



Re-read Hadith of Prophet Muhammad in the Context of LGBT: Intertextual Study on Dynamics of Islamic Law and Human Right

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Abstract: The study aims to understand the interpretation of relevant Hadith texts in modern contexts, in light of the growing debate over LGBT rights and social acceptance among Muslim communities. This study uses a qualitative method with an intertextual approach and hadith ahkam. Data collection techniques were carried out through literature studies, namely understanding the hadith in hadith books, journal articles, and the opinions of scholars. The results of the study indicate that LGBT practices in the Prophet's Hadith are referred to as fahisyah (vile acts) because they deviate from human nature, where the identity of each gender has been embedded. According to the views of Islamic jurisprudence scholars, LGBT practices are forbidden, and perpetrators must be given severe punishment according to the seriousness of the act committed. If referring to the intertextual approach, an explanation is obtained, for example, in the social and cultural fields, LGBT practices on the one hand are acceptable by considering aspects of human rights as well as the principles of tolerance and the preservation of peace and prosperity. However, on the cultural side, society is unfamiliar with such practices because they have never been found in the traditions of traditional Muslim communities or Indonesian society in general. In Islamic psychology, LGBT practices are mental illnesses caused by the domination of angry impulses, so that the tendency to make mistakes becomes greater and to deny things of a good nature. In health science, LGBT practices are becoming one of the biggest infectious causes of deadly diseases such as HIV/AIDS, gender diseases, and other contagious diseases. Thus, LGBT practices remain an obstacle to acceptance in Indonesian society, which still strongly adheres to Islamic principles.

Keywords: LGBT, intertextual, hadith ahkam, Islamic law, human rights

Abstrak: Penelitian ini bertujuan untuk memahami interpretasi teks-teks Hadis yang relevan dalam konteks modern, menyikapi perdebatan yang semakin berkembang mengenai hak-hak LGBT serta penerimaan sosial di kalangan komunitas Muslim. Penelitian ini menggunakan metode kualitatif dengan pendekatan intertekstual dan hadis ahkam. Teknik pengumpulan data dilakukan dengan studi literatur yaitu pemahaman terhadap hadis dalam kitab hadis, artikel jurnal, pendapat para ulama. Hasil penelitian menunjukkan bahwa praktik LGBT dalam Hadis Nabi disebut sebagai fahisyah (perbuatan keji) karena menyimpang dari fitrah manusia, di mana identitas masing-masing jenis kelamin telah tertanam. Menurut pandangan ulama fiqh, praktik LGBT adalah haram, dan pelakunya harus diberikan hukuman berat sesuai dengan tingkat keseriusan perbuatan yang dilakukan. Jika mengacu pada pendekatan intertekstual maka didapatkan penjelasan, misalnya dalam bidang sosial dan budaya, praktik LGBT di satu sisi dapat diterima dengan mempertimbangkan aspek hak asasi manusia serta prinsip toleransi dan pelestarian kedamaian serta kesejahteraan. Namun di sisi budaya, masyarakat asing dengan praktik semacam itu karena belum pernah ditemukan dalam tradisi masyarakat Muslim tradisional atau masyarakat Indonesia pada umumnya. Dalam psikologi Islam, praktik LGBT dianggap sebagai penyakit mental yang disebabkan oleh dominasi nafsu amarah, sehingga kecenderungan untuk melakukan kesalahan menjadi lebih besar dan menolak hal-hal yang bersifat baik. Dalam ilmu kesehatan, praktik LGBT menjadi salah satu penyebab penularan terbesar penyakit mematikan seperti HIV/AIDS, penyakit kelamin, dan penyakit menular lainnya. Dengan demikian, praktik LGBT masih menjadi hambatan untuk diterima dalam masyarakat Indonesia yang masih kuat berpegang teguh pada prinsip-prinsip Islam.

Kata Kunci: LGBT, intertekstual, hadis ahkam, hukum Islam, hak Asasi manusia

Introduction

The increasing debate regarding to the rights of Lesbian, Gay, Bisexual, and Transgender (LGBT) in the social life of modern Islamic society has been the focal point in the social, politics and religious discource. As globalization and modernity which againts traditional norms, many muslim majority countries fight to the implication because of the sexual orientation deviation which offer againts to religion belief and established culture. In the life of islamic society, this tension is interpreted as prohibition of non-heteronormative identity. Discourse about LGBT is not only about law confession, but also about human problems such as right, social justice, and developed understanding about morality of value in Islamic context. Scholars and activists alike are increasingly calling for a reexamination of these issues, emphasizing the need

for a comprehensive understanding of how Islamic texts can be interpreted in the frameworks of contemporary human rights.¹

LGBT phenomenon has been one of the most controversial and complex issues in the modern world. In some last decades, discussion about LGBT's right, social acceptance, and legal of same sex relationship have dominated the public discourse in many countries, including among muslim people. This issue becomes more important because of the social and culture change with the development of technology, globalization, and intercultural interaction.² For some people, LGBT is an orientation of someone's sexuality freedom which must not violate by anyone. But for others, LGBT is an activity of human that is very forbidden because it violates human norms and nature. LGBT is known as *wath* (gay) and *sihaaq* (lesbian) in Islamic law. Liwath is the nisbat for the people of Prophet Luth (sodomy), because the act was carried out by his people for the first time. The act was then called by Allah as a vile and transgressive act as can be found in several verses of the Qur'an, while *sihaaq* (lesbian) is interpreted as a relationship between the same gender of women.³

In the context of islamic society, LGBT phenomena are often faced with significant challenges. Islamic teachings, which are the moral and ethical foundation for Muslims, have a clear view of sexual behavior. Many Muslim scholars and activists hold to traditional interpretations that condemn homosexuality and other LGBT behavior as acts that are contrary to religious teachings. However, on the other hand, there are also voices that call for the need to reinterpret religious texts to adapt to social realities and human rights in the modern era.

Recently, In Indonesia, there are some cases of LGBT which are talked by society and religion's scholars. Dedi Corbuzier's *Podcast* triggers the existance of this LGBT's talk. In indonesia, LGBT is something that is forbidden and stated as Haram by Indonesian Council of Ulama (MUI) and other society organizations. This is stated in the MUI fatwa, No. 57 of 2014 concerning Lesbian, Gay, Sodomy and Molestation, also emphasized by the General Chairman of MUI Ma'ruf Amin at a press conference at the MUI Office, Central

¹ Markus P. Bidell and Lara M. Stepleman, "An Interdisciplinary Approach to Lesbian, Gay, Bisexual, and Transgender Clinical Competence, Professional Training, and Ethical Care: Introduction to the Special Issue," *Journal of Homosexuality* 64, no. 10 (2017), p. 1305–29. Tia Powell and Mary Beth Foglia, "The Time Is Now: Bioethics and LGBT Issues," *Hastings Center Report* 44, no. s4 (2014).

² Moh. Fadhil, et.al., "Navigating the Tensions Between Sharia and Human Rights in Regional Legislation," *De Jure* 16, No. 2 (2024). Meilanny Budiarti Santoso, "LGBT Dalam Perspektif Hak Asasi Manusia," *Share: Social Work Journal* 6, no. 2 (2016), p. 220.

³ Sayyid Sabiq, *Fikih Sunnah* (Jakarta: Cakrawala Publishing, 2005), p. 32. Syarifah Rahmatillah Aljamalulail, et.al., "The Politics of Law on the Fulfillment of Restitution Rights for Rape Victims Based on the Qanun Jinayat in Aceh," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 8, No. 1 (2024).

Jakarta on February 17, 2016 that LGBT activities are forbidden by Islam, even contradict the first and second principles of Pancasila, and contradict the 1945 Constitution, especially Article 29 paragraph 1 and Article 28.⁴ The recent emergence of the LGBT phenomenon provides a strong warning to the government, religious figures, community leaders, academics and the nation's generation to strengthen education, either in religious, social, moral or other education that supports the formation of a more humanistic character and in accordance with the nature of its creation.

Previewed by many perspectives and approaches, there are a lot of researches that tried to solve this problem talking in this article. It presents different and variative paradigm, starting from open refusal of LGBT practice with various postulates and also allowing that practice with reason that it is a freedom of human rights. Some of researches such as done by Tri Ermayani, *LGBT in Islamic Perspective*, mention that the cause of appearance of LGBT Practice is because of the influence of social environment, such as friends, parents, pornograph, and economy and mental health problems. Therefore, parents and teachers' attention in giving education of religion and mental health is really needed to anticipate the appearance of LGBT' character and practice in generation.⁵

Another study conducted by Febby Shafira Dhamayanti, Pros and Cons of LGBT Views Based on the Perspective of Human Rights, Religion, and Law in Indonesia, the results of the study explain that the existence of LGBT in Indonesia still experiences pros and cons among society and even the government. On the one hand, providing rights as humans and citizens to every community is a must, because it is related to human rights. Providing attention and protection to every citizen is the government's obligation so that there is no discrimination. On the other hand, respecting religious beliefs is also very important, and efforts to foster healing for LGBT practices must be carried out. Thus, the principle of humanity that maintains and protects the right to life of humans contained in human rights can be implemented and the principle of religion that maintains the human side so that it does not deviate from its nature can also be obeyed.⁶

In this study, the author will further explain the concept of LGBT based on the perspective of the Hadith of the Prophet PBUH, strengthened by several other scientific perspectives that support the data of the hadith offered. In addition, it also offers constructive ideas to ward off LGBT practices that are

⁴ Tri Ermayani, "LGBT Dalam Perspektif Islam," *Humanika* 17, no. 2 (2017), p. 147–68.

⁵ Febby Shafira Dhamayanti, "Pro-Kontra Terhadap Pandangan Mengenai LGBT Berdasarkan Perspektif HAM, Agama, dan Hukum di Indonesia," *Ikatan Penulis Mahasiswa Hukum Indonesia Law Journal* 2, no. 2 (2022), p. 210–31.

⁶ Febby Shafira Dhamayanti, "Pro-Kontra Terhadap Pandangan Mengenai LGBT.

currently rampant in society as the signs stated in the Hadith of the Prophet PBUH. By concentrating on this discussion, an idea and change will be formed in society, so that the granting of equal rights to humans without any elements of discrimination, insulting, and bullying can be realized and respect for religious beliefs can be implemented properly without harming the core aspects contained in it.

This study also aims to explore how the hadith can be understood in a contemporary context, particularly regarding to sexual orientation and moral values. Using an intertextual approach, this study seeks to uncover the meaning within the hadith that may support a more inclusive understanding of sexual diversity in Islam. The expected findings of this study are anticipated to reveal significant contradictions between traditional Islamic values and modern human rights discourse. While some interpretations of the hadith may reinforce exclusionary practices, others may offer pathways towards acceptance and understanding of LGBT identities. This duality reflects a broader societal struggle within Muslim communities, where the push for human rights often conflicts with deep-rooted religious beliefs. This study aims to contribute to the ongoing discourse by providing a critical analysis of how the hadith can be reinterpreted to foster a more inclusive environment for LGBT individuals in Muslim societies.

This research employed a qualitative method with an intertextual approach and hadith ahkam.⁷ Data collection was conducted through literature study, specifically understanding hadith in hadith books, journal articles, and the opinions of scholars.⁸ Intertextuality is an approach that examines the relationship of one text to another, while hadith ahkam examines the perspectives or legal elements within the hadith. Therefore, rereading the LGBT hadith can explain it from various perspectives, including social, cultural, psychological, and legal aspects.⁹

Short History and Definituion of LGBT

In some literature, many stories are told about homosexual practices carried out by humans long before the modern era like today. LGBT is a new term that combines four different behaviors and is legally contrary to God's rules. In some literature, it is stated that LGBT practices initially developed

⁷ Fatma YÜKSEL ÇAMUR, "Güvenilir Ravi 'Güvenilmez' Rivayet: Bir Şahîḥu'l-Buḥārî Rivayetindeki Meçhul Bedevi Kadın Kıssasının Olgusal Gerçekliği Üzerine," *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 63, no. 2 (2022), p. 557–605. Fuad Thohari, *Hadis Ahkam: Kajian Hadis-hadis Hukum Pidana Islam (Hudud, Qishash, dan Ta'zir)*, Yogyakarta: Deepublish, 2016.

⁸ Sugiyono, *Memahami Penelitian Kualitatif*, Cet ke-2 (Bandung: Alfabeta, 2016).

⁹ Endang Pasaribu, "LGBT, HAM Dan Agama," *Journal of Social Science, Humatinies and Humaniora* 1 (2021), p. 13–28.

widely in the continents of Africa, Europe and America.¹⁰ Homosexual practices in history are widely spread in various literatures and in the history of holy books. In the history of the Christian and Jewish religions to Islam, we know the practice of sodomy carried out by the people of the Prophet Luth. Then this tradition reappeared in the era of the European kingdoms during the Stuart King James VI of Scotland who was known as King James I of England who was later seen as a controversial figure. Although he had services in writing the Bible, Western historian Phillip J. Adler called him an arrogant and openly homosexual (blatant homosexual).¹¹

In Indonesia, LGBT practices also occurred, as written in *Historia* magazine, in 1824 there was a riot in the Surakarta Palace. A concubine played a masculine role and was caught having sex with another concubine.¹² Pakubuwono V also caught his concubines masturbating together using candles shaped like male genitals. Since then, he would not let his concubines sleep in a closed room. He ordered the concubines to sleep in front of his room every night. They lined up in one row, six feet apart. Pakubuwono V was apparently worried that his concubines preferred this "alternative" form of sex to having sex with men. Saskia Wieringa and Evelyn Blackwood cite the scandal in the anthology *Women's Desire*, written in 1902 by a Dutch translator near the Surakarta palace, recorded by JW Winter.¹³

Before explaining more about what LGBT is, we will explain some things about LGBT. Beside definitions explained before, there are some definitions which is related to this gender issues, and other definition related to LGBT is homosexuality, that is the person who do the practice of sexual with similar gender. Thus, homosexuality is orientation or choice of person to one or some persons with similar gender. Men who like the same sex are called "gay" and women who like the same sex are called "lesbian".¹⁴ LGBT stands

¹⁰ I Nyoman Alit Putrawan dan I Made Adi Widnyana, "Same-Sex Marriage from the Perspective of Legal Instruments, Human Rights and Hindu Religion," *Journal of Ecohumanism* 3, no. 4 (2024), p. 369–76.

¹¹ Steven W. Schmidt, et. al., "Lesbian, Gay, Bisexual, Transgender and Queer/Questioning People and Human Resource Development: An Examination of Recent Literature 2010-2020," *Human Resource Development Review* 24, no. 1 (2025), p. 93–122; Muhamad Tisna Nugraha, "Kaum LGBT dalam Sejarah Peradaban Manusi," *Raheema* 3, no. 1 (2017), p. 24-32.

¹² Yuli F. Ossa, et.al., "Infection control and willingness to treat patients with infectious disease; Study of dental students in Aceh, Indonesia," *Journal of Dentomaxillofacial Science* 8, no. 3 (2023), p. 159–63.

¹³ Nurul Baiti Rohmah and Nila Zaqiatul Miskiyah, "Peran Perempuan dalam Politik Simbolis Pakubuwono X 1893-1939 M," *Sutasoma : Jurnal Sastra Jawa* 11, no. 2 (2023), p. 124–41.

¹⁴ Gnana Sanga Mithra S, et.al., "Navigating Legal Tensions and Cultural Exchanges: Homosexual Rights in Contemporary India," *International Journal for the Semiotics of Law - Revue Internationale de Sémiotique Juridique* 38, no. 4 (2025), p. 1251–69.

for Lesbian, Gay, Bisexual, and Transgender. Lesbian refers to women who are emotionally or sexually attracted to other women,¹⁵ while Gay is a man who has similar attractions to other men. Bisexual is an individual who is attracted to both men and women. Meanwhile, Transgender is a term for someone whose gender identity or expression is different from the sex assigned at birth, and this identity is not directly related to a particular sexual orientation.¹⁶

Sexual identity refers to the attitude that a person sees about themselves, either as a person of one sex or another. Gender identity refers to the results of chromosomal, chromatin (genetic), gonadal, hormonal, and somatic (phenotype, biotype) division. Or, in a sense, gender identity refers to male or female in terms of physiology (body size), especially external genitalia.¹⁷

The development of LGBT has developed over time, this can be seen from several cases of HIV or AIDS that have occurred. LGBT cases are closely related to the development of HIV or AIDS,¹⁸ in 2000 it was estimated that around 34.7 million adults and 1.4 lived with conditions infected with HIV or AIDS. So experts predict that by the end of 2000 around 21.8 million people will die from being infected with HIV or AIDS, more than 4.3 million of them are children under the age of 15.

Intertextual Critics on Prophet's Hadith

Intertextual criticism is an analytical method that examines a text in relation to other texts, whether from the same or different sources, to comprehensively understand its meaning and implications. Linguistically, intertext comes from the words "inter" and "text." "Inter" means network or relationship, while "text" (textus, in Latin) means to weave, combine, or compose. Therefore, intertext means the relationship or connection between one text and another. It also aims to find meaningful relationships between two or more texts. These relationships are not only about similarities, but also about contradictions.¹⁹

¹⁵ Schmidt, et. al., "Lesbian, Gay, Bisexual, Transgender and Queer/Questioning People and Human Resource Development: An Examination of Recent Literature 2010-2020."

¹⁶ Kate Davison et al., "An Inclusive History of LGBTQ+ Aversion Therapy: Past Harms and Future Address in a UK Context," *Review of General Psychology* 29, no. 1 (2025), p. 33–48.

¹⁷ Ithai Waldhorn, et. al., "Modeling sex differences in humans using isogenic induced pluripotent stem cells," *Stem Cell Reports* 17, no. 12 (2022), p. 2732–44.

¹⁸ Dewi Ratna Sulistina, et. al., "A systematic review and meta-analysis of HIV transmission risk behaviors, genetic variations, and antiretroviral (ARV) resistance in LGBT populations," *Journal of Public Health Research* 13, no. 2 (2024), p. 35.

¹⁹ Zailani Zailani, "Metode Intertekstual Dalam Memahami Hadis Nabi," *Al-Fikra : Jurnal Ilmiah Keislaman* 15, no. 2 (2017), p. 298. Fatma YÜKSEL ÇAMUR, "Güvenilir Ravi 'Güvenilmez' Rivayet: Bir Şaḥīḥu'l-Buḥārī Rivayetindeki Meçhul Bedevi Kadın Kışasının

Intertextuality studies are studies of a number of texts (literature) that are suspected of having certain relationships.²⁰ For example, to find intrinsic elements such as ideas, concepts, events, plots, characterizations, language styles, and others among the texts studied. This method, intertextual interpretation, was first proposed by Mikhail Bakhtin, a Russian philosopher who had a great interest in literature. This method was later developed by Julia Kristeva, who understood intertextual interpretation as essentially a study of the relationship between texts.²¹

حدثنا عبد الله بن محمد بن علي النفيلي حدثنا عبد العزيز بن محمد عن عمرو بن أبي عمرو عن عكرمة عن ابن عباس قال رسول الله صلى الله عليه وسلم من وجدتموه يعمل عمل قوم لوط فاقتلوا الفاعل والمفعول به قال أبو داود رواه سليمان بن بلال عن عمرو بن أبي عمرو ورواه عباد بن منصور عن عكرمة عن ابن عباس رفعه ورواه ابن جريج عن إبراهيم عن داود بن الحصين عن عكرمة عن ابن عباس رفعه

Meaning: Has told us Abdullah bin Muhammad bin Ali An Nufaili said: has told us Abdul Aziz bin Muhammad from Amru bin Abu Amru from Ikrimah from Ibn Abbas he said: Rasulullah PBUH said: "Whoever you find is carrying out the deeds of the people of Lut, then kill the perpetrator and the object." Abu Dawud said: "Sulaiman bin Bilal narrated it from Amru bin Abu Amru like this hadith. And Abbad bin Mansur narrated it from Ikrimah, from Ibn Abbas, and he interpreted it. Ibn Juraij narrated it from Ibrahim, from Dawud Ibnul Hushain, from Ikrimah, from Ibn Abbas, and he interpreted it." (Narrated by Abu Dawud No. 3869).²²

This hadith is categorized as hadith which is narrated by Imam Abu Dawud in his book. However, it is important to remember that the determination of sharia law such as the death penalty must go through strict procedures and cannot be applied arbitrarily. Interpretation and application of punishment in this

Olgusal Gerçekliği Üzerine,” *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 63, no. 2 (2022), p. 557–605.

²⁰ Jon Hoover, “What would Ibn Taymiyyah make of intertextual study of the Qur’an? The challenge of the *isrā’iliyyāt*,” in *The Qur’an’s Reformation of Judaism and Christianity* (Abingdon, Oxon ; New York, NY : Routledge, 2019. p. 25–30.

²¹ Edison Francisco Higuera Aguirre, et al., “La intertextualidad como método de análisis filosófico,” *Sophia* 1, no. 19 (2015), p. 189.

²² Sulaiman bin Al-Asy’ats Abu Daud, *Sunan Abi Daud* (Bairut: Dar al-Kotob al-Ilmiyah, 2009), p. 332.

context requires in-depth study by scholars and competent Islamic legal authorities.²³

حدثنا أبو سلمة الخزازي قال أخبرنا عبد العزيز بن محمد عن عمرو بن أبي عمرو عن عكرمة عن ابن عباس قال قال رسول الله صلى الله عليه وسلم من وجدتموه يعمل عمل قوم لوط فاقتلوا الفاعل والمفعول به

Meaning: Has told us Abu Salamah Al Khuza'i said: has told us Abdul Aziz bin Muhammad from 'Amru bin Abu 'Amru from Ikrimah from Ibn Abbas, he said: Rasulullah PBUH said: "Whoever you find committing the act of the people of Luth (homosex), then kill the perpetrator and those who treat him." (Narrated by Ahmad No. 2594).²⁴

The hadith on homosexuality, which called as "the act of the people of Luth," states that such acts are a major sin in Islam and can be punished by death, both for the perpetrator and the object. However, the implementation of hudud punishment requires strict procedures, valid witnesses, and decisions from legitimate Islamic legal authorities, and cannot be applied carelessly. In the modern context, many scholars, such as Imam An-Nawawi, Imam Al-Syafi'i, and Sheikh Yusuf Al-Qaradawi, call for a more prudent and compassionate approach, such as guidance and rehabilitation, rather than physical punishment. They acknowledge that although homosexual behavior is considered a major sin, the legal approach must be fair, contextual, and in accordance with the current legal system.²⁵

Scholars' comments on this hadith indicate that homosexual behavior is considered a major sin in Islam and is punishable by severe punishment. However, scholars also emphasize the importance of a fair legal process and strong evidence before imposing punishment. In the contemporary context, many scholars advocate a more prudent and humane approach to dealing with this issue, taking into account existing social and legal changes.

Historical and Social Context in Discussing about LGBT Phenomenon

In this context, it is important to comprehend the context in which these hadiths were revealed. In the era of Prophet Muhammad PBUH, homosexuality behaviour is connected with moral deviation that are consider to damage social and religion order. In history, homosexual behaviour is considered as sexual deviation because it contradicts to religion and morality. In islam, Al-Qur'an

²³ Syaikh Al-Islam Al-Razy, *Al-Jarh Wa Al-Ta'dil*, JILID 2 (Damaskus: Dar al-Fikr, 1952).

²⁴ Al-Imam Ahmad Bin Muhammad Bin Hanbal, *Al-Musnad Imam Ahmad* (Bairut: Muassisah Ar-Risalah, 1995).

²⁵ Abū Zakariya Yahyā ibn Syaraf; At-Tamimi Al-Nawawī, *Syarah Shahih Muslim* (Jakarta: Darus Sunnah Press, 2013).

tells that the first homosexual behaviour is done by *sadum* people (*sodom*) and Allah SWT sent the Prophet Luth to give them a warning.²⁶

In the perspective of Islamic law, homosexual behavior is considered an act that goes beyond the limits (*fahisyah*) and is judged as something bad and abnormal. Strong Islamic religious education can help shape character and morals in accordance with Islamic teachings, including in terms of avoiding homosexual behavior. The Prophet's hadiths teach the importance of moral education, faith, and worship that must be taught to children from an early age.

In solving the LGBT phenomenon, it is also important to understand that Islam teaches the values of tolerance and good attitudes in dealing with other people outside of Islam. Islam as a religion of *rahmatan lil 'alamin* upholds the values of tolerance between religious communities. Therefore, in dealing with the LGBT phenomenon, it is important to maintain a balance between teaching Islamic religious values that are appropriate to teachings and respecting human rights and upholding the values of tolerance²⁷ The Prophet Muhammad PBUH himself provided an example of a peaceful and tolerant life in a pluralistic environment.

The majority of traditional scholars agree that homosexuality is forbidden in Islam. However, there are some contemporary views that try to understand the issue from a more inclusive perspective, highlighting the importance of understanding the historical and social context of the verses. Some modern scholars argue that the Qur'an condemns rape, sexual exploitation, and sexual injustice, not sexual orientation itself.²⁸

In Islam, the principles of justice, compassion, and human rights are highly valued. Scholars such as Scott Siraj al-Haqq Kugle argue that the Qur'an condemns actions that violate these principles—such as exploitation and injustice—rather than sexual orientation itself.²⁹ Some modern interpretations state that the story of the people of Lut in the Qur'an emphasizes the prohibition of sexual violence and oppression, rather than consensual same-sex relations.

²⁶ Graham A. Duncan, "The ecclesiastical crisis of human sexuality: 'Critical solidarity', 'critical distance' or 'critical engagement,'" *HTS Teologiese Studies/Theological Studies* 80, no. 1 (2024), p. 25.

²⁷ Sabiruddin Sabiruddin et al., "Extremism In Pre-Islamic Arab Society: A Perspective on Moderate Values and Tolerance," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 48, no. 2 (2024), p. 206, Mustaffa Abdullah et al., "The Glorious Qur'an and Distortion in Its Interpretation in Malaysia: a Solution in the Views of Muslim Exegetes," *Al-Bayan: Journal of Qur'an and Hadith Studies* 22, no. 3 (2024), p. 383–405.

²⁸ M. Alipour, "Essentialism and Islamic Theology of Homosexuality: A Critical Reflection on an Essentialist Epistemology toward Same-Sex Desires and Acts in Islam," *Journal of Homosexuality* 64, no. 14 (2017), p. 1930–42.

²⁹ J. Mark Halstead and Katarzyna Lewicka, "Should Homosexuality be Taught as an Acceptable Alternative Lifestyle? A Muslim perspective," *Cambridge Journal of Education* 28, no. 1 (1998), p. 49–64.

They call for a focus on human dignity and ethical justice. On the other hand, traditional Islamic jurisprudence considers *liwath* (male same-sex relations) a major sin (*kaba'ir*), citing the story of Prophet Lut and the hadith to punish it with execution, flogging, or imprisonment, depending on the school of thought and context.³⁰ *Sihaq* (same-sex relations between women) is also forbidden, but the punishment is lighter (*ta'zir*) based on the judge's discretion. This difference reflects the tension between contemporary human rights perspectives and interpretations of classical religious texts, while also highlighting the complexity of LGBT discourse in Islam.³¹

In Islamic jurisprudence, the view on transgender is more complex and varied. In general, there is a difference between people who experience gender dysphoria and choose to undergo sex change surgery, and people who cross-dress or dress like the opposite sex without surgery. Meanwhile, in relation to sex change surgery, some scholars allow sex change surgery if there is a strong medical reason and upon the recommendation of a doctor. For example, in the case of *khunsa* (hermaphrodite), this surgery is considered an effort to determine the dominant sex. However, for people who do not have such medical conditions, sex change surgery is often considered controversial and not recommended. Not only related to changing sex or things that are vital, Islam also forbids a Muslim/Muslimah from cross-dressing. In the hadith of the Prophet Muhammad PBUH, there is a prohibition for men to dress like women and vice versa. This is considered a violation of human nature that has been determined by Allah.³²

Hadith Implementation on Contemporer Society

Implementation of the hadith in the context of the LGBT phenomenon requires a wise approach, considering the social dynamics and changes in values that are currently occurring.

1. Islamic Law Approach toward LGBT Phenomenon

The view of Islamic law on same-sex marriage can be understood through an analysis of the holy texts of the Qur'an and Hadith and the existing legal codification. If you do a search, there are no verses that explicitly discuss same-sex marriage. However, several verses explicitly condemn homosexual

³⁰ Ahmad Murtaza and Raisa Zuhra Salsabila Awaluddin, "Larangan Homoseksual Studi Analisis Tafsir Maqashidi Pada QS. Al-A'raf [7]: 80-81," *Jurnal Al-Fanar* 5, no. 1 (2022), p. 17-28.

³¹ Dicky Andrian, "Marriage Between Individuals of The Same Sex, According To Islamic Law, Positive Law, and Human Rights," *Al-Syakhshiyah Jurnal Hukum Keluarga Islam dan Kemanusiaan* 5, no. 2 (2023), p. 126-42.

³² Jonathan Brown, "A Pre-Modern Defense of the Hadiths on Sodomy," *American Journal of Islam and Society* 34, no. 3 (2017), p. 1-44.

practices. The story of the Prophet Luth is often used as the main reference to condemn homosexual acts (QS. Al-A'raf: 80-84, QS. Hud: 77-83). In relation to the context of couples, the verses that define marriage always refer to male and female couples, such as in QS. Ar-Rum: 21 which states that Allah created couples of the same type to obtain peace of mind. As with the Qur'an, there are no hadiths that explicitly discuss same-sex marriage. However, there are many hadiths that condemn homosexual behavior.

Marriage in Islam is clearly defined as relationship between a male and a female. Besides, there is a consensus among scholars that same-sex marriage is not valid in Islam. Scholars agree that marriage is an institution that can only occur between two people of different sexes. This view is not without reason, because marriage is considered sacred because it is bound by the name of God and is based on noble and holy religious teachings. It involves a spiritual and moral commitment between two individuals of different sexes. From a worldly perspective, marriage is a social agreement to live together, meet common needs, and achieve common prosperity. This includes balanced rights and obligations between husband and wife.³³ The concept of marriage in Islam, as stated in the Compilation of Islamic Law (*Kompilasi Hukum Islam/KHI*), indeed emphasizes the sacred and strong nature of marriage. "Marriage is a very strong contract or *mitsaqan ghalizhan* to obey Allah's command and carrying it out is worship."

The existence of the institution of marriage in Islam is very important because it regulates the legal relationship between a man and a woman. This provision, which is recognized as a *mujma' 'alaih* law (agreed upon by all scholars). Marriage in Islam is not only a social or emotional relationship, but also a legal relationship that is legally recognized by the Shari'a. It provides clear rights and obligations to both parties. In practice, this provision is implemented through various laws and regulations governing marriage in countries with a Muslim majority. This includes marriage procedures, marriage registration, and laws related to divorce and child custody.³⁴ Thus, the existence of the institution of marriage in Islam is not only about legalizing the relationship between a man and a woman, but also includes various legal, moral and social aspects that aim to create a harmonious society in accordance with Islamic teachings.

It can be seen deeply in Qur'an Surah Al-Baqarah verse 223:

³³ Yanuriansyah Ar Rasyid et al., "Reconstructing the Concept of Uang Panai in South Sulawesi: A Maqāṣid al-Sharī'ah Approach for Revitalizing Women-Friendly Islamic Values," *Al-Ahkam: Jurnal Ilmu Syari'ah dan Hukum* 9, no. 1 (2024), p. 1–13.

³⁴ Syarifudin Syarifudin, "Application of the Legal Maxim of Al-Ashl fi Al-Ibdha 'al-Tahrim to the Phenomena of Homosexuality," *Al-Manahij: Jurnal Kajian Hukum Islam* 16, no. 1 (2022), p. 45–58.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوَةٌ
وَبَشِّرِ الْمُؤْمِنِينَ

Meaning: Your wife is a field for you. So, come to your field (mix properly and naturally) when and how you like. Prioritize (the best thing) for yourself. Fear Allah and know that you will (someday) face Him. Tell the good news to the believers. (Al-Baqarah [2]:223)

The word “*nisa*” in Al-Qur’an means female which confirms that the valid marriage in Islam is between male and female. The metaphor of the “field” indicates that marriage aims to produce offspring, with women as the biological party capable of bearing children. This reflects the moral, social, and biological purpose of marriage in Islam, which regulates legitimate and lawful relationships according to the Shari’a, as well as ensuring the continuity of generations through legitimate marriages according to Islamic law.

Based on this understanding, it can be concluded that in the perspective of Islamic law, marriage requires the existence of a prospective bride and groom of different genders (male and female). This legal provision is acclamation between generations and has the value of *ijma’ al-ummah* (agreement of all Muslims). Therefore, same-sex marriages carried out by LGBT are declared invalid and haram because they deviate from *ijma’*.

Field data shows that, on August 1, the Makassar Police forced the cancellation of a meeting of more than 30 transgender women. Police in Sambas, West Kalimantan, broke up a transgender group fashion show on September 7.³⁵ According to a CIA (Central Intelligence Agency) survey, individuals with LGBT sexual orientation are estimated to reach 10% of the world’s population, equivalent to 750 million people out of a total global population of 7.5 billion, based on survey data available since 2015. The increasing LGBT population leads to a greater risk of disease, one of which is HIV/AIDS. Data from WHO shows that gay and transgender individuals are at higher risk of contracting HIV/AIDS compared to the general population. Globally, the prevalence of HIV/AIDS among gay and bisexual individuals is higher than in the general population, although specific figures such as “20 times higher” or “40% and 68%” may vary depending on the location and population studied.³⁶

The results of the research conducted showed that gay individuals have many sexual partners in a year, with the number ranging from 20 to 106 people. The data shows that 43% of the gay individuals studied admitted to having sex

³⁵ Human Rights Watch, “Indonesia: Berbagai Peristiwa Tahun 2022”, in World Report 2023,” Human Rights Watch, 2023, <https://www.hrw.org/id/world-report/2023/country-chapters/indonesia>.

³⁶ Tham Thi Nguyen, et. al., “Scholarly literature in HIV-related lesbian, gay, bisexual, and transgender studies: A bibliometric analysis,” *Frontiers in Psychology* 14 (2023), p. 37.

with more than 500 people during their lifetime, while 28% of them reported having sex with more than 1000 people. More than 79% said that their partners were not known personally, and around 70% only had sexual relationships in the form of one-night stands or just a few minutes. Previously in 2018, the Saiful Mujani Research and Consulting Institute (SMRC) released the results of a survey regarding the acceptance of LGBT by Indonesian society. The results showed that more than 40% of respondents considered LGBT to be very threatening. Meanwhile, only 9.4% of respondents said that LGBT was not threatening.³⁷

The above conditions are the cause of conflicting views in society regarding the position and existence of LGBT groups in society. On the other hand, some religious groups support understanding and respect for human rights, including the right of LGBT to live without discrimination. In the context of humanitarian values, many human rights organizations and activists argue that discrimination based on sexual orientation is a violation of human rights. They emphasize the importance of love, empathy, and respect for the diversity of sexual orientations in a democratic and inclusive society. The tension between religious values and humanitarian values in the LGBT context is a major challenge that needs to be overcome through dialogue, understanding, and efforts to achieve a balance that respects human rights while respecting deep religious beliefs.

2. Social and Cultural Response toward LGBT Community

In Islam, religious norms are very clear in rejecting all forms of sexual orientation that deviate from legitimate heterosexual relations in marriage. This is based on various verses in the Quran that condemn homosexual behavior and sexual relations outside of marriage. Verse Ali Imran 14 states that it has been made beautiful for humans to lust for women: "Made beautiful so that men can lust after women". This verse shows that in Islam, the relationship between men and women is considered a natural and beautiful relationship. In Surah Al-A'raf verse 80 it is implied that homosexual behavior is a very despicable act (*fahisyah*) and has never been done by previous people: "Why do you do evil deeds that no one has done before you?"

Islamic law strongly rejects homosexuality (*liwath*), lesbianism (*sihaq*), and sexual relations outside of marriage such as zina and bigha. All forms of these behaviors are considered violations of religious norms and moral values that are upheld in Islam. This explanation confirms that in Islam, religious norms have firmness in rejecting all forms of sexual behavior that deviate from

³⁷ Rahka Susanto dan Lee Hsien Tsung, "Pride Month: Potret Kebebasan LGBT di Indonesia," Pride Month, 2022, <https://www.dw.com/id/pride-month-potret-kebebasan-lgbt-di-indonesia/a-62050251>.

the provisions of sharia.³⁸ Islam does not tolerate LGBT behavior, even if the perpetrator wears a hijab, performs prayers, or claims to be a devout worshipper.³⁹ In Islamic discourse, there are only three gender-related categories other than male and female: *khunsa* (people who have two genitals or no genitals at all), *al-murajilat* (women who behave like men), and *al-mutakhannitsin* (men who behave like women). All three are discussed specifically in fiqh.

Islam rejects same-sex marriage, requiring individuals with non-binary gender identities, such as effeminate person or *khunsa*, to marry the opposite sex after determining their dominant biological sex and characteristics. Rejection of LGBT is also based on different cultural norms, with many traditional cultures only recognizing heterosexual relationships as valid, while some Western cultures and indigenous communities are more tolerant of LGBT. In Indonesia, same-sex marriage is not legally recognized, as stated in the Marriage Law (Law No. 1 of 1974) and the Compilation of Islamic Law (KHI), which states that marriage is only valid between a man and a woman.

3. Approach to LGBT Phenomenon

Based on the concept of Islamic personality, humans are viewed as a whole entity and are born in a state of *fithrah* (pure). In his book entitled "Islamic Personality in Psychological Perspective".⁴⁰ Mujib, states that there are three basic substances in humans,⁴¹ including:

- a. Physical substance, is an aspect found in humans in the form of a physical organism structure that is material, such as: hands, feet, face, and other body parts.
- b. Spiritual substance, is a psychic aspect found in humans as a driver for the existence of the human body which is the essence of life. Its function is useful for providing motivation and making behavior dynamic. This spirit guides the spiritual life of the human soul towards the holy divine light that illuminates the human soul space, straightens reason, and controls low impulses
- c. Spiritual substance is an aspect of the human soul that is psycho-physical and has three important dimensions that have different roles from each other.

³⁸Ludovic-Mohamed Zahed, "Islamic Sexual Perversions and Apostasy Representations: Eastern and Western Classical Law Modern Reformist Mutations," *Religions* 12, no. 11 (2021), p. 942.

³⁹ Ludovic-Mohamed Zahed, "Islamic Sexual Perversions.

⁴⁰ Chana Etengoff et al., "Bisexual Indonesian Men's Experiences of Islam, the Quran and Allah: A Mixed-Methods Analysis of Spiritual Resistance," *Journal of Bisexuality* 22, no. 1 (2022), p. 116–44.

⁴¹ Abdul Mujib and Jusuf Mudzakir, *Nuansa-Nuansa Psikologi Islam* (Jakarta: Rajawali Pers, 2001).

Al-Ghazali divides the concept of the heart into two categories: the physical heart and the spiritual heart. The physical heart refers to the physical organ in the human body in the form of a lump of flesh located in the left chest, which is usually called the heart. On the other hand, the spiritual heart is the spiritual aspect related to the physical heart. This spiritual heart is the core of humans that acts as a controller, guide, and controller of various aspects of desire. When the spiritual heart functions well, then human life will run well and in accordance with its original nature.⁴²

Therefore, reason is one of the components of the soul that distinguishes humans from other creatures. With reason, humans are able to control their lusts. Reason is the human power of thought that enables the acquisition of rational knowledge and the determination of human existence. Reason is able to gain knowledge through argumentative power, showing the substance of thinking, arguing, understanding, describing, memorizing, finding, and saying something.

While lust in psychological terminology is close to the term *conation*, which means to do, will, or desire. Lust shows the subconscious structure of human personality. If humans allow their lust to dominate, their personality will not be able to exist well, both in this world and in the hereafter. The working principle of various lusts follows the pleasure principle and tries to satisfy their primitive impulses. If these impulses are not fulfilled, then there will be self-tension.⁴³ Al-Ghazali saw another potential in humans that is not included in the category of lust, namely the power of God (*Quwwatan Rabbaniyah*). This power of God comes from the spark of Divine light and lies in human common sense. By utilizing this power, humans can subdue the other three powers: reason, heart, and lust. The harmonious interaction between these three components will produce a complete personality. However, under certain conditions, these three components can oppose each other, attract each other, and dominate each other to form behavior.⁴⁴

Regarding to the existence of LGBT, Islam emphasizes the importance of marriage between the opposite sexes (men and women). The purpose of this marriage is not only to fulfill biological desires, but also as a sacred bond that creates a peaceful life, forms a peaceful family, and develops dignified human offspring. Homosexual behavior is considered contrary to human nature, damages masculine nature, and robs women of their rights. This act is believed to be able to damage the order of society, ignore ethics, kindness, and human feelings.

⁴² Al-Ghazali, *Ihya' 'Ulum al-Din* (Jakarta: Darul Falah, 1998).

⁴³ Assy Syaffa Humayya, "Konsep Homoseksual Dipandang Dari Perspektif Psikologi Kontemporer dan Psikologi Islam," *Jurnal Psikologi Terapan (JPT)* 2, no. 1 (2021), p. 5.

⁴⁴ Jarman Arroisi et al., "Pursuit of Spiritual Happiness: Abu Hamid al-Ghazali on The Theory of Human Nature," *Progresiva: Jurnal Pemikiran dan Pendidikan Islam* 12, no. 02 (2023), p. 291–306.

Liawath and similar behaviors are included in the personality of *ammarah*, which is dominated by lust (55%), assisted by reason (30%), and heart (15%). This personality tends to follow the principles of pleasure and attracts the human heart to do lowly deeds according to its primitive instincts. Therefore, this personality becomes a source of ugliness and reprehensible behavior.⁴⁵ According to Freud, the developmental phase that determines whether someone is LGBT or heterosexual occurs in the phallic phase. From the perspective of religious and social values, there is no rejection or opposition to human rights. On the contrary, these values protect human rights. However, the United Nations' view on human rights for LGBT is contrary to religious values and the character of a nation.⁴⁶ The impact caused by LGBT is more detrimental than beneficial when viewed from its influence on the development of the next generation, health, or religious values.

According to Ihsan Gumilar, a psychologist from Al-Azhar University, LGBT is considered a mental illness and is not caused by biological or innate factors. According to him, there is always an event or incident that makes someone become LGBT.⁴⁷ On the other hand, the American Psychiatric Association (APA) has sent a letter to the Indonesian Psychiatric Specialist Association (PDSKJI) to encourage them to reconsider the policy that categorizes homosexuality as a mental health problem.⁴⁸

4. Health and Human Rights Approach in Responding to LGBT

The American Psychological Association states that sexual orientation reflects a person's feelings and self-identity. This means that how a person feels and conceptualizes his or her sexual orientation may not always be reflected in his or her sexual behavior. Sexual orientation is also related to how a person understands himself or herself. In other words, a person may have a certain sexual orientation preference in mind, but not act it out in real behavior.⁴⁹

⁴⁵ Jeremy J. Gibbs and Jeremy Goldbach, "Religious Conflict, Sexual Identity, and Suicidal Behaviors among LGBT Young Adults," *Archives of Suicide Research* 19, no. 4 (2015), p. 472–88.

⁴⁶ Wan Roslili Abd Majid, "Honouring the Religious Rights of the LGBTQ Persons: An Islamic Perspective," *TAFHIM: IKIM Journal of Islam and the Contemporary World* 16, no. 1 (2023), p. 1–33.

⁴⁷ Carlos A. Chavarría M. et al., "Salud mental e identidad en la diversidad sexual: desafíos y factores de riesgo en personas LGBTQ+," *Investigación y Pensamiento Crítico* 13, no. 1 (2025), p. 5–11.

⁴⁸ George Mendelson, "Homosexuality and Psychiatric Nosology," *Australian & New Zealand Journal of Psychiatry* 37, no. 6 (2003), p. 678–83.

⁴⁹ AbhijitR Rozatkar and Nitin Gupta, "The interplay of sexual orientation, social discrimination, and legislation: A consensus yet awaited!," *Indian Journal of Social Psychiatry* 34, no. 2 (2018), p. 95.

Environmental factors influence teenager reproductive behavior, including the influence of family factors. Teenager who engages in premarital sexual relations often come from families that have experienced divorce or have many internal conflicts. The relationship between parents and teenagers has a significant impact, both directly and indirectly, on adolescent premarital sexual behavior. Research by Soetjiningsih shows that the better the relationship between parents and teenager, the lower the likelihood of engaging in premarital sexual behavior.⁵⁰

Factors that play an important role in teenager premarital sexual behavior include relationships with parents, peer pressure, level of religiosity, and exposure to pornographic media. The first experience of gay teenager sexual activity often occurs in high school or around 17 years of age, with experiences varying from curiosity, environmental influences, to sexual abuse or psychological burdens from previous heterosexual relationships.⁵¹

With a deeper understanding, LGBT can be viewed not as a natural fitrah, but as a health disorder that arises due to social and environmental influences. This explains why LGBT is often considered a deviation that has only emerged since the time of Prophet Luth (AS). If LGBT is a natural fitrah, it should have existed since the time of Prophet Adam (AS) as the first human being. This fact shows that LGBT is considered to deviate from the straight fitrah, just like polytheism that deviates from the creed of monotheism. The sexual orientation that is in accordance with human nature is heterosexual, that is loving the opposite sex, not other sexual orientations.⁵²

As previously stated, LGBT behavior has a significant impact on a person's health, including:

- a. Anal or rectal cancer. Gays who have anal sex have a high risk of getting anal cancer.
- b. Oral cancer. The habit of performing oral sex can cause oral cancer. Cigarettes are not the only cause of oral cancer, as revealed in a study in the New England Journal of Medicine published on the Dallasvoice website.
- c. Meningitis or inflammation of the meninges. Meningitis can occur due to infection by microorganisms, cancer, abuse of certain drugs, and inflammation of the body. However, according to an article in Detik

⁵⁰ Marni Sommer and Kristin Mmari, "Addressing Structural and Environmental Factors for Adolescent Sexual and Reproductive Health in Low- and Middle-Income Countries," *American Journal of Public Health* 105, no. 10 (2015), p. 1973–81.

⁵¹ Nani Widya Sari, et. al., "The Enactment of Positive Law against Perpetrators of Sexual Deviancy in Public Space in Indonesia," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (2023), p. 343.

⁵² Tamar Shirinian, "The illiberal east: the gender and sexuality of the imagined geography of Eurasia in Armenia," *Gender, Place & Culture* 28, no. 7 (2021), p. 955–74.

Health, meningitis can also occur due to transmission through sex carried out by LGB.

- d. HIV/AIDS. Generally, LGBT people have a free sex lifestyle with many partners, so the risk of contracting HIV/AIDS is very high.

Igartua stated that homosexual and bisexual individuals are more vulnerable to physical and mental health problems, including risky sexual behavior, alcohol and drug abuse, and depression and suicide. This finding is supported by Noell & Ochs who showed that individuals with these sexual orientations tend to smoke, consume alcohol, and abuse drugs more often.⁵³ Lesbian and bisexual women also showed a greater tendency to use alcohol and cigarettes, due to the discrimination and violence they face, which increases stress and depression. Maguen et. al, found that homosexual and bisexual individuals have a higher risk of contracting HIV.⁵⁴

Beside the impacts that lead to direct physical health, impacts in the context of psychological health are also experienced by someone with an LGBT sexual orientation. The LGBT community often faces various challenges that impact their mental health. Social pressure and discrimination are the main factors that cause mental health problems among this community. The victimization and discrimination they experience contribute significantly to the high level of mental health problems and psychological distress among this community. One of the main problems faced by the LGBT community is the lack of sensitivity and understanding from health workers. Many health workers do not have an adequate understanding of gender and sexual diversity (GSD), so they cannot provide friendly and inclusive services. In addition, academics who are not equipped with a comprehensive understanding can also be agents of discrimination against the LGBT community.⁵⁵

In Islamic law, the Hadith as a manifestation of the Prophet's law, teaches the importance of compassion and empathy for others. In this context, health workers and Muslim communities need to adopt a more empathetic and inclusive approach to the LGBT community. This includes providing the necessary mental and emotional support without judgment or discrimination. Based on current conditions, a more inclusive attitude is needed among Muslims, to respond the behavior and social conditions of the LGBT group, not

⁵³ David M. Fergusson, et.al., "Is Sexual Orientation Related to Mental Health Problems and Suicidality in Young People?," *Archives of General Psychiatry* 56, no. 10 (1999), p. 876.

⁵⁴ Evan J. Basting et al., "Intimate Partner Violence Perpetration Among Sexual Minority Young Adults: Associations With Alcohol Use, PTSD Symptoms, Internalized Homophobia, and Heterosexist Discrimination," *Journal of Interpersonal Violence* 39, no. 1–2 (2024), p. 312–40.

⁵⁵ Lucy Jonas, et al., "A systematic review and meta-analysis investigating the impact of childhood adversities on the mental health of LGBT+ youth," *JCPP Advances* 2, no. 2 (2022), p. 113.

to accept it legally and legalize their practices, but instead as a form of religious education to show the position and nobility of the religion they adhere to.⁵⁶

This is to ensure that within a certain time period there can be changes in their behavior and perspectives regarding the behavior they have been doing, by paying attention to the attitudes, behavior and religious awareness taught to them by society.

5. Understanding the Prophet's Hadith Guidance: Solutions to Prevent Sexual Deviance

The hadith that is the primary reference in this article does indeed firmly question homosexual behavior, including lesbianism. Generally, religious evidence regarding this behavior is always understood as something that strongly rejects their existence as something natural without problems. However, it does not mean that Islam does not have real direction on this matter. Since the beginning, the issue of relationships between humans, both of different genders and of the same gender, has never escaped the focus of the Islamic lens.

Many studies mentions related to the prevention of deviant sexual behavior, one of them is the very large role of parents in instilling healthy sexual behavior of their children. From many hadiths that talk about this parenting pattern, among them are the following:

1) Prohibition of exposing and looking at each other's private parts:

حدثنا أبو بكر بن أبي شيبة حدثنا زيد بن الحباب عن الضحاك بن عثمان حدثنا زيد بن أسلم عن عبد الرحمن بن أبي سعيد الخدري عن أبيه أن رسول الله صلى الله عليه وسلم قال لا تنظر المرأة إلى عورة المرأة ولا ينظر الرجل إلى عورة الرجل

Meaning: Has told us Abu Bakr bin Abu Syaibah said: has told us Zaid bin Al Hubab from Adl Dlahak bin Uthman said: has told us Zaid bin Aslam from Abdurrahman bin Abu Sa'id Al Khudri from his father that the Prophet sallallaahu 'alaihi wa sallam said: "Do not let a woman look at the private parts of other women, and do not let a man look at the private parts of other men." (Narrated by Ibnu Majah, No. 653).⁵⁷

2) Awareness of personal sexual and gender identity and not resembling the opposite sex.

حدثنا محمد بن بشار حدثنا غندر حدثنا شعبة عن قتادة عن عكرمة عن ابن عباس رضي الله عنهما قال لعن رسول الله صلى الله عليه وسلم المتشبهين من الرجال بالنساء والمتشبهات من النساء بالرجال تابعه عمرو أخبرنا شعبة

⁵⁶ Abdullah et al., "The Glorious Qur'an and Distortion in Its Interpretation in Malaysia: a Solution in the Views of Muslim Exegetes."

⁵⁷ Abi 'Abdillah Muhammad bin Yazid Al-Qazwaini, *Sunan Ibnu Majah* (Dar Al-Fikr, 2008).

Meaning: Has told us Muhammad bin Basyar has told us Ghundar has told us Syu'bah from Qatadah from Ikrimah from Ibn Abbas radliallahu 'anhuma he said: "Allah has cursed men who resemble women and women who resemble men." This hadith is also strengthened by the hadith 'Amru has preached to us about Syu'bah. (Narrated by Bukhari No. 5434).⁵⁸

Some of the hadiths of the Prophet PBUH above show how he had given guidance from an early age on how to cultivate healthy parenting patterns and empower a good social environment and in turn can create good lifestyle patterns and social environments, especially in relation to sexual orientation, sexual behavior and sexual identity. This, once again, is important to do, because sexual orientation and deviant sexual behavior are greatly influenced by environmental factors, both internal - such as family - and external such as relationships with friends and so on, as mentioned in the beginning.

Conclusion

The LGBT phenomenon in the era of disruption requires a more complex and wise understanding of the implementation of the Prophet's hadith. In Islam, based on the Hadith of the Prophet, that the practice of LGBT is a *fahisyah* behavior, because it is out of the natural human nature. So, in this case, a very severe punishment is given to LGBT perpetrators based on the text of the Qur'an and the Hadith of the Prophet, as well as the opinions of Fiqh scholars. In addition, the impact of LGBT behavior is not only health-related, but also has a very big psychological and social impact. Diseases such as cancer, HIV, and other diseases are diseases caused by LGBT practices. Then according to psychology, LGBT is included in the type of *ammarah* personality where the personality is dominated by lust (55%), which is assisted by the power of reason (30%) and the power of the heart (15%). This personality tends to be a physical nature that likes to pursue the pleasure principles. If we adhere to the sharia through the Qur'anic evidence and the Hadith of the Prophet, then the LGBT phenomenon is not only a mental illness, but also a health disease and social disease. Thus, several preventive measures based on the hadith are needed to overcome this phenomenon, including; *first*, it is forbidden to see each other's genitals, both between men and men, and between women and women; *second*, awareness of personal sexual and genital identity and not resembling the opposite sex.

⁵⁸ Muhammad bin Ismail Al-Bukhari, *Shahih Bukhari* (Beirut: Daar Ibn Al-Katsir, 2001).

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