

## LGBT IN ISLAMIC PERSPECTIVE

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**Abstract.** *Lesbian, Gay, Bisexual and Transgender (LGBT) is a phenomenon that spreads in the modern era as a form of sexual deviance that is strongly influenced by wrong parenting, lack of a parent's role, inadequate Islamic religious education, and pornography that is very accessible to all circles. The growth and development of the child includes important aspects that must be balanced and directed proportionally. Aspects of child growth and development include: spirituality (faith), physical (physical), psychological (psychic), intellectual, emotional, moral, social, sexual, and economic. If parents and teachers are able to balance these aspects of education, there will be an understanding and awareness of the dangers posed by LGBT behavior. Hence the role of parents and teachers in understanding the dangers of LGBT for the younger generation. This study is designed to be able to understand the dangers of LGBT for parents and teachers in children's education, and can be a reference for other researchers. The hope of researchers is that this research can enrich the understanding of LGBT in an Islamic perspective and the dangers posed so that it is useful for generations in the field of education and social life so that several strategies for handling LGBT can be found and applied ranging from preventing / avoiding to treating in terms of psychology and Islamic religious education.*

**Keywords:** Islam, LGBT, parent, teacher, teen.

**Abstrak.** *Lesbian, Gay, Biseksual dan Transgender (LGBT) merupakan fenomena yang menyebar di era modern sebagai bentuk penyimpangan seksual yang sangat dipengaruhi oleh pola asuh yang salah, kurangnya peran orang tua, pendidikan agama Islam yang tidak memadai, dan pornografi yang sangat mudah diakses oleh semua orang. Tumbuh kembang anak mencakup aspek-aspek penting yang harus seimbang dan terarah secara proporsional. Aspek tumbuh kembang anak meliputi: spiritualitas (iman), fisik (fisik), psikologis (psikis), intelektual, emosional, moral, sosial, seksual, dan ekonomi. Jika orang tua dan guru mampu menyeimbangkan aspek-aspek pendidikan ini, akan ada pemahaman dan kesadaran akan bahaya yang ditimbulkan oleh perilaku LGBT. Oleh karena itu peran orang tua dan guru dalam memahami bahaya LGBT bagi generasi muda. Penelitian ini dirancang untuk dapat memahami bahaya LGBT bagi orang tua dan guru dalam pendidikan anak, serta dapat menjadi referensi bagi peneliti lain. Harapan peneliti adalah penelitian ini dapat memperkaya pemahaman LGBT dalam perspektif Islam dan bahaya yang ditimbulkan sehingga berguna bagi generasi penerus dalam bidang pendidikan dan kehidupan sosial sehingga dapat ditemukan dan diterapkan beberapa strategi penanganan LGBT mulai dari mencegah/menghindari hingga mengobati dari segi psikologi dan pendidikan agama Islam.*

## INTRODUCTION

The increasingly rampant behavior of LGBT people in society is a serious reason for concern. This is as stated in Sudrajit's writing<sup>1</sup> which reveals an increase in the LGBT population in the world. Every year the LGBT population is increasing following the flow of globalization as a social fact whose development cannot be contained as a result of globalization. Globalization, which provides a means of protecting human rights, has been commonly misinterpreted for the introduction of democracy and political reform as a process of liberalization and freedom of expression, and this has developed into a separate defense of LGBT life.

LGBT demands against the state that they voice the need for legitimate recognition from the state of their existence. According to them, the presence of the state as a manifestation of human rights protection, one of which is by providing legal protection to LGBT groups and if considered Equal to what the state considers to the rest of society (non-LGBT). This kind of demand has continued and has become the embryo of the emergence of similar movements in various countries.

The 1998 reform was enough to become a momentum for the entry of ideology and transnational movements into the Indonesian state. The Indonesian people consider the democracy fought through these reforms as freedom without a clear concept of what kind of freedom should and is in accordance with the local wisdom of this nation? The absence of this concept causes all ideological movements to feel that they have a position and are free to voice their wishes, not except for movements from LGBT activists.

Lesbian, Gay, Bisexual, and Transgender, or LGBT, is an acronym that represents a type of sexual perversion that is common in society. Perhaps it can be said to be worse than ordinary adultery and fornication when viewed from the common sense of sexual orientation. Usually sexual hormones appear romantic desire when meeting the opposite sex, it becomes abnormal if a person's sexual orientation is more inclined to the same sex to channel his sexual desire. While LGBT is a person who experiences sexual disorientation which in public life eventually becomes a scourge that must be eliminated (social pathology).

In Indonesia, this LGBT situation has hit the spirit of religiosity and cultural values. These two spirits have become the agreement of the Indonesian nation and even made part of the point of the state philosophy of Pancasila which contains the first and second precepts where all religions, especially Islam strongly oppose this LGBT. Not only that, Indonesia which upholds eastern values, manners and manners that began in the family is certainly very contrary to the LGBT movement. On a humanitarian point, as citizens who suffer from LGBT diseases, it has become a separate obligation for other citizens to help each other cure the disease, certainly not by judgment.

Although LGBT diseases must be cured together, LGBT groups are still enthusiastic and confident to show and voice their existence to survive because they consider that what they are trying to do is the truth. Those who want to eliminate LGBT behavior are considered counterhuman rights. LGBT activists assert that genetic factors are the cause of the sexual tendency, hence there is no need to blame it. Unlike Islam, which strongly rejects LGBT and considers it a mental illness that can still be cured. In Surah Al-Shu'ara, Allah Almighty states that the People who leave their wives for men are "overreaches" (i.e. beyond the limits of the Shari'a that Allah Almighty has established).

Allah Almighty as the creator of all beings in the universe is created very perfectly along with all elements including perspectives and normal tendencies. According to the verse above, human relations with the same sex are a form of abnormality made by the individual himself. So if it is based on God who created the abnormality, it certainly does not make sense because God created man with a clear sexual tendency based on his gender. Even if there is a disease in the individual, Islam recommends trying to cure it. Legalizing LGBT is the same as ignoring disease.

The recognition that LGBT is the only genetic form is also incompatible with the discipline of psychology. Sigmund Freud revealed that a person's behavior is influenced by two factors including genetic and environmental. These environmental factors are quite dominant in shaping a person's behavior. This situation, Emiel Durkheim called it a social fact in which the entire way of acting of each individual is caused by external coercion i.e. the environment. Thus, the reasoning of LGBT activists cannot be justified if their sexual orientation behavior is based on genetic factors.

Nevertheless, not a few countries legalize LGBT. There are 23 countries that recognize LGBT marked by the issuance of protection policies on the group, including the legalization of same-sex marriage, but Indonesia is not part of the 23 countries. Indonesia continues to reject

the presence of LGBT people even though the development is difficult to control. Various efforts have been made by the government to stem it, ranging from educational approaches to emotional approaches. Research is carried out as an effort to find out more about the problems faced by LGBT individuals. The results of the research are certainly very helpful to bring up legal products regarding LGBT, especially very positive for the development of science.

From several research results conducted by academic groups on this, it is often revealed that sexual disorientation arises due to situations in the family that are less harmonious. The majority of those affected by family disharmony are children who are teenagers. This condition if not As soon as they encounter intensive treatment, their adolescence will be recruited into the LGBT group. In a psychological review, the position of adolescents is still in an effort to find their identity. In the quest to find oneself, it is often filled with desire, dissatisfaction with almost everything faced.

This condition certainly sees the important role of the family in forming character, mentality and mindset mainly related to sex. The construction of a child's thinking is largely determined by the family. The relationship between a father and mother in the household becomes the main reference figure for the development of children's thinking. Family disharmony often makes a child yearn for parental affection. This poor child of love results in mental shock and leads to loss of direction to achieve true identity.

## **METHODS**

### **1. Nature and Approach**

This research is a library research with psychological, analytical, and sociological approaches. The psychological analytic approach is used as a framework for analysis of the reality of LGBT behavior that occurs in the lives of children and adolescents. A sociological approach is used to develop an analytical framework for the social context that exists in the lives of children and adolescents in realizing and directing, avoiding and disagreeing with LGBT behavior.

**2. Data Source** The source of this research is taken from the literature as a primary source extracted from LGBT material and sex deviation, the role of the family in LGBT prevention, the causes of the emergence of LGBT behavior, the impact of LGBT behavior, and coping strategies on children and adolescents. Furthermore, it is equipped with secondary sources in the form of other relevant literature and supports this research in the form of books, journals, newspapers, magazines, and so on, including: Masail Fiqhiyah by Masjfuk Zuhdi.

3. Data Analysis The data obtained from these data sources are collected and selected and then discussed using interpretation methods to correctly understand the concept of LGBT in an Islamic perspective so that it is known and understood about LGBT problems and sex deviation, the causes of LGBT behavior, the impacts arising from LGBT behavior, and tips on avoiding and dealing with LGBT behavior. Furthermore, the next method is internal coherence which is used to understand the ins and outs of LGBT in an Islamic perspective, so that a central point is sought to be found that the concept is constricted and represents the real condition of children's and adolescents' attitudes towards LGBT behavior.

## RESULTS

This LGBT research in Islamic Perspective researchers found authentic work and previous research in the form of a book that can be used as a primary reference entitled "Lo Gue Need to Know LGBT" which explains what sexual orientation is, changes in sexual orientation, LGBT according to Islam, our attitude towards SSA (Same Sexual Attraction) and LGBT, keeping ourselves from LGBT, dating is not a solution. The book comes with supplements on early detection of sexual orientation and true stories of clients experiencing SSA. The second reference book is entitled "LGBT Prevention Strategies in Children" by Dewi Rokhmah, S.KM., M.Kes. which explains all about LGBT, the causes of LGBT (Homosexual) and the concept of prevention of the emergence of LGBT behavior, the role of the family to prevent LGBT behavior (Homosexual), parenting to prevent LGBT (homosexual) in children, early sex education, and understanding adolescents. On the other hand, it also uses some relevant research results and can be used as a primary reference in this study. This provides opportunities for researchers to carry out research on LGBT in an Islamic perspective. Research conducted by Ramlan Yusuf Rangkuti on "Homosexuality in the Perspective of Islamic Law" resulted in the concept that Islamic law views that sexual desire is human nature, a natural force that is a human nature. Thus, in this case, Islamic law regulates the channel of mansuia's biological sexual desire with a marriage. Islamic law clearly rejects sexual perversions such as homosexuality. Homosexuality is a heinous act strictly forbidden in Islamic law as affirmed in the Qur'an and Hadith. Islamic legal propositions agree to prohibit homosexual acts, although there are some opinions about legal sanctions on homosexual offenders. Some arguments say that perpetrators should be killed, punished, like a trial for adult offenders, even saying that homosexuals are punished by being put in prison.

## **LGBT and Sex Deviance**

Sexual deviance is improper sex, violates the prohibition of Allah Almighty, and is carried out because it only indulges in lust without knowing the ethics of social life and is contrary to the values of Islamic teachings. Sexual deviation can be done with other people or alone. Deviations in reproductive behavior carried out alone are masturbation and masturbation or rancaping, both with tools and without tools. Sexual deviations committed by involving other people are homosexual, lesbian, adultery, sexual intercourse with wives during menstruation, sexual intercourse with wives through their anus, and so on. Here are some deviations of reproductive behavior that are commonly done by people. In this study, the term LGBT is explained according to the Big Dictionary Indonesian:

- 1) Lesbians, i.e. female couples with women. Women who love or feel same-sex sexual stimulation, or referred to as homosexual women.
- 2) Gay, i.e. male to male couples. Men who love or feel same-sex sexual stimulation.
- 3) Bisexual, i.e. people who have the nature of both sexes (male and female); attracted to both sexes both to men and to women.
- 4) Transgender is a term used to describe people who do, feel, think or look different from the sex assigned when they were born. "Transgender" does not indicate any specific form of sexual orientation. Transgender people may identify as heterosexual, homosexual, bisexual, pansexual, polysexual, or asexual. (Juwilda, 2010: 3)

*In the Islamic view, basically Allah created this man in two kinds only, namely male and female, such as (Q.S. An-Najm, 53: 45) Allah Almighty said, "And He (Allah) created two pairs of two kinds of male and female."*

The above verse has shown that people in this world are of only two kinds, male and female, and no other kind. But in reality, we find that a person has no clear status, neither male nor female. The term LGBT is inseparable from other terms, namely waria. Transvestite or in Arabic al Mukhannats are males who resemble females in their gentleness, manner of speaking, seeing, and gestures. Al Khuntsa, from the word khanitsa which linguistically means meek. Al-Khuntsa in terms means someone who has two sexes, namely male and female, or a person who does not

have one of the two vital organs, but there is a hole for urine to come out. (Fatimah Halim, 2011: 300).

Transgender cannot be separated from sex change surgery efforts, because those who are transgender have an orientation to change or change the sex of sex organs. Therefore, it must be understood about the process of sex change surgery that is often done by the medical world. First, the problem of a person born in normal and perfect conditions, namely the penis (dzakar) for men and the vagina (farj) for women equipped with uterus and ovaries, is not allowed and forbidden by Islamic law to perform genital surgery. Secondly, genital surgeries that are tashhîh or takmîl (repair or refinement) and not sex reassignment according to scholars are permissible under Sharia law. Third, if a person has double genitalia, namely having a penis and also a vagina, then to clarify and function optimally and definitively one of his genitals, he can perform surgery to 'turn off' and remove one of his genitals. (Fatimah Halim, 2011: 304-305).

The terms transgender, transgender, homosexual (liwath), resembling the opposite sex, lesbian, and so on have been classified by Allah Almighty as transgressors as in Q.S. Al-A'raaf, 7:80-81, including heinous acts according to Q.S. Hud, 11:78, what is the reason for coming to the male kind, and it is said that Allah is a people who do not know the consequences of these actions, furthermore Allah does not hesitate to give punishment as inflicted on the people of Luth. Homosexuality, is a way to fulfill sex drives with same-sex, men with men (homosexuals) or women with women (lesbians/lesbians). The opposite of homosexuality is heterosexuality, that is, sex between two people of the opposite sex. Homosexuality is sexual activity carried out by same-sex couples, men with men or women with women. (Syafiq Hasyim, 2010: 241).

Homosexuality is the result of abnormalities in the development of a person's personality. Medical terms refer to homosexuality as paederastia, which is the act of sexual intercourse through the rectum. In Islam it is called liwath/'amal qaumi Luthin. 1 This act was first performed by the people of Prophet Lut who lived during the time with Prophet Abraham. According to the narration of Ibn Abi Dunya of Thawus who states that first the people of Lut came to the women in their rectum, then to the men. 2 The story of the Luts contained in the Qur'an can be used as a basis for forbidding homosexuality, because this act is an abnormal sexual practice and is a sexual perversion so disgusting, that it is strongly condemned by the religion of Islam, including one of the great sins whose laws are haram, because it includes

heinous acts and crosses the line. The Holy Prophet(sa) said, "May Allah curse those who commit the deeds of the people of Luth." He repeated it three times.

### **The Role of Family in Preventing LGBT Behavior**

In the view of developmental psychology, children have several important aspects that parents must pay attention to in educating and supervising to avoid LGBT behavior. Here are ten educations that parents must pay attention to and are responsible for.

#### **a. Faith Education**

A comprehensive understanding of children's education is to grow children on the basis of understandings in the form of basic education of faith and Islamic teachings since their growth period. Thus the child will be bound by Islam, both creed and worship, and he will always communicate with him in terms of the application of methods and regulations.

Examples of education are:

- 1) Open the child's life with the phrase *Laa ilaaha illallah*. In accordance with the hadith of Ibn Abbas (r.a.) which means: "Read to your children the first sentence with *laa ilaaha illallah* (there is no God but Allah)". The secret is for the words *tawhid* and *shiar* to convert to Islam to be the first to enter the child's hearing, the first sentence spoken orally and the first pronunciation that the child understands.
- 2) Introduce *halal* and *haram* laws to children from an early age. In accordance with the hadith of Ibn Abbas (r.a.) which means: "Teach them to obey Allah and tell your children to obey the commandments and stay away from prohibitions. For it will preserve them and you from the fires of hell."
- 3) Instruct children to worship when entering the age of seven. In accordance with the hadith of Ibn Amr bin AlAsh (r.a.) from the Holy Prophet(sa) that he said: "Instruct your children to pray when they are seven years old. And if they are ten years old, beat them if they won't do it and separate their beds."
- 4) Educate children to love the Messenger, family and read the Qur'an. (Asnelly Ilyas 2000:70)

The fruits of this faith education gave birth to several things: (1) loving Allah Almighty; (2) love the Holy Prophets; (3) the supervision of Allah Almighty; (4) teach children halal and haram laws (Wahid Abdus Salam Bali 1992: 34).

#### b. Islamic Sharia Education

Islamic shari'a education includes worship and muamalah. If parents are unable to do so related to their knowledge, then parents have the obligation to find teachers for their children. Faith and obedience to Allah must of course be followed by an understanding of Islamic Shari'a. Basic things must be given knowledge to children, for example the obligation to pray, zakat, fasting, Hajj based on the Qur'an and Hadith. Especially about the terms, harmony, and procedures for the implementation of worship and muamalah. So that children from an early age have understood and exercised rights and obligations towards God and others.

#### c. Moral Education

Moral education is a series of basic moral principles and virtues of attitudes and dispositions that must be possessed and made a habit by children from childhood until they become a believer (adult). The definition of morality in this case is not just courtesy in relation to fellow humans, but the most important thing is the nobleness of a servant's mind towards God Almighty and also remains virtuous towards all creatures created by God other than humans. A child if from an early age is raised on the basis of faith in Allah, educated to fear Allah, feels himself always watched by Him, leans on Him, asks for help and surrenders to Him, he will undoubtedly have the physical ability and instinctive response to accept every virtue and glory. Finally, he will also get used to doing the main and noble morals (Wahid Abdus Salam Bali, 1990: 38). d. Physical Education The following are some of the scientific bases outlined by Islam in educating their children physically so that educators can know the magnitude of the responsibilities and commissions given by Allah, including:

- 1) The obligation to provide for the family and children.
- 2) Follow healthy rules of eating, drinking, and sleeping.
- 3) Protect yourself from infectious diseases. 4) Treatment of diseases.
- 5) Realize the principles of 'should not hurt yourself and others'.
- 6) Get children used to sports and play dexterity.

- 7) Accustom children to unpretentiousness, zuhud and not dissolve in enjoyment.
- 8) Get children used to being assertive and abstain from unemployment, deviance and delinquency.

#### d. Intellectual Education

Intellectual education is the mindset of children with everything useful, such as religious science, culture, and civilization. Intellectual education focuses on three problems, namely:

1. The obligation to teach is to foster awareness of studying science and culture.
2. Cultivate awareness of thinking. Ways that can be taken include:
  - a) Living teaching i.e. children should be taught by both parents about the nature of Islam and all its problems and laws.
  - b) Living examples, i.e. parents set an example for their children of good things in accordance with the teachings of Islam.
  - c) Living study, which can be done by establishing a library for children.
  - d) Lively association, i.e. parents choose godly friends.
  - e) Maintenance of health ratio i.e. parents should pay attention to the resourceful health of their children.

#### e. Psychiatric Education (Psychological)

The purpose of this education is to shape, nurture, and balance the child's personality. From the moment a child is born, Islam has commanded educators to teach him the basics of mental health that enable him to become a man of intelligence, sound thinking, thoughtful action, and high will. Psychiatric education that parents can do is:

1. Instilling a brave attitude
2. Instilling an independent attitude
3. Get children used to speaking honestly since childhood
4. Getting children used to being humble

5. Setting an example for children through good attitudes and deeds in everyday life The attitudes that need to be avoided from children are being inferior, timid, inferior, instigating and angry.

#### f. Social Education

Social education is the education of children from an early age to get used to carrying out the main social manners, which originate from the eternal aqidah Islamiyah and the emotions of deep faith in society. Social education is a behavioral phenomenon that can educate children to carry out all obligations of courtesy in interacting with others properly.

Social education aims to educate children from childhood to be accustomed to carrying out the main social behavior, noble psychological foundations that originate in the eternal Islamic creed and deep faith awareness and in the midst of society later he will be able to get along and behave socially.

Social education cannot be separated from the following things.

1. Inculcation of the basic principles of noble psychology, namely taqwa, brotherhood, compassion.
2. Putting others first, namely forgiveness and courage.
3. Safeguarding the rights of others
  - a) rights towards parents
  - b) rights to relatives
  - c) rights towards neighbors
  - d) matters against teachers
  - e) rights towards friends
  - f) rights towards elders
- 4) Implement social ethics
- 5) Social surveillance and criticism

The methods that parents use in social education are lecture, observation, and direct methods. The lecture method is used by giving explanations and directions to children for what is

conveyed. The observation method is used by giving examples directly, namely by observing the next social life, while the direct method is used by parents by giving examples of good actions towards social life in the community.

#### g. Environmental Education

Environmental education is an effort made by parents to children to maintain and preserve the environment that God has created and how he gets along with his environment. The environment here is everything that is around students, both in the form of objects, events that occur and community conditions, especially those that can have a strong influence on children, and the environment in which children mingle. The methods used are the lecture method and the direct method. For example: getting children to maintain cleanliness and giving direction about the effects that arise if they do not maintain cleanliness.

#### h. Sexual Education

Sexual education is an effort to teach, awareness, and enlighten about sexual problems in children. The methods used in sexual education are lectures, observations, and direct methods. Sex education or sex guidance is very important to be known by the younger generation. As was the case in the time of the Holy Prophetsa, Muslims were never shy enough to ask the Holy Prophetsa about all matters (including such personal matters as the sexual life of husband and wife) in order to know the intricacies and laws of religious law relating to such matters. Aisha, the wife of Prophet Muhammad (peace be upon him) testified, "May Allah provide for the women of Anshar! Shame does not prevent them from seeking knowledge of their religion." (HR. Jama'ah, except Tirmidhi).

##### 1. Lack of communication between parents and children

Children and adolescents who have troubled families do not have quality communication and are far from good relationships. Many children and adolescents prefer and are free to tell various things about sexuality. Of course, parents must be aware of the condition of children and adolescents so that parents can be the first and foremost in directing self-growth, avoiding and avoiding LGBT behavior.

##### 2. Islamic religious education is entrusted to others

Islamic religious education is a panacea for children and adolescents as a medium of learning marriage (munakahat) and also sex education. Understanding LGBT behavior itself is closely related to understanding Islamic sharia law. So parents must have provisions to provide various knowledge about the sharia law.

3. Lack of role of fathers in children's education

The role of the father is prioritized as a strong and protective figure, especially for girls. In the reality of community life, many children and adolescents fail in their education simply because they do not have the role of their father.

4. Pornography

Pornography is very easy to enter the lives of children and adolescents. This happens because children have eyes and gadgets in their daily lives. If this is not maintained and directed by parents, then the child will experience pornography addiction and need special handling. In internet impressions there are many videos about deviant sex acts lesbians and gays. If children and adolescents watch then they will be addicted and will very easily be exposed to LGBT behavior.

The four things mentioned above clearly make the main cause of exposure to deviant sexual behavior and LGBT for children and adolescents. Because the period of growth and development of children and adolescents still really needs guidance and direction from their parents to be balanced and proportionate in each aspect. Many parents and teachers do not realize that children and adolescents have been exposed to LGBT violence and also deviant sex will result in the following:

a. Thirst for recognition Praise-mad humans tend to be dragged by others to make things. If something has become dependent or addictive, then there is a tendency for others to lead to evil things.

b. Relationships that are not condoned by Government and Religion. Nowadays, there are fewer countries that approve LGBT marriage. Only secular-atheist countries in the European Union still allow same-sex marriage. Even Uncle Sam's country, which from the beginning had acc this law, also retreated so that it no longer maintained same-sex marriage (man with man and woman with woman). This is one of President Trump's remarkable moves.

c. Tends to change partners. The relationship between two humans that from the beginning is not legal, in the future it will run limping because there are some parties who do not approve it, including government institutions and religious institutions. The fate of this couple will become very unclear so that there is no purpose in life and it even feels that there is no longer the meaning of this life so that it tends to change partners in order to hunt for perverted lust.

d. At risk of causing sexual diseases. The behavior of these people tends to practice strange and inappropriate styles of lovemaking as well as risk damaging organs. For example, anal sex that can damage the pubococcygeus muscle (Kegel muscle) so that it makes the muscles around the rectum weak and often out of control (poop / pee on pants involuntarily).

e. Usually being distant from God The next social impact of choosing to become a "same-sex enthusiast" is not recognized by any religion, especially in Indonesia.

They tend to follow their lust so that they no longer want to know religious norms and even further away from God.

f. Crazy about material needs. Usually those who do not have faith in their hearts also do not have principles of life because their minds are often even always empty. This is also what drives his brain is easily instigated by others (other people, advertisements, television and others) and the mind tends to float everywhere. Whether we realize it or not, these kinds of things make a person tend to craze (thirst) for material.

g. Some are shunned by family and society. It should be noted that some families do not like this kind of deviant sexual behavior. Although some feel that it doesn't matter, the possibility of rejection is very large. There will be new problems where you need support but no family comes so you begin to realize that the path chosen so far has ruined life.

h. Ostracized by society and friends. Some friends who you don't know at first will still be friendly by your side. But once they know the real guise, start keeping their distance from you. Status as the owner of a chaotic sexual orientation will make our lives messy. All this has kept us away from everyday associations. People who know will stay away and forbid their children to associate with same-sex enthusiasts.

- i. Some jobs are less accepting of these kinds of people. There are some workplaces that do not like these people, even when applying for a job their sexual orientation is immediately asked either directly (interview) or indirectly.
- j. Prone to stress. This is the result of increasingly overwhelming rejection. Unknowingly, the pressure that came repeatedly from outside had devastated the mood. If you continue to ruminate on the pain so that stress will never move away. This will be further aggravated if the heart is not really ready to accept the bad situation.

## CONCLUSION

Sexual perversion can happen to anyone indiscriminately. One form of sex perversion is LGBT. LGBT can be caused by the influence of the friendship environment, parental treatment of children, pornography, and life problems such as economic and psychological pressure. These things are the biggest contributors to the occurrence of deviant sexual behavior and LGBT. LGBT can be avoided or prevented, even curable. Do not turn to sexual orientation. The pathways used by experts to cure LGBT behavior are Islamic psychology and religious education. Because it has been explained in various postulates about the prohibition of LGBT behavior and the law. Therefore, in solving this LGBT problem, it cannot rely on one side of science alone, so that Islamic religious education must also be supported by psychology. Parents and teachers are needed in guarding the generation to avoid LGBT behavior. AlQur'an states that lesbian, gay, bisexual and transgender acts are absolutely forbidden because they violate human nature and can damage morals and religion. Islam also recognizes that the factors that influence the occurrence of gays include biological, psychological and environmental factors that can influence the birth of deviant acts. LGBT in the view of psychologists can be said to be a mental disorder if someone feels disturbed by his sexual orientation and does not accept it and also considers that people who consider heterosexual to be the only normal sexual orientation, he can also be said to be a person who again suffers from psychiatric disorders Ego Dystonic Sexual Orientation or Gay in denial. The way to eradicate LGBT according to the review of the Qur'an and Psychologists is by: 1) Increasing awareness and understanding of the noble values of Islam, especially among young people. 2) Prevent promiscuity as early as possible. 3) Provide an understanding of sex education among young people. 4) Provide counseling using a religious approach. 5) If in a society there is behavior Sex perversion, do not hesitate to sanction them.

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