

Literature Review: LGBT as a Latent Phenomenon Threatening the Morality of the Nation's Generation

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Abstract: The LGBT phenomenon presents a latent threat to the moral integrity of Indonesia's younger generation. This literature review employs a Systematic Literature Review (SLR) approach to analyze how digital platforms—particularly social networking applications—facilitate the dissemination of non-normative sexual identity values, which conflict with Indonesia's religious, cultural, and moral foundations. The synthesis of relevant studies indicates that exposure to LGBT-related digital content contributes to psychosocial challenges among adolescents, including identity confusion, anxiety, and value disorientation. Digital modeling and social reinforcement mechanisms further accelerate the internalization of values that may erode collective morality. In response, this study emphasizes the critical importance of strengthening digital literacy, character education rooted in national values, and self-regulation among youth to safeguard moral cohesion.

Keywords: *LGBT, latent phenomenon, morality, national generation*

1 INTRODUCTION

LGBT is an umbrella term encompassing various gender identities and sexual orientations, including lesbian, gay, bisexual, and transgender (Gedro, 2007). In a community context, this term refers to individuals who openly live their sexual or gender identity and feel connected to the LGBT group. Around 3% of Indonesia's population may identify as LGBT, although this figure—based on a small ethnographic sample—should be interpreted with caution, as many individuals may not disclose their identity due to stigma (Hasnah & Alang, 2019). In the United States, demographic research suggests that more than nine million adults identify as LGBT, representing approximately 3.5% of the adult population; this includes over eight million who are lesbian, gay, or bisexual and nearly 700,000 who are transgender (Gates, 2011).

In Indonesian society, which is strongly influenced by religious and cultural values, LGBT individuals often encounter challenges such as discrimination and exclusion. Nevertheless, in today's digital era, the visibility of LGBT identities has grown significantly through social media interactions, where individuals, groups, and communities frequently share LGBT-related content (Are, Talbot, & Briggs, 2024). The rapid development of digital technology has provided broader spaces for expression and communication, indirectly strengthening LGBT networks and presence. This shift in social interaction patterns is particularly relevant to young people, as digital exposure increasingly influences their search for identity and openness in social relationships.

Several previous studies on LGBT in Indonesia have focused on partial aspects, such as media framing (Pratama, 2023; Hindarto, 2021), youth attitudes (Riadil, 2020), or Generation Z media literacy (Mujiyanti, 2023). While these findings are important, most are descriptive in nature and fail to comprehensively address the LGBT phenomenon in relation to national morality. Furthermore, cross-national research (Sookpornsawan et al., 2024) only emphasizes the relationship between media exposure and stigma, without considering Indonesia's religious and cultural context. This indicates a research gap, the lack of studies examining LGBT as a latent phenomenon that exists not only in the digital space but also has the potential to shift the moral values of the younger generation. Therefore, this study seeks to synthesize various findings with a critical-analytical perspective to emphasize how the presence of LGBT in digital media can pose a latent moral threat to the nation's next generation, while simultaneously highlighting the urgent need to strengthen value literacy and national cultural resilience.

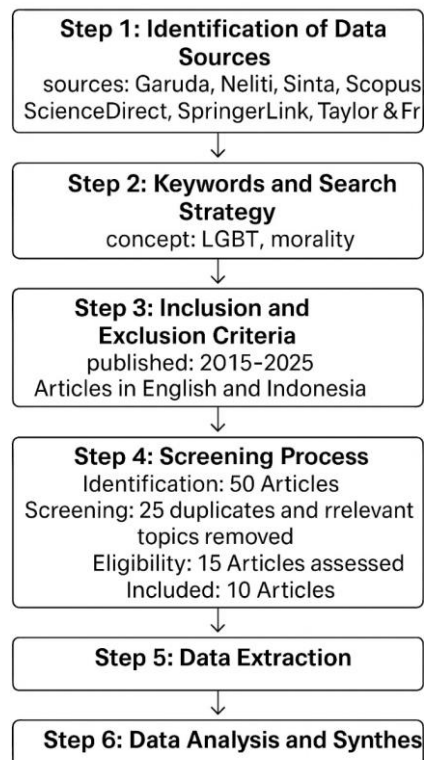
Against this backdrop, this literature review aims to critically examine how the LGBT phenomenon—amplified by digital media—functions as a channel for the dissemination of values that may influence the moral and identity construction of Indonesian youth. Particular attention is given to the potential risks posed by this influence, especially if not balanced with digital literacy, character education, and self-control in navigating diverse content in today's era of open information.

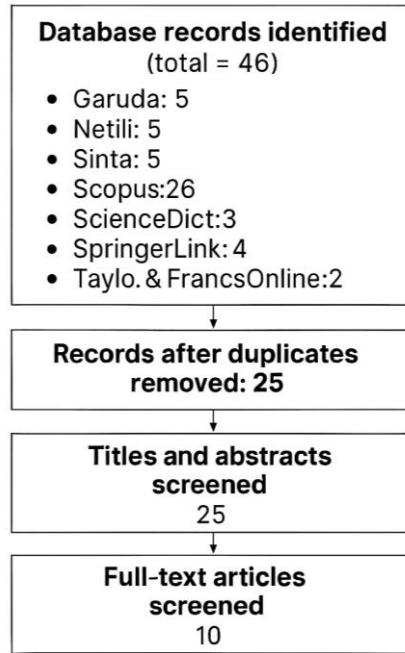
2 MATERIALS AND METHODS

This study applies a Systematic Literature Review (SLR) approach to comprehensively synthesize research on how digital media shapes the visibility of LGBT identities and influences the moral and identity construction of young people in Indonesia. A Systematic Literature Review is a qualitative research method that aims to systematically identify, evaluate, and synthesize relevant studies based on specific inclusion and exclusion criteria to answer predetermined research questions (Snyder, 2019). This method was chosen because it provides a comprehensive understanding of complex social phenomena by integrating findings from various trusted academic sources, including national journals indexed by SINTA and reputable international journals (Scopus).

The main focus of this study is to analyze how digital platforms—particularly those that openly accommodate communities of diverse genders and sexual orientations—function not only as spaces for communication, but also as social agents that disseminate values and shape identity construction among young people. Furthermore, the analysis considers the broader implications of this phenomenon for Indonesian society, especially in relation to character and moral education.

The LGBT phenomenon in the digital era has become increasingly prominent through various online platforms that provide wider spaces for expression. The emergence of content that normalizes non-conventional sexual identities has also shaped new values within society, particularly among the younger generation. In the context of Indonesia, which upholds social and religious norms, the spread of these values has the potential to create invisible but gradually entrenched cultural clashes. This requires serious attention to developing digital literacy that is not only informative but also reflective of the nation's identity.





3 RESULTS

Table 1. Data Extraction

No	Author & Year	Article Title / Source	Study Objectives & Focus	Research methods	Participants / Sample	Key Findings	Implications	Issue Focus	Relevance of National Morals and research results
1	Pratama, TA (2023).	Construction of LGBT People in Digital Media (Framing Analysis of CNN Indonesia News)	Analyzing how online media (CNN Indonesia) frames LGBT issues; focusing on negative/positive framing.	Qualitative framing analysis (content/documentation & media observation).	CNN Indonesia online news corpus (specific period - see full text for date range)	The media tends to use frames that incorporate community norms and values; there is a tendency for framing to emphasize value conflicts.	Media framing can reinforce the public perception that LGBT people are at odds with collective moral norms.	Media framing, LGBT representation, social construction.	Shows how online news can activate conservative moral narratives—relevant for the analysis of latent threats to generational morals, as framing reinforces normative sentiments.

2	IG Riadil (2020)	Envisaging Social Conflict of Youths' Perspectives: Do Indonesian Youths Accept the Existence of LGBTQ+? - Khazana Sosial (journal).	Measuring the attitudes of Indonesian youth towards the existence of LGBTQ+ and the potential for value conflicts that arise.	Descriptive quantitative (questionnaire/survey); perception analysis. (Instrument/sample details: not specified in the public pdf abstract).	Respondents: Indonesian teenagers/youth (number & detailed characteristics: not reported)	A significant proportion of young people show rejection or concern about LGBT; there are religious & cultural factors that influence attitudes	Marking the potential for social conflict if LGBT visibility increases; need for values literacy and cross-group dialogue for mitigation,	Youth attitudes; value conflicts; cultural & religious conservatism.	Provides empirical evidence that increased exposure to LGBT can impact the collective morals of a generation - supporting the claim of a "latent threat" if not balanced with values education.
3	(Santoso, Prasetyo, & Afifah, 2025)	Rejection of LGBT in the Qur'an's View and Sexual Morality - Research Gate/jurnal lokal	Examining Islamic religious arguments (read: interpretation of Quranic verses) regarding the rejection of LGBT practices; focusing on morals and sexual norms.	Literature review/analysis of religious texts (qualitative); interpretation of normative texts	N/A (textual/theoretical analysis)	Theological arguments assert the inconsistency of LGBT practices with religious norms, providing a moral-religious basis for social rejection.	Strengthening the normative legitimacy of LGBT rejection in Muslim-majority societies; implications for moral policy and values education.	Religious perspective, sexual morality, normative rejection	Highly relevant - this article explains the moral-religious basis that serves as a frame of reference in the discourse that LGBT "threatens" the morals of the generation, especially in the Indonesian context.
4	A. Mujiyanti (2023)	Generation Z Media Literacy Awareness of the Rainbow	Examining Gen-Z's media literacy understanding of symbols	Qualitative; content analysis & interviews (Miles & Huberman approach)	Specific TikTok content and Gen-Z respondents (sample	The rainbow symbol is used in some content as a	Media literacy needs to be improved so that teenagers	Media literacy, symbolic LGBT representation;	Demonstrates latent mechanisms (symbols/represent

		Symbol on TikTok as an LGBT Campaign Journal (UIN/Gusdur)/IQ TIDA	rainbow on TikTok and its implications as an LGBT campaign.	mentioned)	size details: not reported in the abstract).	campaign or LGBT representation; literacy levels vary; some see the symbol as aesthetic, some as a symbol of the movement.	can distinguish between aesthetic symbols and ideological content; this is relevant for mitigating the impact of latent values.	TikTok platform	tations) that can influence the moral perception of the younger generation - supporting the need for value education and digital literacy,
5	GR Phoebe, DA Wicaksono, LK Marthapradipta (2024)	Eksistensi LGBT dalam Media Sosial di Dunia Digital Prosiding Seminar Nasional Ilmu-Sosial, Unesa (2024)	Describes the existence of the LGBT community on social media and its implications for social polarization.	Proceedings are usually qualitative/descriptive	Social media content analysis, specific data: not reported in summary.	Social media expands the space for LGBT existence, but also deepens polarization in society — stimulating public discussion and moral resistance.	Literacy strategies and communication policies are needed to manage the social impact of this visibility.	Digital existence; polarization, public opinion	Emphasizing that digital exposure could be a latent channel for the spread of values that conflict with traditional morals - relevant to the thesis of threats to generational morals.
6	A. Naryakusuma (2021)	Pengaruh Konten LGBT pada Media Sosial terhadap Perilaku Cyberbullying pada Kalangan Remaja Communications Journal, UNJ	Testing the relationship between exposure to LGBT content and behavior cyberbullying among teenagers.	Quantitative (statistical survey analysis)	teenagers who use social media, especially TikTok, and have been exposed to LGBT content with a sample size of 100 respondents.	Exposure to LGBT content is correlated with increased incidents of cyberbullying; sensitive content triggers negative reactions and online aggression.	Exposure to controversial content can trigger deviant behavior (cyberbullying aggression), which impacts adolescents' morals and safety. Literacy	Digital content, online aggression, moral and ethical behavior of adolescents	Shows indirect impact (latent) effects of LGBT content on adolescent behavior — supporting claims about the influence negative to public morals if not

							interventions and platform policies are needed.		managed .
7	Hindarto (2021)	Investigating How the National Online Media Reported the LGBT Community During the COVID-19 Pandemic Profetik/ UIN/thesis & article analyses.	Analyzing the framing of national media coverage of LGBT community in the early years of the pandemic, focused on bias and moral narratives.	Discourse analysis/framing of online news (qualitative).	Online news corpus from national outlets. news about the LGBT community and sexual minority groups (SMG) in three online media: 1. Republic 2. CNN 3. Compass	The media often places LGBT in problematic narratives (e.g. related to the pandemic), reinforcing stigma and negative narratives,	Negative framing can exacerbate stigma and influence public opinion - journalistic ethics regulations and public literacy are needed.	Journalism, framing, social stigma	Showing the media mechanisms supporting rigid moral narratives - relevant to the idea of latent threats to the morals of generations through news that triggers value anxiety,
8	(Alfareza & Putri, 2024)	Digital Mass Media in Framing LGBT News in Indonesia - Commedies/Unesa Journal (2024)	Analyzing how digital mass media frames LGBT news (case study: certain news portals such as VICE, Republika	Qualitative descriptive, framing analysis (Entman's model is mentioned in several similar studies).	Subject: VICE Indonesia (online news portal) Subject: News about LGBT in Indonesia Sample/Data: LGBT news published by VICE Indonesia, selected through document analysis study.	Different partisan media/portals produce varying framings - some reject, some adopt inclusive framings, this influences public discourse.	The heterogeneity of framing shows that the media can be an arena value conflict - requires policy and literacy approaches.	Media framing, public discourse, polarization	Showing that digital media can be a source of formation/strengthening certain moral norms supports the claim there is a latent influence on the morals of the generation.
9.	Rudeemas Sookpor nsawan et al., 2024	The association between exposure to gender	Exploring the relationship between exposure to media	Cross-sectional survey; questionnaire on demograph	553 adolescents (aged 14-20 years, average	Thai youth generally show low levels of	Media literacy programs that emphasize	The influence of media representation on adolescence	This study emphasizes the importance of

		and sexual diversity in media (GSDM) and Thai adolescents' attitudes toward LGBT individuals: a cross-sectional study in Bangkok schools, BMJ Open	related to gender & sexual diversity (GSDM) and Thai adolescents' stigmatizing attitudes towards LGBT individuals.	ics, media exposure, and stigmatizing attitudes; linear regression analysis.	16.34 years) from 8 schools in Bangkok; approximately 34.72% identified as LGBT.	stigmatization towards LGBT. Exposure to positive media content (PGSDM) = lower stigma. Exposure to negative media content (NGSDM) = higher stigma. Women and LGBT individuals report lower stigma than men and non-LGBT individuals.	positive representation of gender diversity can reduce bias and increase acceptance of LGBT people.	nt attitudes towards LGBT.	balance between freedom of expression and national moral values in the Indonesian context, by emphasizing educational narratives that respect diversity and maintain social harmony based on Pancasila values.
10.	Mujiyanti, A., & Mazaya, V. (2023).	Literasi Media Generasi Z Kesadaran Simbol Pelangi di TikTok sebagai Kampanye LGBT. Iqtida: Jurnal Dakwah dan Komunikasi, Vol. 3 No. 2.	Explaining how the rainbow symbol is used in TikTok as a form of LGBT campaign. Examining Generation Z's media literacy awareness of LGBT campaigns through these symbols.	Qualitative research. Data collection techniques: observation, interviews, documentation. Data analysis: Miles & Huberman model (data reduction, data presentation, conclusion drawing).	Student of Islamic Communication and Broadcasting, UIN KH. Abdurrahman Wahid Pekalongan.	The rainbow symbol on TikTok is widely used as a global and local LGBT campaign. Generation Z still has low media literacy awareness regarding LGBT campaigns. The four aspects of new media literacy	Increased media literacy is needed to strengthen Generation Z's ability to respond to ideologically charged content. The importance of filtering cultural and religious values to avoid being influenced by	Generation Z's media literacy regarding the rainbow symbol on TikTok as a tool for normalizing LGBT campaigns.	This study confirms that low media literacy awareness has the potential to weaken the younger generation's resilience to digital content that conflicts with the religious, cultural, and moral values of Pancasila.

						(consumption, understanding, critical consumption, critical participation) have not been fully fulfilled by students.	campaigns that conflict with Indonesian societal norms.		. A digital literacy-based character education strategy is needed to maintain national cultural resilience.
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The lesbian, gay, bisexual, and transgender (LGBT) phenomenon in Indonesian society is inextricably linked to how it is represented and perceived, particularly in the digital era. A literature review of ten peer-reviewed articles reveals a pattern of interconnectedness between the media, the younger generation, digital literacy, and the moral and religious foundations of the Indonesian nation. First, the media serves as an arena for constructing discourse. Several studies have shown that digital media tend to frame LGBT issues through narratives of value conflict and stigma (Pratama, 2023; Hindarto, 2021), while others present a more permissive framing (Alfareza & Putri, 2024). This tension emphasizes that the media is not simply a source of information but also a key actor in shaping public perception and the direction of moral discourse.

Second, the younger generation is most vulnerable to the tensions of this discourse. Research in Indonesia shows that the majority of young people still view LGBT as being incompatible with religion and culture (Riadil, 2020; Naryakusuma, 2021). However, cross-national studies such as those by Sookpornsawan et al. (2024) show that positive media representation actually reduces stigma against LGBT. This discrepancy presents a paradox: on the one hand, values literacy can strengthen moral resistance; on the other, media exposure can actually normalize LGBT existence for adolescents who are still forming their identities.

Third, weak media literacy increases the vulnerability of the younger generation. LGBT symbols on social media platforms like TikTok are often perceived as merely aesthetic, yet they actually carry ideological implications (Mujiyanti, 2023; Mujiyanti & Mazaya, 2023). This lack of critical thinking skills increases the likelihood of unconsciously internalizing values that conflict with religious and cultural norms.

Fourth, the normative-religious basis reinforces the position of Indonesian society. Religious studies (Santoso, Prasetyo, & Afifah, 2025) show that LGBT practices are viewed as contrary to religious morality, thus positioning this issue not merely as an identity choice but as a public moral issue that threatens social cohesion.

Based on the overall synthesis of the study, it can be concluded that the LGBT phenomenon in digital media in Indonesia can be understood as a latent phenomenon. LGBT does not always present as an immediate threat, but through media, symbols, and representation, its values can slowly be internalized in popular culture. The younger generation is the most vulnerable because they are in a cross-sectional position: on the one hand bound by cultural and religious norms, but on the other hand exposed to the globalization of values influencing digital media. If not balanced with values education, digital literacy, and strengthening character based on national culture, this phenomenon has the potential to slowly erode the nation's collective morals. Thus, this literature review supports the thesis that LGBT can be understood as a latent phenomenon that threatens the morals of the nation's generation.

Table 2. Current Psychological Theories and Their Implications for LGBT

Psychological Theory	Theory Owner	Main Focus	Impact	Implications	Source
Social Learning Theory	Albert Bandura (1977)	Behavior is learned through observation of models, imitation, and environmental	Exposure to LGBT content in media/apps reinforces the repetition of imitated	Free access to models of deviant behavior increases the possibility of the younger	Bandura, A. (1977). Social learning theory. Prentice-Hall. https://archive.org/details/soc

		reinforcement.	behavior, not because of natural innateness.	generation imitating LGBT orientation without critical understanding.	iallearningthe0000band
Structural Functionalism	Émile Durkheim, Talcott Parsons	Social stability depends on adherence to dominant norms & values	LGBT is seen as a form of social deviation that disrupts the order and balance of norms in society.	The massive spread of LGBT values through digital media threatens the integrity of moral-religious values that support social cohesion in society.	Durkheim, E. (1982). <i>The rules of sociological method</i> . Free Press. Parsons, T. (1951). <i>The social system</i> . Free Press.
Social Identity Theory	Henri Tajfel & John Turner	Social identity and group membership influence self-perception and relationships.	Premature identification with LGBT groups leads to identity crises and value disorientation in adolescents and young people.	The strengthening of LGBT identities on social media encourages vulnerable individuals to seek social acceptance from groups that do not conform to the cultural or religious values of the majority.	Tajfel, H., & Turner, J. C. (1986). <i>The social identity theory of intergroup behavior</i> . In S. Worchel & W.G. Austin (Eds.), <i>Psychology of intergroup relations</i> . Nelson-Hall.

4 DISCUSSIONS

The findings of this study confirm that the LGBT phenomenon in Indonesia—particularly within the digital sphere—should be understood as a latent issue with moral implications for younger generations. Synthesizing evidence from ten articles reveals that digital media does not merely provide visibility for LGBT communities but also functions as a powerful agent in shaping discourses, identity construction, and value internalization.

First, media representations of LGBT display a pattern of polarization. Several studies (Pratama, 2023; Hindarto, 2021) demonstrate how national online media frames LGBT with narratives of conflict and stigma, reinforcing conservative moral sentiments. Others (Alfareza & Putri, 2024) show more inclusive framing, thus normalizing LGBT discourses. This duality illustrates the social learning process described by Bandura (1977), where repeated exposure to modeled behavior—either negative or positive—can be imitated by young audiences. In the Indonesian context, where moral and religious values are central, such modeling presents risks of identity shifts that may not align with local norms.

Second, the vulnerability of youth is evident in both national and cross-national findings. Riadil (2020) and Naryakusuma (2021) report that most Indonesian youth reject LGBT based on cultural and religious grounds, while Sookpornasawan et al. (2024) highlights how positive media representations reduce stigma in Thai adolescents. This paradox illustrates Tajfel and Turner's Social Identity Theory (1986): adolescents' group identification is highly dependent on perceived social acceptance. When digital spaces offer alternative communities, young people may prematurely affiliate with LGBT groups, resulting in identity confusion and moral disorientation.

Third, the issue of weak digital literacy amplifies risks. Studies by Mujiyanti (2023) and Mujiyanti & Mazaya (2023) demonstrate how LGBT symbols such as the rainbow flag are often interpreted superficially as mere aesthetics, ignoring their ideological meanings. This lack of critical literacy creates fertile ground for latent value internalization. The mechanism resonates with Structural Functionalism (Durkheim, 1982; Parsons, 1951), which stresses that deviations from

shared norms disrupt societal balance. Without strong literacy and value filtering, global LGBT narratives may gradually erode the cohesion of Indonesian moral-religious systems.

Fourth, religious perspectives play a decisive role. Santoso, Prasetyo, & Afifah (2025) emphasize theological rejection of LGBT practices, reinforcing the normative foundation for public resistance. This aligns with the collective moral framework that underpins Indonesian identity. Yet, the coexistence of global inclusiveness narratives with strong local religiosity creates cultural dissonance, which if unmanaged, could widen intergenerational moral gaps.

Advantages of this study

The strength of this literature review lies in its comprehensive synthesis across diverse sources—ranging from framing analyses, surveys of youth attitudes, to religious interpretations. By integrating psychological and sociological theories, the study offers a multi-layered analysis that situates LGBT not only as a digital visibility issue but as a latent moral threat shaped by cultural, religious, and educational contexts.

Limitations of this study

Nevertheless, some limitations must be acknowledged. First, the scope of reviewed literature is constrained by availability; several studies rely on descriptive or cross-sectional methods, which limit causal inference. Second, this study primarily adopts a critical-cultural lens, potentially underrepresenting perspectives that view LGBT as part of global human rights discourse. Finally, while theoretical frameworks strengthen the analysis, the integration of psychology and sociology may risk overgeneralization if not contextualized carefully within empirical boundaries.

Implications

Taken together, the findings highlight the urgent need to strengthen character education, digital literacy, and self-control mechanisms among Indonesian youth. Without proactive interventions, digital media will continue to serve as a latent channel for the normalization of values that may weaken the moral foundations of the nation. Future research should further explore the longitudinal impacts of digital LGBT exposure, as well as evaluate the effectiveness of culturally grounded literacy programs in safeguarding national identity.

5 CONCLUSIONS

This study concludes that LGBT, as represented in digital media and online applications, emerges as a latent phenomenon that significantly influences the morality of Indonesia's young generation. The synthesis of the reviewed literature consistently demonstrates patterns of identity instability, value conflicts, and psychosocial stress among adolescents exposed to LGBT-related digital spaces. These dynamics indicate that, without adequate self-control, value literacy, and character education rooted in Pancasila, digital platforms may function less as neutral spaces of expression and more as channels for the internalization of foreign values that threaten social cohesion and moral foundations. Therefore, strategic interventions—especially through culturally contextualized character education and digital literacy—are urgently required to safeguard the nation's generation from value disorientation and moral decline.

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