically gay that can be downloaded via smartphones, such as: Grindr, Jack'd, Hornet, Planet Romeo, Moovz, U2nite, BoyAhoy, Badoo, Struff, Tagged, and Growlr, really inspires community members in discussions and sharing experiences. Even some people understand it as part of a modern lifestyle, especially among young gay executives.

Gay in the Islamic view is in accordance with the guidance of Allah and the Messenger of Allah in the Qur'an and Sunna, explicitly condemning the perpetrators of gay deviation. In the history of Imam Bukhari (1997), "The Prophet SAW cursed a man who resembles a woman and a woman who resembles a man, He said remove them from your house, then the Prophet issued fulan and umar also issued a fulan". Then in the history of Imam at-Tirmidhi (1998) "Hasan ibn 'Ali al-Khalla recounted, Abd al-Razza recounted, Ma'mar preached from Yahya bin Abi Kathir and Ayyub from Ikrimah from Ibn 'Abbas said the Messenger of Allaah cursed a man who resembles a woman and a woman who resembles a man ". This hadith applies not only to transvestites, but women who resemble men. The Prophet also cursed men who wore women's clothing, and women who wore men's clothing.

Gay behavior is often left as long as the individual does not declare his sexuality in the public sphere and fulfill social and religious obligations such as marriage (Murray, 1997 in Jaspal & Cinnirella, 2010).

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As a result, the biggest problem for gays in Indonesia is family rejection (Krisanty, 2007: 11). According to Dede Oetomo (1996), the Indonesian government is obsessed with happy families: Gay mother, father and two children, especially gay marriage, have no place in Indonesian society. This is reiterated by Leslie Dwyer (2000 in Boellstorff, 2005) who in his research on the Family Planning program found that Indonesian men were required to get married and function as husbands and providers.

Deviations in gender roles in boys are also influenced by the mass media (Condry, 1989; Huston & Alvarez, 1990; in Santrock, 2003). According to Huston & Alvarez (1990, in Santrock, 2003) early adolescence is a period that is very sensitive to the messages conveyed by television one of them about gender roles. TV which is currently an integral part of society, unwittingly influences the appearance and behavior of the community (Bellak, in Gauntlet, 2008). The appearance of television artists, celebrities or anyone who is admired and become an idol figure, causes an imitation or observational learning process by paying attention to what people say or do (Soetjningsih, 2010). On the one hand, when referring to Bandura's social learning theory, television can be a learning medium for individuals in forming their identities. This is in line with the view of Master, Johnston & Feldmen (1990) that other causes of gender identity disorder are learning factors.

The encouraging thing is that not a few gays who get guidance to return to nature or become heterosexual men. One of the counseling programs applied is SEFT, which can return gay people who like the opposite sex or women. The purpose of this study was to find out how counseling and education among gay young Indonesian executives.

Literature Review

Spiritual Emotional Freedom Technique (SEFT) is a new method of therapy in counseling and education for gays who want to return to nature. According to Dr. Larry Dossey in his book *The Healing Words* that prayer and spirituality, have been proven in scientific research, it turns out that when prayer and spirituality are combined have the same strength as the treatment and surgery performed by expert doctors. SEFT is a combination of the power of prayer and spirituality in healing both physical and psychological illness, which is then called the multiplying effect (Faiz, 2017)

SEFT is a variant of technique that utilizes the body's energy system to improve or change one's emotional state of mind and behavior. Chemical imbalance in the body plays a role in triggering various emotional disorders such as depression, stress, anxiety, and even suicidal thoughts. Interventions in the body's energy system can change the chemical conditions of the brain which can further change a person's emotional state. Einstein's theory says that every atomic particle in every object contains energy $[E = M.C^2]$. Just as the hand contains electromagnetic energy, where every nerve cell and organ in a person's body has electrical energy. This electrical energy includes organs in the entire human body. Acupuncturists used to call it Chi and Yoga experts used to call it Prana. Chi energy is very important role for the health of the human body. It can flow along 12 energy paths called energy meridians. If the flow of this energy does not function properly or is chaotic, it can cause emotional disturbances and physical illness that will more easily attack the human immune system (Faiz, 2017).

According to William A. Tiller in the body of each human being there are 7 levels of the reality of the energy system, the first is the physical level also called coarse particulate substance. The second level is the pre-physical body, also called the fine information wave. The third layer is the emotional domain, the fourth is the mind domain, the fifth is lower spirit self, and the sixth (the deepest) is high spirit self. And one level between levels 2 and 3 is called the astral level. Interestingly, these seven levels are controlled by the mind. The human mind is responsible for connecting one level to another, and coordinating the levels of that substance. SEFT is a variant of techniques that utilize the body's energy system to improve or change one's emotional state of mind and behavior. Chemical imbalance in the body plays a role in triggering various emotional disorders such as depression, stress, anxiety, and even suicidal thoughts. Interventions in the body's energy system can change the chemical conditions of the brain which can further change a person's emotional state. Einstein's theory says that every atomic particle in every object contains energy $[E = M.C^2]$. Just as the hand contains electromagnetic energy, where every nerve cell and organ in a person's body has electrical energy. This electrical energy includes organs in the entire human body. Acupuncturists used to call it Chi and Yoga experts used to call it Prana. Chi energy is very important role for the health of the human body. It can flow along 12 energy paths called energy meridians. If this energy flow does not function properly or is chaotic, it can cause emotional disturbances and physical illness which will more easily attack the human immune system (Faiz, 2017).

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So it can be concluded that SEFT is a counseling method that prioritizes or utilizes the strengths that already exist in the human body such as spiritual energy and psychological power which, when combined will cause multiplied power, which can cure any problems faced by humans by empowering themselves with energy and that power. In this study, in addition to spiritual energy and psychological strength, coupled with persuasive communication carried out in the beginning to persuade young gay executives to be educated and given counseling to the mentoring stage so that the person concerned is sure to wholeheartedly leave his gay lifestyle turning to life as a person men who like the opposite sex or women.

RESEARCH METHOD

The method used in this research is narrative inquiry with qualitative and interpretive approaches. Lindolf (1995: 27) calls the interpretive paradigm to refer to qualitative research that uses the ethnographic tradition of communication, phenomenology, ethnomethodology, symbolic interaction, and cultural studies. According to Bogdan and Taylor (Moleong, 2004), qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior. The reason in this study uses a qualitative approach because the problems to be discussed are not related to numbers but describe clearly and in detail and obtain in-depth data from the focus of the study. Qualitative research always tries to cover a problem, situation or event as it is. The results of the study are directed and emphasized in an attempt to provide an objective and detailed picture of the actual situation.

Data collection, first, in-depth interview. According to Engkus Kuswarno, in-depth interviews are interviews that do not have alternative responses predetermined or better known as unstructured interviews. This type of interview encourages research subjects to define themselves and their environment, to use their own terms about the object of research (Kuswarno, 2008: 54). The researcher must maintain the confidentiality and identity of the informant, the researcher conceals the real names of the informants even though when the researchers ask during the preliminary research, the informants who will be interviewed researchers are willing to include their identity by signing a statement, except for one informant who asked to be kept a secret. Second, observation. Observation is fundamentally naturalistic in essence; it occurs in the natural context of occurrence, among the actors who would naturally participate in the interaction, and follows the natural system of everyday life (Denzin & Lincoln, 2009). In this observation the researcher plunges directly into the field in the actual situation. Some reasons for the need for observation are: 1) Add experience firsthand. 2) It is possible to see and record behavior and events in the actual situation. 3) Allows researchers to record events (Lincoln and Guba, 2009). Third, Focus Group Discussion (FGD). According to Burhan Bungin, Focus Group Discussion (FGD) is a data collection technique that is generally carried out in qualitative research to obtain data from a group based on the results of discussions focused on a particular problem. This technique is used to avoid the wrong interpretation of a researcher due to the encouragement of the subjectivity of the researcher (Bungin, 2003). There are no right or wrong answers from participants, because they are free to answer, comment, or argue (positive or negative) as long as they are in accordance with the problem of the discussion (Kriyantono, 2010). Fourth, Literature Studies. Information collected in the research was also obtained through written sources as secondary data, including from books and literature relevant to research, various printed materials such as community magazines, brochures, photos of activities, and other documents. According to Scatman and Strauss, historical documents are important material in qualitative research. As part of the field method, researchers can refine historical documents and other secondary sources (Mulyana, 2009). The document study tries to find a description of life experiences or events that occur along with the interpretation of research subjects through documents such as diaries, newspapers, clippings (Kuswarno, 2008).

Data analysis techniques in this study were prepared by adopting a qualitative data analysis technique developed by Miles and Huberman, namely interactive models of analysis. The first is data reduction, which is the process of selecting, focusing, simplifying and abstracting data from various data sources, for example from field notes, documents, archives and so on. Then the process of emphasizing, shortening, removing unnecessary, determining the focus and organizing data so that conclusions can be made. Data reduction is done when researchers determine the conceptual framework, research questions, cases, and research instruments used. Second, the presentation of data is focused on structured summaries and synopsis. Presentation of data, such as assembling data and present it properly so that it is more easily understood. Presentations can be in the form of matrices, drawings / schemes, networks, tables and so on. Finally, draw conclusions verification involves the interpretation

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of the process of researchers, determining the meaning of the data presented. Final conclusions are made after the data collection ends. Verification is obtained through a process of negotiation / consensus between subjects, discussing with colleagues, checking data between members.

RESULTS AND DISCUSSION

The young gay executives who were assisted through counseling and education were not all able to apply the therapy perfectly. Young gay executives who have joined the largest LGBT community in Indonesia and have largely come out or opened themselves up, are still comfortable with the circumstances and lifestyles they now choose. But there are 2 (two) gay informants who are determined to be willing to return to the nature of being a real man who likes the opposite sex to do further assistance with researchers. One of the reasons was triggered by his guilt towards their parents, especially their mothers who had given birth and cared for them with physical and mental waging. Another reason is that he wants to bequeath a number of assets he has obtained so far and he wants to leave them only to his biological children, so he feels sure to leave his current lifestyle which he thinks is sinful.

Counseling and education for young executives gay must be fully supported by the family as the main support system, as well as community members. A warm, harmonious and conducive family is the main key to the success of the counseling and education program through the Spiritual Emotional Freedom Technique (SEFT) therapy.

³ First, The Set-Up. Aim to ensure that our body's energy flow is properly directed. This step is done to neutralize spontaneous negative thoughts or negative unconscious beliefs, called Psychological Reversal, for example: "I want to be able to love and someday marry a woman I love". You do this by praying in a solemn manner, sincere and resigned: "O God ... even though I cannot get away from gay behavior, I am sincere, I surrender to You completely. Help me to return to being a real man who likes and loves women ". So this set-up functions as a neutralizing negative thoughts lodged in the human head, and carries the negative energy that is in a person's body. A surefire way to get rid of these negative energies by praying fervently ¹.

⁵ Second, The Tune-In. Informants do the tune-in by thinking about something or certain specific events that can cause negative thoughts, emotions, and behaviors that you want to eliminate. When a negative reaction (anger, sadness, fear) occurs our mind and mouth say, O Allah ... I am sincere ... I am resigned. Simultaneously with the tun-in we take step 3 (Tapping). In this process (tune-in accompanied by tapping) we neutralize negative emotions and thoughts. In this stage, the informant tries to feel or imagine everything that causes negative feelings, emotions, and ³ behaviors with sincere sincerity and surrender and must come from the bottom of our hearts saying "I am sincere, and I surrender, O Allah".

³ Third, the Thapping. Tapping is tapping lightly with two fingertips at certain points on the informant's body while continuing to tune-in. These points are the key points of The Major Energy Meridian, which if we tap several times will have an effect on neutralizing one's emotional and behavioral disorders. Because the body's energy flow runs normally and is balanced again at this tapping time.

The core version is the version most often used, because in addition to being shorter, this version is quite effective in most cases. The core version is to do the first step (the set-up), the second step (the tune-in) with a prayer: "I am sincere, I surrender", and as a third step (the tapping), starting from the first point (the crown) up to point 9 (Bellows Nipple), ends with a long breath.

There are three things that must be considered for an effective SEFT. These three things must be done during the therapy process, from Set-Up, Tune-In, to Tapping. Many of the main causes of treatment failure are ignoring one or all of these. These three things are as follows: First, Khushyu. During therapy, especially during Set-Up, the counselee must concentrate, or solemn. Focus and concentration when doing Set-Up (praying) to "The Most Healer", pray with humility. One of the reasons why prayer is not answered is because we are not solemn, our hearts and minds are not present when praying, aka praying only in the mouth, not fully reaching the heart. Second, Ikhlas. Ikhlas means pleasure or accept everything including the pain that we experience (both physical and emotional) with all my heart. Ikhlas means not complaining, not complaining about the calamity that is being received. This class also makes any pain that is experienced become a means of purifying or cleansing ourselves from sins and all the mistakes we have ever made. Third, surrender. Surrender is not the same as sincerity. Ikhlas is accepting gracefully everything that is experienced at this time, while surrender is giving up what will happen later only to Allah SWT.

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So, the key to the success of SEFT lies in each person, if someone does not have a strong intention to recover or free from the problem that is being faced, then it is impossible for that person to recover, therefore if you want to heal someone must have the intention to want to be right completely cured. Then after convincing themselves and intending to truly recover, then accompanied by being solemn, let go of everything or problems that are being faced at this time, then the last must submit all healing only to Allah SWT., Because everything that happens to himself human being at the will of Allah SWT.

CONCLUSIONS

Counseling and education for young executives gay must be fully supported by the family as the main support system, as well as community members. A warm, harmonious and conducive family is the main key to the success of the counseling and education program through the Spiritual Emotional Freedom Technique (SEFT) therapy. There are 2 (two) young executive gays who are determined to be willing to return to the nature of being a man who likes the opposite sex. The first reason is that he wants to make his mother happy. Whereas the second reason is that he wants to have biological children so that he can inherit the abundant wealth he has obtained.

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