

**LGBT - A GLOBAL ISSUE: SOCIAL IMPACT
PREVENTIVE SOLUTION FROM QURANIC
PERSPECTIVE (STUDY OF QURANIC CHAPTER
AL-A‘RĀF [7]: 80-81)**

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Abstract

The LGBT Problem is a hotly vulnerable discussion in 2021-2024. This is marked by the emergence of many movements from activists and sympathizers of LGBT supporters who ask for their rights in public spaces, such as the rights of society in general. The presence of a movement that advocates equality for LGBT people has a close relationship with the people of Prophet Lūṭ (*‘Alaihih As-Salām*), who have a different sexual orientation from humans in general, which in Arabic, is called *liwāṭat* (sodomy). The campaign effort was then carried out openly in the public. This study aims to analyze the practice of LGBT from an Islamic perspective based on the Quranic chapter *Al-A‘rāf* verses 80-81. The results showed that the emergence of LGBT movements and campaigns today are an inseparable part of the story of Prophet Lūṭ’s society, which has an unusual sexual orientation. The condition is caused by environmental, psychological, and theological factors. The rise of efforts to voice the equality of Human Rights openly has an impact on society in various aspects, including in the elements of health, society, education, and security. Thus, preventive solutions are needed to fend off the LGBT behaviour such as through education of faith and Islamic *Shari‘ah*, besides moral, psychiatric, social and sexual education.

Keywords: *LGBT, Al-A ‘rāf: 80-81, Impact, Preventive Solutions.*

Introduction

The LGBT (lesbian, gay, bisexual, and transgender) problem is a hot topic of conversation today. There is conflict in society when discussing this issue as there are groups that reject LGBT based on the approach and impacts resulting from this practice and groups that support it by paying attention to the principles of humanity and freedom.

For some people, LGBT issues are an orientation toward someone's sexual freedom which is not appropriate for anyone to violate. Meanwhile, others state that LGBT practices are strictly prohibited because they violate human norms and nature. LGBT is better known as *liwath* (gay) and *siḥāq* (lesbian) in Islam. *Liwath* is associated to Prophet Lūṭ's people (sodomy) because his people committed this act for the first time. Allah then referred to this behaviour as evil and transgression, which is mentioned in Surah *al-A ‘rāf* verse 81. Meanwhile, *siḥāq* (lesbian) is defined as a relationship between women (same gender).¹

Humans as caliphs must serve Allah in the form of submission, and obedience, not to others as stated in Islamic law. Equipped with the mind, heart, and five senses, humans are entrusted with great tasks and supported through Allah's messengers, the prophets and apostles, with the revelation of the holy books which function as guidelines to life. As creatures with the *ẓāhir* dimension, humans have the freedom to enjoy life in the world, such as the need to eat, drink, and their biological needs (sexuality). Efforts to fulfill needs must be aligned with religious principles, and not prioritize human desires. This signifies that mankind is strongly bound by the provisions of Allah's *Shari‘ah* in all aspects of their acts, both spiritually and materially.²

The issue of LGBT is now on a global level, its successful spread was achieved through a series of pro-LGBT movements that have been around for a long time. This phenomenon is supported by the Universal Declaration of Human Rights in 1948, as well as the political reforms and democratization that have often been human Rights in 1948, as well as political reform and democratization that are often misunderstood as a process of liberalization and freedom of expression.³

In Indonesia, several LGBT cases have recently emerged, which have been widely discussed by the wider community, and drawn the attention of religious figures. The podcast initiated by Dedi Corbuzer was the trigger for the re-existence of conversations about

LGBT. LGBT in Indonesia has been banned and declared *ḥarām* (prohibited) by the Indonesian Ulama Council (MUI) and Islamic organizations. This is stated in the MUI fatwa, No. 57 of 2014 concerning Lesbians, Gays, Sodomy, and Obscenity. It was also confirmed by the General Chair of the MUI Ma'rūf Amin at a press conference at the MUI Office, Central Jakarta on 17 February 2016 that LGBT activities are prohibited by Islam, contradict the first and second principles of Pancasila and violate the 1945 Constitution, particularly Article 29 paragraph 1 and Article 28.⁴ The recent emergence of the LGBT phenomenon has given a strong warning to the government, religious leaders, community leaders, academics, and the nation's generation to strengthen education, whether religious, social, moral and other education that supports the formation of a more humanistic character and by the nature of God's creation of humans. Moreover, when viewed from the *maqāṣid sharī'ah*, namely *ḥifẓ al-dīn*, *ḥifẓ al-nasl*, *ḥifẓ al-'aql*, and *ḥifẓ al-naḥs*, there is no benefit in LGBT and homosexual behaviour except for actions that go beyond the limits and violate human nature.⁵

In this article, the problem formulation is the focus of the discussion: How is LGBT from an Islamic perspective? How to avoid LGBT based on the Quranic chapter *Al-A'rāf* 80-81? The purpose of this article is to offer a clearer understanding and perspective to society at large, and especially to the youth as future leaders of the nation and religion, about the concept of LGBT in Islam as contained in the *Al-A'rāf* 80-81, and to provide solutions to overcome LGBT practices based on *Al-A'rāf* 80-81. This article provides warnings and solutions to society in general and the youth, in particular, to pay attention to and anticipate every LGBT phenomenon in life by paying attention to the signs that have been explained in *Al-A'rāf* verses 80-81.

There have been many studies that have tried to discuss the problem being discussed in this paper from various perspectives and approaches. As a result, it presents varied views, from those who openly reject LGBT practices for rational reasons and to those who support them and even consider it a freedom on the grounds of Human Rights (HAM). Studies include the research conducted by Tri Ermayani about the LGBT from an Islamic Perspective. The results of her research found that the cause of the emergence of LGBT practices is due to the influence of the social environment in which they are active, such as friends, the influence of parents' actions, pornography, as well as economic and psychological problems.⁶ Another research was also conducted by Febby Shafira Dhamayanti, Pros, and Cons of Views Regarding LGBT Based on Human Rights, Religion and Law Perspectives in Indonesia, which was published by the Indonesian Law Student Writers Association Law Journal. The

results showed that the existence of LGBT in Indonesia is still experiencing pros-contrasts among the public and even the government. On the one hand, giving rights as humans and citizens to every community is a necessity, because it is related to human rights. Providing attention and protection to every citizen is the government's obligation to prevent discrimination. Respecting religious convictions, on the other hand, is critical, and so attempts to eradicate LGBT practices must continue.⁷

In this research, the authors will further explain the LGBT concept contained in *Al-A 'rāf* 80-81 and offers constructive ideas to counter LGBT practices that are already widespread in society. By focusing on this discussion, an idea and change will emerge in society, so that giving equal rights to humans without any elements of discrimination, insults, or bullying can be realized and respect for religious beliefs can be implemented well without harming the core aspects that exist in society.

Literature Review

The fact and existence of sexual orientation can be described as the object of a person's sexual impulses: that is, heterosexual (opposite sexes), homosexual (same sex), or bisexual (both sexes). The term homosexual is often used to describe a person's apparent behaviour, sexual orientation, and sense of personal or social identity. Hawkin, for example, explained that the term gay or lesbian is a self-identity or social identity. Meanwhile, Soekanto explained that a homosexual is someone who tends to prioritize people of the same sex as sexual partners. Homosexual is a general term for someone concerned or homosexual. The term is usually used only to distinguish between heterosexuals and bisexuals.⁸

The term homosexual refers to individuals who are attracted to people of the same sex, encompassing both men and women. Gay is commonly used to describe homosexual men and can also be a general term for homosexual individuals regardless of gender⁹. Lesbian, specifically refers to homosexual women. However, transgender and bisexual individuals are not necessarily homosexual. Transgender people have a gender identification that differs from the sex assigned to them at birth and can have any sexual orientation. Bisexual individuals are attracted to both men and women, and their attraction can be to either the same or different sex. In the Born that Why theory introduced by Le Vay in 1996, it was explained that many factors are partly responsible for the existence of homosexual orientation in people's lives. This theory also states that temperamental and environmental are the main causes of homosexual behaviour. Temperament consists of a combination of genes, brain tissue, and prenatal hormonal environment. Homosexuality is also

caused by one's environment, which includes parents, peers, and experiences.¹⁰

LGBT in the view of psychology is divided into two parts, namely those who accept their sexual orientation and those who do not accept but do not have the power to overcome it so that they feel disturbed. In Indonesia, LGBT behaviour is categorized as a mental disorder which is summarized in PPDGJ (Guidelines for Diagnostic Guidelines for Mental Disorders). However, in 1983 LGBT was expelled from the PPDGJ. Thus, this behaviour is no longer classified as a form of mental disorder but is only a form of sexual orientation. The question of whether homosexuals are sexually aberrant or engage in natural and normal conduct has long been disputed, due to the efforts of LGBT activists and performers to make the practice acceptable and legalized.¹¹

This activity led to satisfactory results for them because, in 1974, the institution of the APA (American Psychiatric Association) removed homosexuality from one of the mental disorders. Tom Boellstorff analyzed that in the Indonesian context, the terms gay and lesbian became popular in the 1970s to 1980s. The term was learned not from parents, neighbours, and Islamic teachers, but from the mass media, including gossip columns in magazines and newspapers. This is in accordance with Anderson's (1983) opinion about the important role of mass media as a means of creating collective nationalism sentiments in the modern era. This is because most gays and lesbians in Indonesia do not speak English and do not travel to Western countries.

Research Methodology

In preparing this article the authors used a qualitative approach with the type of research Library Research. The data collection technique used is documentation to verify the validity of the data, carry out interpretations, and present concrete conclusions.⁹ Meanwhile, the data analysis is descriptive-analytic and aims to bridge the explanation and reveal the facts contained in the LGBT problem as mentioned in the Quranic chapter *Al-A'raf* verses 80-81, by combining various opinions of *tafsir* scholars (exegetes) and other religious figures produce explanations that are relevant and universally acceptable. To ensure the validity of the data, the authors used source triangulation, by testing the credibility of the data by verifying the truth of the data that has been obtained through several sources.¹²

Results and Discussion

LGBT Overview and Exploring Brief LGBT History

In several literatures, many stories are told about homosexual practices carried out by humans long before modern times like today. LGBT is a new term that combines four different behaviours and is legally contrary to God's rules. In some literature, it is stated that LGBT practices initially developed widely in the continents of Africa, Europe, and America.¹¹ Homosexual practices have been abundantly documented in literature and the history of the holy books. In the history of religion from Christianity and Jews to Islam, we know about the practice of Sodomy carried out by Prophet Lūṭ's followers. This tradition then reappeared during the European Rajadoms during the Stuart Raja James VI of Scotland, known as Raja James I of England, who was then considered a controversial figure. Although he was credited with writing the Bible, Western historian Phillip J Adler described him as an arrogant and openly homosexual person.¹³

In Indonesia, there are also LGBT practices, as reported in *Historia* magazine. In 1824, there was a riot at the Surakarta Palace. A concubine plays a role in a masculine caught having sex with another concubine. Pakubuwono V also caught his concubine masturbating using a candle in the shape of male genitals. Since then, he would not let his concubine sleep in a closed room. He ordered the concubines to sleep in front of his room every night. They line up in one line, six feet apart. Pakubuwono V was worried that his concubines would prefer this "alternative" form of sex to have sex with men. Saskia Wieringa and Evelyn Blackwood cited the scandal in the anthology *Desire for Women*, written in 1902 by a Dutch translator near the Surakarta palace, namely JW Winter.¹⁴

Understanding LGBT

Before explaining further what LGBT is, we will explain several things about LGBT. Apart from the terms previously explained, there are several terms related to this gender issue, and other terms related to LGBT are homosexuality¹⁵ namely people who have sexual relations with the same sex. Thus, homosexuality is a person's orientation or preference for one or more individuals of the same gender. Next, we will briefly explain the meaning of each element of behaviour contained in the term LGBT, including:

- a. Lesbians are couples of women. This term refers to women who have sex with or receive same-sex sexual stimulation.¹⁵
- b. Gay is a male partner. Homosexuality is a phrase used to describe men who like or have experienced same-sex sexual pleasure, similar to how women do.¹⁷

- c. Bisexual, namely someone who has both gender characteristics (male and female); attracted to both genders.
- d. Transgender is a term used to describe someone who acts, feels, thinks, or looks different from the gender assigned at birth. “Transgender” does not indicate a particular form of sexual orientation. Transgender people may identify as heterosexual, gay, bisexual, pansexual, polysexual, or asexual.¹⁶

Sexual identity refers to the attitudes a person views toward themselves, regardless of gender. Gender identity refers to the results of chromosomal, chromatin (genetic), gonadal, hormonal, and somatic (phenotype, biotype) divisions. In a certain sense, gender identity refers to male or female in terms of physiology (body size), especially the external genitalia.¹⁷

LGBT development has progressed throughout time. LGBT cases are closely related to the development of HIV or AIDS. There were an estimated 39.9 million people living with HIV at the end of 2023.¹⁸

Analysis of LGBT Behaviour in *Al-A‘raf* [7]: 80-81

Islam as a divine religion provides through the Holy Qur’ān, clear guidance on what Muslims and people in general should and should not do in life. A faithful Muslim will follow the teachings of his religion without rejecting or changing the provisions that have been stipulated in the holy book and the Sunnah of the last Prophet (*Ṣal Allāh-u-‘alaihe wa sallam*). Islam views LGBT as deviant behaviour and has received direct opposition from Allah Almighty, as evidenced by the punishment of the people of Prophet Lūṭ (*‘Alaihi As-Salām*). The existence of LGBT people in modern society today influences the lives of society, especially Muslims. This is because LGBT practices affect both the general public and Muslims. Many gay and lesbian communities are also Muslim. This activity is considered repulsive in Islam and has the potential to harm humanity because there are still common sexual behaviours that can be carried out without taking exceptional steps.¹⁹

In the Holy Qur’ān and Hadith, there are prohibitions and threats against homosexuals.

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ إِنَّكُمْ لَعَاثُونَ
الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

And (We sent) Lut (Lot) when he said to his people, “Do you commit the shameful act in which nobody in the world has

ever preceded you?" You come to men lustfully instead of women. No, you are a people who cross the limits.²⁰

This verse explains that the practice of homosexuality (sodomy) is a great act of disobedience.²² The word *fāhishah* (obscenity) becomes a predicate that describes that this practice is a great evil and is intolerant. This is due to the fact that this practice is an act of disobedience, which makes it harder to forgive. His iniquity lies in the inappropriate way of channeling biological desires, specifically towards members of the same sex. Instinctively, there should be a channeling of biological desires between men and women as permitted by the provisions of the *Shari'ah* that is justified.

Then, marrying a person of the other sex is the only appropriate course of action. The scholars explained that the homosexual acts that occurred among Prophet Lūṭ's people were not due to a lack of women, but rather because they were motivated by disobedience so that they were called transgressing people.²¹ In Islam, homosexuality is a practice that is truly hated by Allah, for any reason it is unacceptable, even for reasons of urgency, especially under normal conditions. This cannot be compared with the practice of killing. It is because it is wrong in one situation, but in another situation, it may be justified, such as in self-defense or because of *qiṣāṣ* (retribution). This is not justified in homosexual practices since Allah has given the space and path that is right and appropriate to do so, namely with the opposite sex.²²

Prophet Lūṭ (*'Alaihim As-Salām*) was sent to address moral deterioration in the form of same-sex attraction, which can undermine the moral order of the people. However, the warnings and reprimands given by Prophet Lūṭ (*'Alaihim As-Salām*), who was an outsider from their community, were apparently considered a passing incident and did not have the capacity to warn them, and were even ignored, until finally, they expelled Prophet Lūṭ (*'Alaihim As-Salām*) who was considered as sanctimonious. Meanwhile, they remained in the corridor of disobedience and were consistent with this bad and disobedient behaviour, without any signs of improvement and efforts to make changes and repent.²³

The destruction of the morals of the people of Prophet Lūṭ (*'Alaihim As-Salām*) based on their sexual principles made them lose their human elements. At that time, homosexuality was not even done secretly but was done openly in the society. This could be due to a sense of pride or because it is considered a common thing to do. It was in this context that they criticized Prophet Lūṭ (*'Alaihim As-Salām*) because he gave a warning about their actions which were considered normal and had been embedded in their lives for

generations. Resistance and rejection occurred when Prophet Lūṭ ('*Alaihim As-Salām*) provided a solution to marry their daughters, but an abnormal response then emerged.

The attitude and arrogance shown by Prophet Lūṭ's people are currently being transformed into the current trend of modern society with human rights as justification. Human rights, which should function as an effort to glorify and position humans as honorable creatures, instead erode humanity's very character. The trend then became widespread in modern society to legitimize the practice of relationships that would lead to the level of same-sex marriage using human rights as a pretext. This attempt to legitimize marriage is a representation of disobedience, similar to that of Prophet Lūṭ's people. Using any pretext to justify homosexual practices, whether in the name of destiny or human rights, homosexual practice is still a crime against humanity, which will damage the mind, and destroy human life and civilization because it is an attitude that violates the nature of creation. As a result, Prophet Lūṭ's people were punished by a shower of stones and the cities were turned upside down.

What then gave rise to the controversy was the defensive attitude, which attempted to use religious consideration as justification when human rights were somewhat unable to support legalizing their practices. One of the verses they use is Quranic chapter *Al-Isra* verse 84:

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

*Say, Everyone acts in his ownstyle. So, your Lord knows best which one is better guided in his way.*²⁴

LGBT supporters express the view that LGBT in the Holy Qur'an finds its place through the interpretation of the word *shākilah* in the verse above interpreting it as *fiṭrah* or inborn.²⁵ The argument that follows is that since homosexuality is regarded as a unique sexual propensity that God has selected and ordained, wherein individuals who identify as gay have the same rights as heterosexuals, this text represents a sort of LGBT law.²⁶ The emergence of this kind of opinion is contrary to the concept of contextual interpretation, which assumes that an interpretation should not only focus on the text but must also look at the socio-historical context in which the text is interpreted so that it can produce a form of interpretation that is appropriate to the conditions of the times.²⁷

The word *shākilah*, in some opinions of scholars, first looks at the language aspect. The word *shākilah* in the verse above has many linguistic interpretations, including situation, direction,

intention, method, and character.²⁸ Even if the intended meaning is a character, using the definition of character as nature or innateness is irrelevant in this case. Quraish Shihab explained that character is an inner feature that influences human thoughts and behaviour. Whether a person is aware of it or not, he acts in accordance with his character. Meanwhile, the character itself emerges from a person's interactions with other people through education or due to the influence of the surrounding environment, which might include living or dead things, or events that occurred.²⁹

Thus, the view of the LGBT supporters above that Allah's punishment for the Prophet Lūṭ's people is not related to homosexual behaviour and that LGBT them has been legitimized by the Holy Qur'ān itself is far-fetched. It is very clear in the Holy Qur'ān that the main act of Prophet Lūṭ's people that led to Allah's punishment was homosexual behaviour. Thus, *tafsīr* scholars believe this is the correct view based on current interpretive principles that are still in use today. Homosexuality remains a crime whether it is done consensually or by force, all of which are categorized as *fāḥishah* (heinous acts) which are prohibited by Allah Almighty. This behaviour was so despicable that even the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) often repeated warnings to his people so that they could avoid this behaviour and actions. Among the warnings are:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ حَدَّثَنَا هَمَّامٌ عَنْ الْقَاسِمِ بْنِ عَبْدِ الْوَاحِدِ الْمَكِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُقَيْلٍ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَخَوْفَ مَا أَخَافُ عَلَى أُمَّتِي عَمَلُ قَوْمِ لُوطٍ : قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُقَيْلٍ أَبِي طَالِبٍ عَنْ جَابِرٍ

Has told us Ahmad bin Manī', has told us Yazīd bin Harūn has told us Hammām from Al Qāsim bin Abdul Wāḥid Al Makki from Abdullah bin Muhammad bin 'Uqail that he heard Jābir saying: Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) said: "Indeed, the thing that I am most worried about from my ummah is the actions of the people of Lūṭ." Abu 'Īsā said: This hadith is *hasan gharīb*, in fact, we only know about this line from Abdullah bin Muhammad bin 'Uqail bin Abu Ṭālib from Jābir.³⁰

In another hadith the Prophet (*Ṣal Allah-u-‘alaihe wa sallam*) said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ النَّفِيلِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلُ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ قَالَ أَبُو دَاوُدَ رَوَاهُ سَلِيمَانُ بْنُ بِلَالٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو مِثْلَهُ وَرَوَاهُ عُبَادُ بْنُ مُصْنُورٍ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ رَفَعَهُ وَرَوَاهُ ابْنُ جُرَيْجٍ عَنْ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ الْحَصِينِ عَنْ عِكْرَمَةَ عَنْ ابْنِ عَبَّاسٍ رَفَعَهُ

Has told us ‘Abdullah bin Muhammad bin ‘Ali An-Nufaili said: has told us Abdul Aziz bin Muhammad from ‘Amr bin Abu ‘Amr from ‘Ikrimah from Ibn ‘Abbās, he said: The Prophet (*Ṣal Allāh-u-‘alaihe wa sallam*) said: "Who do you find doing the deed Lūṭ's people, then kill the perpetrator and the object." Abu Dawud said: "Sulaiman bin Bilal narrated it from ‘Amr bin Abu ‘Amr like this hadith. And Abbad bin Manṣūr narrated it from ‘Ikrimah, from Ibn ‘Abbās, and he interpreted it. Ibn Juraij narrated it from Ibrāhīm, from Dawud Ibnul Ḥuṣain, from ‘Ikrimah, from Ibn ‘Abbās, and he touched him."³¹

The two hadiths above are part of the Prophet's warning to his people not to suffer the same fate as Prophet Lūṭ's people. The lives of sodomites who had a tragic ending and severe punishment as conveyed by the Prophet should serve as awareness to the younger generation in particular and the Muslim community in general about the seriousness of the violations for homosexuals and the like.

The Impact of LGBT on the Ummah

In Islam, a command or prohibition always has a good purpose for the betterment of human life. If we quote from the book entitled *Kaum Lūṭ* Today by Abdul Hamid El-Qudah, there are several impacts caused by LGBT, including;

- a. Impact on Health. In terms of health, LGBT practices are a violation of sexual activity and are considered abnormal. Based on research results, 78% of homosexuals suffer from sexually transmitted diseases.³² The age range for gay men who contracted this sexually transmitted disease was 42 years, then decreased to 39 years. Meanwhile, for men with normal sexual activity, it is around 75 years. Meanwhile, in the case of lesbians, the age range is 45 years, while for those who are married and have normal sex, it is 79 years.³³
- b. Social Impact. Many studies have found an abnormal condition of activity caused by LGBT actors. The social impacts caused are: Gay actors have around 20-106 partners in one year. Meanwhile, there are no more than 8 adulterous partners in their lifetime.³⁴ Based on several previous research results, around 43% of the gay group recorded and researched conveyed that they had engaged in homosexual activity with more than 500 partners during their lives. Meanwhile, around 28% had relationships with more than 1000 people. In the

activities carried out, 79% of them did not know each other, while 70% of them generally only dated for one night or a few minutes. All of these deviations violate society's social values.³⁵

- c. Impact on Education. The impact on educational aspects is evidenced in students with homosexual behaviour who face the problem of dropping out of school five times more than normal students because they feel there is no room. This was proven in a case that occurred several months ago at a well-known Indonesian university in the city of South Sulawesi. Because of his brave attitude in showing his sexual tendencies which he felt were different from others, this then led to discrimination which caused him to take the stand not to continue his education at that place.³⁶
- d. Impact on Security. If investigated further, the security aspect will be even more shocking, because the presence of LGBT people leads to a strong discriminatory attitude from society. Homosexuals cause 33% of sexual abuse of United States children; even though their population is only 2% of the total American population. This suggests that 1 in 20 cases of homosexuality is sexual abuse of children, while of 490 cases of adultery, one involves the sexual abuse of children.³⁷ Researchers at the University of Edinburgh found one in eight of the world's children has been a victim of non-consensual talking, sharing and exposure to sexual images and video during 2023-24, amounting to about 302 million young people.³⁸ Quoted from Kompas as reported by the Minister of PPPA, stated there were at least 11,952 cases of child violence recorded by the Online Information System for the Protection of Women and Children (Simfoni) throughout 2021 in Indonesia. According to KPAI, there were at least 12 occurrences between January and July 2022, resulting in 52 children, 16 adults, and 36 women as victims. Of the 12 cases, 31 percent of sexual violence occurred against boys and 69 percent against girls with "the age range of victims between 5-17 years".³⁹

This condition gives rise to a phobia among people towards LGBT groups so that the existing social stigma becomes stronger to eradicate their existence from social activity spaces. This condition is of greater concern on both sides, one side of which is detrimental to generations with inherited genes that tend to show abnormal activities, even if this does not result in gay, lesbian, or similar conduct. On the other hand, this is detrimental to society because it

raises suspicion, causing gaps in relationships and communication due to excessive anticipatory attitudes.

Preventive Solutions to Counter LGBT Practices

Reflecting on the cases mentioned above and several social impacts caused by LGBT deviant behaviour, preventive efforts must be carried out as a form of saving ourselves and the next generation from the threat of LGBT behaviour which is growing rapidly today. Preventive steps must be based on moral, religious, and human awareness aspects, so preventive steps that must be taken include:

- a. Maintaining relationships
- b. Teenagers must have life skills
- c. Closing all pornographic loopholes
- d. Holding a study about the dangers of LGBT
- e. The role of Mass Media is very necessary to provide education to the public and young people to stay away from LGBT behaviour.
- f. The government plays a key role in outlawing LGBT activities, establishing legal sanctions, or issuing religious legal fatwas through the Ulema Council.
- g. The role of religious leaders, community leaders, and educational experts is very important because they have more access to their capacities.
- h. The role of society in general is to participate in efforts to guide the younger generation so that they do not enter and become involved in the activities of LGBT perpetrators. Efforts to control and supervise actions carried out by children are the responsibility of society in forming character, attitudes, and viewpoints towards all social activities that tend to lead to positive things, both morally, legally, socially, religiously, and naturally.

In addition to the general anticipatory steps above, several other anticipatory steps must also be taken to shape the character of a generation that upholds humanity and maintains better social stability. In other words, the family becomes the main shield in efforts to prevent the emergence of LGBT behaviour in children. Several preventive efforts that must be carried out by the family are in the educational aspect, including;

- a. **Faith education:** A comprehensive understanding of children's education is starting education from infancy and is based on an understanding of the basic knowledge of Islamic beliefs. In this way, children will be bound to Islam, including creeds and worship, with which they will always communicate in the application of methods and rules.
- b. **Islamic education:** Islamic *Shari'ah* education includes prayer and *mu'amalah*. If parents cannot do this on their own, then

parents are obliged to find a teacher for their child. Faith and obedience to Allah must of course be followed by an understanding of *Sharī'ah* law. Children need to be taught the fundamentals, which include the Holy Qur'ān and As-Sunnah's teachings on prayer, zakat, fasting, and the Hajj. This includes the prerequisites, pillars, and procedures for doing worship and *mu'āmalah*. In this way, a child from an early age can carry out the rights and obligations that Allah and His Messenger have commanded towards others.⁴⁰

- c. **Character/moral education:**⁴¹ Moral education is a series of basic moral principles, attitudes, and ethical virtues that must be possessed and developed by children from childhood to adulthood. In this context, morals are understood not only as courtesy towards other people but also as the nobility of servants to Allah Almighty, maintaining benevolence towards all of God's creations except humans. If a child is raised based on faith in Allah from an early age, taught to fear Allah, believe that Allah is always watching over him, rely on Allah, pray for help, and obey Allah, he will develop natural abilities and instinctive responses as well as accept every virtue and glory. He will eventually adjust to being a major and maintain his high morals.⁴²
- d. **Intellectual education:** Intellectual education is a child's mentality, everything that is useful, such as knowledge of religion, culture, civilization, and so on.
- e. **Psychological education:** This kind of education aims to shape, develop, and balance the child's personality. From the moment a child is born, Islam orders educators to instill the basics of mental health so that he becomes a being of sound mind, sound thinking, sound action, and noble character.
- f. **Social education:** Social education is the education of children from an early age to familiarize them with the main social rituals, which originate from the enduring beliefs of Islam and the faith's deep affection for society. Social education is a behavioural phenomenon that teaches a child to relate correctly to other people and to fulfill all the duties of politeness.
- g. **Sex education:**⁴³ Sex education is an effort to educate, increase awareness, and provide information about children's sexuality. Sex education methods include lecture methods, observation methods, and direct methods. Sex education or development is very important for the younger generation.⁴⁴ It occurred during the time of the Prophet (*Ṣalālah-u-'alaihe wa sallam*) when Muslims never hesitated to ask the Prophet (*Ṣalālah-u-'alaihe wa sallam*) about all issues, including personal issues such as the sex life of husband and wife, as well as knowing the ins and outs and religious laws relating to marriage.⁴⁵

Conclusion

Anyone can commit sexual deviations without discrimination. One form of sexual bias is LGBT. The recent emergence of the LGBT movement in politics, sports, entertainment, and religion has been linked to the story of Prophet Lūṭ (*‘Alaih As-Salām*). During the time of Prophet Lūṭ (*‘Alaih As-Salām*), LGBT actors dared to express their behaviour openly due to environmental, psychological, and theological influences. The impact of the LGBT movement is very significant and affects everything, from physical and mental health, society, and education to religious teachings. LGBT can be avoided or prevented, even cured, without turning to sexuality. The path used by experts to cure LGBT behaviour is through psychological guidance and good Islamic religious education based on the Holy Qur’ān and Hadith as well as straight interpretations from the ‘ulamā’.

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