

Rejection of LGBT in the qur'an's view and sexual morality

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ABSTRACT

Lesbian, Gay, Bisexual and Transgender (LGBT) is a deviant phenomenon in the social environment, this occurs due to a lack of understanding of religion and the wise use of technology. The method used is qualitative analysis, where the data analyzed comes from primary sources such as information obtained from various electronic media and secondary sources such as journals, documents and news related to LGBT rejection. The results obtained show that society's values, religion and morality are incompatible with LGBT culture, giving rise to LGBT rejection movements in various regions in Indonesia. This deviation is a shared responsibility, both government, society, social institutions, educational institutions and youth organizations so that this can be minimized. Effective strategies to implement include implementing laws to have a deterrent effect, creating a positive environment, and supervising the younger generation. Focusing on LGBT rejection is important for Indonesian society to better understand the negative impacts it causes, both in terms of physical and mental health.

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Introduction

Lesbian, Gay, Bisexual, and Transgender (LGBT) is a group of individuals who have a sexual orientation or gender identity that differs from traditional heterosexual norms. The rise of the LGBT movement has become a hot topic of conversation in Indonesian society, this violates the law and also moral values (Abdul, 2019). Rejection of LGBT is often rooted in social, cultural and religious norms that consider sexual orientation and gender identity to be unnatural or unacceptable. LGBT is a sexual deviation that tends to express feelings of attraction, romance and feelings towards other women or men. From a religious perspective, this is clearly haram and cannot be justified because it violates religious teachings and existing social norms (Ilham, 2023).

The LGBT community is very widespread in Indonesia, so this does not make it accepted by society. Indonesia is a country that strictly adheres to religious teachings, so sexual deviation is certainly not accepted for granted (Roby 2018). Indonesia has the fifth largest LGBT population in the world, after China, India, Europe and the United States. The sad fact is that in 2016 the number of new HIV/AIDS sufferers in Indonesia was 90,195 people, and the highest number of HIV sufferers were men (63.3%). The highest form of transmission occurs through risky sexual relations between homosexuals (28%) (Marlina, 2023).

Previous research focused on various rejections of LGBT in Indonesia, such as Dhamayanti's research on the position of LGBT viewed from a Human Rights (HAM) perspective; I Putu Harry Suandana Putra's research on legal policies in dealing with LGBT as a behavioral deviation in Indonesia; Hamdan's research on the dangerous impact of LGBT on the younger generation from a health perspective. This research was conducted to complement several previous studies with a focus on studying LGBT rejection in view of the Koran and sexual morality.

In this research, the researcher aims to answer: What problems occurred? LGBT in Indonesia is increasingly widespread and if done openly, this can trigger various bad things to happen, so views from a religious and moral perspective are very important to know. How can this problem occur? This can happen because of society's lack of understanding about religion and sexual morality regarding the negative influence of LGBT. What are the implications of this problem? The implications of this problem are: a). Increase awareness of the dangers of LGBT, b). Application of religious values and sexual morality in LGBT rejection, c). Understand the consequences in Islamic law and morals of LGBT actions.

LGBT sexual deviation is a mental illness experienced by a group of individuals. We often find this phenomenon on various social media such as Instagram, Twitter and TikTok, so that the younger generation can easily see it. Lack of understanding about the dangers of LGBT, both in terms of religion and sexual morality, makes the younger generation vulnerable to influence. It is important to understand religious teachings about human nature that we live in pairs with members of the opposite sex, to avoid all attempts to justify LGBT.

Rejection of LGBT can be done in various ways, apart from speaking out against LGBT, it is also necessary to understand more deeply the teachings of Islam in the Koran. As the main source of Islamic teachings, the Koran provides strict guidelines regarding legal sexual relations between men and women and emphasizes the prohibition against homosexual acts and acts that violate norms. Apart from that, parental supervision of the use of technology and the environment is also important so that the younger generation does not enter into free association. Adolescents who receive little attention from their parents have great potential to be involved in this social phenomenon (Rahmadhani, 2021).

The rejection of LGBT in various regions was triggered by public unrest regarding this issue, all elements, including youth, ulama, all levels of society, agreed to enforce regional laws or regulations regarding the law for LGBT. As was done by the Islamic Movement Alliance (API) in West Java in rejecting the legalization of LGBT, this happened based on people's beliefs about religious teachings, culture and norms that have been in effect for a long time.

The underlying reason for this act of rejection is that there are no legal regulations governing this deviant behavior. Lesbian, gay, bisexual and transgender groups have become a dangerous movement, but there are no legal norms governing this immoral behavior (Jazim 2016). However, there are several regions that use custom as the law to enforce, and there are also those that establish regional regulations regarding LGBT prohibitions, one of which is Kota Pariaman. Pariaman City, West Sumatra, has issued a regional regulation regulating lesbian, gay, bisexual and transgender (LGBT) groups following the increasing number of LGBT people in the Pariaman area (Welly, 2020).

The spread of the LGBT community openly on social media has become a new problem among society, the tendency to use filter-free social media has made LGBT deviations increasingly commonplace to see every day. The importance of moral education is instilled from an early age to deal with social problems like this. The lack of parental attention in educating and supervising makes teenagers more free to swallow everything they find enjoyable. 10 junior high school students in Pariaman and elementary school students in Riau who were caught committing LGBT deviance is enough of a lesson for parents and society in Indonesia.

Apart from social media, the surrounding environment also influences the occurrence of LGBT, namely a bad environment. Factors that encourage LGBT deviation among teenagers include environmental factors, technological developments that are not in line with religious upbringing, feelings of being victims, and feelings of isolation (Aprilia 2023). Technology is increasingly developing rapidly, opening up opportunities for promiscuity to be very large, so this situation must be minimized by all levels of society. The impacts arising from technological advances, especially in free association, are a shared responsibility (Agustin, 2017). Apart from the influence of technology, the family also plays an important role as the first place of learning for children. Religious education from an early age is believed to reduce the risk of sexual deviation (Hamdan, 2024).

The LGBT phenomenon is currently often discussed among Indonesian people through social media, many people think that LGBT is a modern lifestyle in today's society. The issue of LGBT has become a debate, which is considered a lifestyle for the younger generation (Tutik, 2022). Indirectly, the era of globalization influences the way of thinking and habits of Indonesian people to abandon habits and norms that have been ingrained long ago. Not all foreign cultures and customs can be brought to Indonesia, one of which is LGBT (Deden, 2024). Therefore, LGBT rejection is seen as a step to protect future generations from influences that are considered damaging. Society considers that LGBT behavior could endanger future generations of Indonesian youth (Hariyani, 2018).

The Indonesian government is also firm in refusing to accept LGBT, because these rights conflict with Indonesian cultural values and spirituality. The emergence of homosexual groups in Indonesia is a phenomenon that requires special attention (Erna, 2020). The increasing prevalence of LGBT in society makes LGBT behavior a crime. All forms of LGBT are considered a threat to the existing social order (Safinah, 2024). UU no. 1 of 1974 concerning LGBT sexual deviations can neutralize this behavior, of course with good and effective socialization. According to Ali & Sahlepi (2021), socialization activities such as sharing, asking questions and monitoring activities are very effective things to do (Samsu, 2018).

LGBT is a relationship that should not be carried out, violates the prohibition of Allah SWT, and goes against the values of Islamic teachings by simply following one's desires without understanding the ethics of social life. LGBT is a form of sexual deviation that is more than adultery and sexual immorality (Kusnadi, 2020). There is also no disagreement between the opinions of scholars regarding this view of LGBT. The prohibition of homosexuals and lesbians has become a rule of the ulama and there is no disagreement between them (Karimuddin, 2016). In determining punishment for LGBT perpetrators, there are several views of ulama. The first view must be killed as held by the Prophet's friends, the second view must be stoned according to Imam Al-Shafi'i, the third view is handed over to the government according to Abu Hanifah, Mu'ayad Billah, and Al-Murtadha.

The Koran's view of LGBT is generally considered negative, with many verses emphasizing that homosexual behavior is prohibited. Allah SWT tells the story of the people of Prophet Luth As in the Qur'an, that in the Islamic perspective it is human nature to have partners of different sexes (Ani, 2018). LGBT is not only a heinous act, but is also strictly prohibited in the laws of the Koran, hadith and fiqh. Abdul Mustaqim stated that LGBT is not only a heinous act, but also detrimental to morals, morals and religion (Latifatun, 2021).

Sexual morality in Indonesia is a complex topic and is often influenced by various social, cultural and religious factors. In this context, morality often becomes a tool for regulating individual sexual behavior, where existing norms tend to be ignored at this time. What is common in today's society is the issue of the younger generation's sexual morality being too free (Priskilia, 2023).

Promiscuity is often considered a threat to society's morality, especially among the younger generation. The current millennial era is still a polemic because of the promiscuity of teenagers

(Sitti, 2017). Therefore, it is important to educate the younger generation about moral values and the consequences of promiscuity, as well as providing positive alternatives in building healthy and responsible social relationships. The younger generation needs better attention from themselves, from their families, and from the people around them (Agus, 2021).

Method

Researchers chose this theme because of the many negative influences that LGBT sexual deviation has on social order, values, morals, religion and culture, as well as the lack of public understanding of the impacts caused. In society, LGBT does not only have an impact on the social order but also has an impact on the younger generation as the next pillar of the nation. This study regarding LGBT rejection is to provide additional insight regarding the negative impact it has on both religious views and sexual morality in Indonesia. Through this research, the public can understand the forms of LGBT rejection from social organizations, religion and the government so that it becomes additional knowledge for the community. Researchers focus on analyzing LGBT rejection because of the many negative impacts it has on religious perspectives and sexual morality in Indonesia.

This research uses qualitative methods, because this approach is ideal for analyzing LGBT rejection in terms of religion and sexual morality. This qualitative research design is focused on detailed and realistic depictions of the phenomena being observed, thus enabling researchers to interpret data in depth and complexity. In this research, the main data source is previous research that is relevant to the issue of LGBT rejection in society.

The data sources used in searching for information come from primary and secondary data. Primary data was obtained from various electronic media which shows LGBT sexual deviations using social media such as Instagram and so on. Meanwhile, secondary data is obtained from previous research, and the data sources come from articles, books, as well as documents and other materials related to the research that needs to be researched.

The data used in this research was collected from several articles, books and news both on websites and on social media. These sources provide information and materials for forming opinions, accurate explanations, and considerations. Data can also be presented and used as research material. In this case, the method used by researchers to collect data is research, selection and review of various relevant books, literature and notes.

The data analysis technique used by researchers is data reduction, which includes: Summarizing, selecting and focusing on important aspects depending on the topic. Next is the presentation of the data in the form of a concise and clear explanation. Finally, data validation summarizes all previously obtained data.

Result and Discussion

LGBT sexual deviation among the younger generation in Indonesia is increasingly becoming a concern, especially in social and cultural contexts. Many factors influence the emergence of this phenomenon, including an unsupportive social environment and rapid technological developments. Lack of adequate religious education, feelings of loneliness, disappointment in relationships with the opposite sex are factors in them identifying themselves as LGBT.

Technological developments, especially social media, play an important role in the spread of LGBT in Indonesia. Platforms such as Instagram, Twitter, and TikTok offer LGBT people the opportunity to express themselves and build community, although they often have controversial impacts. Social media also makes it possible to share experiences, information and support without having to face society's prejudices directly. Therefore, it is important for society and the younger generation to understand and use social media wisely.

The increased risk of transmitting sexual diseases, including HIV/AIDS, is a real impact of LGBT sexual deviation. A person who engages in homosexual practices tends to have multiple sexual partners, which increases the likelihood of exposure to infection. This negative impact is not only limited to individuals, but also has the potential to affect society as a whole. Therefore, it is important to encourage comprehensive health education to increase awareness of the health risks associated with LGBT behavior, reduce stigma, and encourage safer sexual practices.

Table 1: Causes of LGBT rejection

Source	Information
https://vt.tiktok.com/ZSjDc9noc/	Deviant behavior carried out openly on social media
https://vt.tiktok.com/ZSjD3redx/	Deviant behavior occurs in high school
https://pemberdayaan.kulonprogokab.go.id/detil/359/fenomena-lgbt-harus-diwapadai	The biggest cause of the spread of HIV/AIDS is LGBT deviant behavior
http://rsud.padangpanjang.go.id/24/05/2021/penyuluhan-tentang-dampak-dan-bahaya-lgbt-dari-perspektif-pisikologis-	From a health perspective, LGBT is a mental illness
https://vt.tiktok.com/ZSjDTyrjS/	The first HIV transmission was caused by LGBT
Al-A'raf : 81	The act of giving vent to desires that are not in accordance with human nature

Rejection of LGBT people in various regions is often carried out, this is triggered by concerns about the negative impacts arising from the existence of this community. In Depok, for example, a demonstration was held to urge the Mayor of Depok to immediately ratify the anti-LGBT Regional Regulation. The MUI Riau also made a declaration of rejection of LGBT, by jointly signing it on a board rejecting LGBT.

Receiving a lot of rejection from various parties, this did not make the LGBT community fade away, in fact they more openly declared themselves as part of it, we can see this easily through social media. Taking refuge under the power of human rights, these LGBT individuals still believe that they must be protected by state law. This has caused concern for all elements of society, so that rejection of LGBT is also very massive in several cities in Indonesia

The many actions against LGBT in various regions have made the central and regional governments generally reject efforts to legalize LGBT in Indonesia, because they conflict with religious and cultural values. Additionally, the government frequently cancels or bans LGBT-related events.

Table 2: LGBT rejection in various regions

Source	Information
	Demonstrators urge the mayor of Depok to immediately ratify the Anti-LGBT Regional Regulation

	The Tangerang City Indonesian Ulema Council gives city government recommendations regarding LGBT rejection
	The West Java Islamic Movement Alliance rejects the legalization of LGBT
	Riau Regional Indonesian Ulema Council rejects LGBT and drugs in Riau Province
	Dozens of young people from Kediri City community organizations held speeches rejecting LGBT

LGBT sexual deviation in Indonesia has spread to various institutions, both government and education. Several cases of punishment given to individuals are one of the government's efforts to reject this deviation, and serve as a deterrent effect for the perpetrators. LGBT has also penetrated education in Indonesia, in one elementary school in Pekanbaru and junior high school in Pariaman, for example, several students were found to be committing sexual deviations. This is triggered because information is so free and easy to access, so that things that should not be known have become consumed by today's students.

The negative impacts resulting from the use of technology make education about the use of social media very important for today's young generation. Government outreach programs to educational institutions can also minimize the occurrence of LGBT abuse resulting from incorrect use of social media. The role of teachers and parents in supervising, educating and imparting religious knowledge to the younger generation is also very important, because deviations usually occur because the surrounding environment does not support positive things.

Some of these applications aim to minimize the occurrence of LGBT sexual deviations among the younger generation. Various positive activities can change your mindset to be better and wiser in using social media. An understanding of religion that is gained from both the family environment and education can form a stronghold against the freedom of foreign cultures that are starting to enter Indonesia.

Table 3: the impact of LGBT deviance

Source	Information
https://vt.tiktok.com/ZSjDwmYve/	Ario Thomas Andreas was a police officer who was fired because of sexual disorientation
https://vt.tiktok.com/ZSjDwDo6v/	3 members of the Indonesian National Army were fired & imprisoned because they were proven to be LGBT
https://vt.tiktok.com/ZSjDKeu51/	Yogyakarta Muhammadiyah University students were mutilated by LGBT research respondents
https://vt.tiktok.com/ZSjDKehfB/	10 junior high school students in Pariaman were caught committing sexual deviations

https://vt.tiktok.com/ZSjDwKs1S/	Elementary school students in Pekanbaru Riau have a special community regarding LGBT
https://vt.tiktok.com/ZSjDK1FQm/	57 LGBT couples arrested by Civil Service Police Unit (SATPOL PP) in Pekanbaru (28/5/2023)
https://vt.tiktok.com/ZSjDKXP4L/	KPA Garut said there were 1004 HIV positive residents, one of which was because they were LGBT

Conclusion

LGBT is a deviation that must be avoided, both in terms of religion and sexual morality in Indonesia. The many negative impacts on physical and mental health are also the basis for various LGBT rejections in several regions in Indonesia. The important role of parents as the first role model for a child is to create a positive, safe and comfortable environment. Apart from parents, the role of teachers at school is also very crucial in educating attitudes and behavior in daily life. The government must also pay attention to the need to understand the negative effects of technology on the younger generation, so that they provide education to educational institutions in Indonesia.

In completing research on LGBT rejection in the view of the Koran and sexual morality, several theories and concepts were used. Ecological theory which requires individuals to interact with the surrounding environment, as well as social learning theory which shows that LGBT deviation can be analyzed through observation and social interaction. By using this theory, researchers can create comprehensive research to increase public awareness of a good social environment that is free from deviation.

This research on LGBT rejection in view of the Koran and sexual morality, although it provides additional insight regarding the reasons behind LGBT rejection, both from a religious, value and cultural perspective, certainly has many shortcomings that must be taken into account. The breadth of the objects studied and the many points of view that are not explained in detail are the main weaknesses of this research. Further research is recommended to deepen the study from a human rights legal perspective towards LGBT, strengthen data and literature to understand in more detail related to LGBT deviance violations in Indonesia.

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