



The Qur'anic Perspective on the Role of Parenting in Alleviating LGBT: An Analytical Study

Irfatul Muffihah[✉], Ahmad Nurrohim, and Nila Qonita Auliya

Department of Quranic and Tafsir Studies, Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

{g100200005,g100200036}@student.ums.ac.id, an122@ums.ac.id

Abstract. The second most significant factor after a bad environment that turns someone into LGBT is terrible parenting. The data reveals that eight out of ten LGBT people admitted that their parenting determined them to become LGBT. It is very saddening because parents are considered the closest to children. This paper, therefore, examines the view of Al-Qur'an in the treatment or handling of LGBT through parenting activities in the context of eradicating LGBT, which is increasing in number. This LGBT phenomenon is a crucial issue to study, not only at the national level but even internationally. Supposedly, the role of parents is not to contribute to LGBT seeds but to eradicate LGBT behavior. Hence, it is necessary to carry out an in-depth study of the role of parenting using an analytical study method by analyzing data on existing factors, the emergence of LGBT from a parenting perspective, the process of correlation between parenting and LGBT, and extracting messages or verses from the Qur'an related to LGBT and the Qur'an's perspective on the importance of LGBT to handle and prevent it. This paper explains the figure of the father or mother in the family that sex education from an early age and instilling good religious values in the family can be a preventive measure for a child to become LGBT. Meanwhile, the optimal approach of giving advice, positive thinking, and consulting a psychiatrist on problems can be a curative action for parents if their child has fallen into an LGBT black hole.

Keywords: Parenting · LGBT · Quranic Perspective

1 Introduction

LGBT is an acronym for Lesbian, Gay, Bisexual, and Transgender. LGBT is also an acronym for people who select those sexual or gender identity labels as personally meaningful for them, and sexual and gender identities are complex and historically situated [1]. The LGBT problem is actually a global problem that must be faced together, and the reason is that this problem has violated human nature. By nature, humans are created in pairs between men and women to have relationships to build a household and later have offspring to contribute to the development of civilization. However, LGBT is a social problem that destroys the order of religious life, the perfection of the family, and the nation's identity.

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T. Ali Mustofa et al. (Eds.): ICIMS 2023, ASSEHR 773, pp. 79–96, 2024.

https://doi.org/10.2991/978-2-38476-102-9_8

The spread of LGBT is getting bigger and bigger, and actors are starting to have the courage to express themselves in public. In Indonesia itself, the Ministry of Health in 2012 obtained results of 1,095,970 men having sex with men (MSM) alias homosexuals spread across all regions. West Java contributed the highest number of MSM (300,198 people). Of these, 4,895 were infected with HIV/AIDS. In Central Java, there were 218,227 MSM people, and 11,951 were indicated as living with HIV/AIDS. Then, in DKI Jakarta, there were 27,706 people, and of that number, 5,550 people were suspected of suffering from HIV/AIDS. YKPN survey results also show around 4000–5000 same-sex enthusiasts in Jakarta. Furthermore, Gaya Nusantara estimates that 260,000 of the 6 million population of East Java are homosexual. There are also 76,288 gay people registered as members of the gay community in Indonesia. Meanwhile, Oetomo estimates that nationally, there is 1% of the homosexual community in Indonesia [2].

The causes for the rise of LGBT are highly complex and controversial. However, one of the biggest influences is unhealthy parenting styles. Wrong parenting patterns can also lead children to become LGBT. Parents are too busy working to pay less attention to their children. Parents who liberate their children too much and do not provide enough religious teaching can also make their children LGBT [3]. Apart from that, parenting can also change the thinking of LGBT people to return to the right path, namely with appropriate and effective healing methods for LGBT people. Moreover, the conditions in which parents' parenting patterns are disharmonious, controversial, cruel, full of hypocrisy, no good relationship between fathers and sons, and pathological family constellations all become facilities or predispositions for developing deviance-sexual deviance [4].

In this case, religion is the central shield of LGBT behavior. Al-Qur'an is a human guide in the world and hereafter discusses the phenomenon of LGBT in QS. 7:80, 16:54, 29:28-29, 26:165, 51:32. "*Why do you 'men' lust after fellow men, leaving the wives that your Lord has created for you? In fact, you are a transgressing people.*" (QS.26: 165-166). As the religion of *rahmatan lil Alamiin*, Islam, through the Qur'an, conveys messages on preventing and dealing with LGBT, which is increasingly gaining mass. This essence is consumed by Muslims in the form of parenting children according to the Qur'an to prevent LGBT seeds and produce pious generations.

2 Literature Review

The discussion on LGBT so far has focused on examining three things. First is the study of LGBT, which correlates it with the Qur'an. Mustaqim says homosexuality is a dirty and very heinous act of *fahsyah*. He also suggested that if homosexuality is related to "disorders," therapy can be done. If it is related to psychological problems, it is necessary to consult with a psychologist. If it relates to aspects of understanding religion, it is necessary to consult with scholars [5]. Second, the study of LGBT relates to parenting. Dewi Wahyuni said that parents are the main actors in the family who act as the leading and first educators for children in sex education. Parents give the most appropriate sex education as the closest people who can provide a sense of security to children. Sex education provided by parents can be carried out in stages according to the child's age and developmental stage psychologically, biologically, and socially and is

comprehensive and continuous; thus, sex education conducted by parents can encourage children to grow and develop normally and be free from LGBT [3]. Third, a study on the alleviation of LGBT in the Qur'an by Latifatun Nafisah stated that according to the review of the Qur'an and psychologists, the methods of alleviating LGBT are by 1) Increasing awareness and understanding of noble Islamic values, especially among young people; 2). Preventing as early as possible from promiscuity; 3) Providing an understanding of sex education among young people; 4) Providing counseling using a religious approach; 5) If there is sexual deviant behavior in a society, do not hesitate to give sanctions to them [6].

In studying LGBT issues, the authors focus more on the Al-Qur'an's view of the role of parenting in eradicating LGBT, how the Qur'an views LGBT, how to eradicate LGBT through parenting efforts in prevention and handling (curative) from the perspective of the Al-Qur'an, explored by analytical studies.

For this reason, this article tries to present solutions in the Qur'an by analyzing the meaning contained in the verses explaining LGBT and its prevention and handling through parenting efforts that Islam has taught.

3 Methodology

This research type was descriptive qualitative using secondary data from data on the number of LGBT actors in Indonesia, which in this case, were detected as of 2012. In addition, the data were related to the influence of parenting as a cause or alleviation of LGBT. The data were obtained from several sources, such as LGB alleviation case studies, data from the Ministry of Health of the Republic of Indonesia, and the book "Strategy for Prevention of LGBT in Children," which contains a collection of true stories of LGBT perpetrators. Then, data analysis was carried out regarding the role of parenting in the causes of LGBT behavior, and can become a medium in alleviating LGBT offenders. Data were also gained by collecting literacy regarding the views of the Qur'an regarding the alleviation of LGBT from the parenting aspect using the Islamic parenting method.

4 Results and Discussion

4.1 LGBT (Lesbian, Gay, Bisexual, Transgender)

Definition of LGBT

In the Great Dictionary of the Indonesian Language (KBBI), the definition of LGBT is as follows.

- 1) A lesbian is a female partner with a female. Women who love or experience same-sex sexual stimulation are called homosexual women.
- 2) Gay is a pair of men with men, in which men love or feel sexual stimulation of the same sex.
- 3) Bisexual is a person with the characteristics of both sexes (male and female) and attracted to both sexes, men and women.

- 4) Transgender is a term used to describe people who act, feel, think, or look different from the sex assigned at birth. Transgender does not show any specific form of sexual orientation of the person. Transgender people may identify as heterosexual, homosexual, bisexual, pansexual, polysexual, or asexual [7].

From the definition above, it can be concluded that LGBT is sexual behavior that deviates from its fundamental role and function, causing a shift in one's means of sexuality.

Factors Causing LGBT Behavior

The psychosocial theory by Erikson can explain the factors that cause a person to have LGBT behavior [8] as follows.

Psychosocial Theory

Several theories related to the development of homosexual orientation with parenting, life trauma, individual psychological signs, and first sexual experience as follows:

a. Parenting

Freud (2003), a psychoanalyst, believes that every individual is born bisexual, which can lead every individual to tend to be homosexual. Freud also argues that individuals can also be fixated on being homosexual since experiencing certain things in their life; for example, there is a bad relationship between a child and both parents, one parent, step-parent, or other environments. This kind of relationship becomes a trigger for becoming an LGBT actor because of anxiety and guilt [8].

b. Life Trauma

Unhappy heterosexual relationship experiences or an individual's inability to attract the opposite sex is believed to cause LGBT behavior. The old view also considers that LGBT occurs because of trauma, grudges, dislike, fear, or distrust of the opposite sex. This view also assumes that homosexual sexual orientation is the second choice after heterosexual. However, it does not reflect a lack of experience in heterosexual intercourse or having a history of unpleasant heterosexual relationships. There is life trauma; for example, a woman whose heart was broken and constantly hurt by her boyfriend (male) feels unable to attract the attention of the opposite sex. There are various traumas in life (e.g., experiencing rape or sexual violence by men), which are one of the triggers and reasons for a woman to choose the path of being a lesbian [8].

c. Psychological Signs

It can be seen in childhood, especially in terms of play and clothing, which is thought to predict homosexual behavior later in life. Boys who play with dolls, wear girls' clothes, or do not like boys' games are called sissy. Meanwhile, girls who do not like women's games like dolls and like to play with male friends and wear men's clothes are called tomboys [8].

d. First Sexual Experience

It often affects subsequent sexual orientation, especially in individuals whose sexual personality is immature. For example, when a young girl has sex with an adult male, she considers it unpleasant; she refuses to continue having sexual relations with men (heterosexual) and most likely encourage her to become homosexual [8].

Characteristics of LGBT

According to the research results of Dr. Dewi Rokhmah, S.KM, M.Kes., in her book "Strategy for Prevention of LGBT in Children," the results of the concept of the characteristics of LGBT [9] are obtained as follows:

- 1) Lesbians usually look like normal women when they become a femme (the term for women from lesbian couples). Women who resemble men (tomboys) function as men (*Bucci*).
- 2) Gays, or LGBT, generally look like macho men for the top position (men's side) and have a feminist appearance if the man acts as a woman (bottom).
- 3) Transgender men look like women, not only in clothes and make-up; even their behavior and voice are like women's.
- 4) Hidden is where LGBT people have a special place to gather or are called hotspots with their community. If they use public places such as malls to gather, they have a unique code or behavior as a sign of fellow LGBT community, especially for gays or bisexuals.
- 5) Usually, the LGBT community has talent in the entertainment or creative fields. Apart from preening and working in beauty salons, especially for gays and transvestites, they are also talented as dancers, singers, and other entertainment worlds.
- 6) Their way of preventing their identity from being discovered as LGBT by society is usually by having several alternative places to gather; in other words, the LGBT community is very mobile and exclusive.
- 7) There are times when LGBT people are also sensitive or easily offended and often get into fights, even with their community. It can be caused because this community has not been accepted by society, so they need struggles and efforts different from the others to survive. In fact, many of them were found to be involved in criminal matters and often had dealings with the police.

Overview of the LGBT Phase

The life phase of a homosexual or LGBT person, according to Dewi Rokhmah, from childhood to adulthood, shows significant differences from each individual. At the age of children, they should have a normal life like children in general. However, after being triggered by the causes that became the turning point for individuals to become LGBT, their lives entered the next phase, experienced changes, and were not the same as other normal boys. The turning point processes, which are the causative factors of the research subject becoming homosexual/LGBT, are:

- 1) Traumatic experiences of being a sexual harassment victim
- 2) Wrong parenting style
- 3) Lack of affection from complete parents
- 4) Losing a father figure
- 5) Influence of social environment

Entering the subject's life after becoming homosexual/LGBT indicates that most research subjects experienced a period of sensitization (realizing that they were different from other men) in their teens or adolescence (12–18 years). Only three research subjects, namely BN (18 years), ST (34 years), and GL (33 years), experienced a period

of sensitization during middle childhood (6–11 years). Only two research subjects experienced a period of sensitization during early adulthood (young adult), ranging from 18 years and over. The next stage is called dissociation and signification (realizing their sexual orientation and behavior and having experience having sex with men). Most research subjects experienced their first sexual intercourse with other men during adolescence, ranging from 12–18 years of age. The next stage is coming out (opening one's identity as homosexual to the public). Most research subjects carried out the coming out stage in early adulthood, over 18 years [9].

Meanwhile, self-claims as homosexuals (LGBT) show that they felt sorry and disappointed for what they experienced as homosexuals (LGBT). Only a small number of them interpreted themselves as ordinary, which are part of God's provisions and destiny that they must live in their lives. This self-definition of homosexuals is highly dependent on the public's assessment of whether to accept or reject the existence of homosexuals (LGBT). A negative self-definition of a person's life as gay (LGBT) allows him to change to live life one day as a normal, sex-oriented male heterosexual. Conversely, a positive gay (LGBT) self-definition makes him enjoy life and has the motivation to continue living life as a homosexual (LGBT) [9]. Several preventive actions can be taken in handling it, such as proper parenting, sex education from an early age, effective communication patterns between parents and children, getting to know children's social friends, and monitoring the use of gadgets. Also, no less important is a comprehensive and intensive understanding of religion.

4.2 Parenting

Parents are the closest environment to children in the learning process besides school. Parents play a critical role in the process of maturing children. The role of parents is the implementation of the obligations of father and mother to carry out their functions in the family, especially in the field of children's education, by providing care and maintenance to children according to their needs [10]. With parents' education (parenting) in the family environment, children are expected to become firm, responsible, and beneficial individuals for the environment around them. In addition, parenting is all about how parents treat children [11].

Meanwhile, according to Mussen [12], parenting is a method used in trying various strategies to encourage children to achieve goals. Of the various opinions regarding parenting, Mahasri Shobabiya et al. argue that the categorization of parenting is divided into three types: authoritarian, democratic, and permissive [13]. The goals are knowledge, values, morals, and standards of behavior that children must have when they grow up. In other words, the parenting style given by parents to their children is highly influential in shaping the child's behavior as an adult. Concerning LGBT, the two roles of parents are preventive and curative parenting.

1) Preventive Measures

Parents can do this before or to prevent the emergence of LGBT seeds in children. The following is the role of the family in preventing LGBT behavior [9]:

a. Comprehensive understanding of religious values

A homosexual with the initials TY (22 years) said that the importance of understanding religion since childhood is reminding them to understand that wrong life

choices will correlate with God. Because every human is God's servant, one day, all will return to God. In addition, every servant of God must avoid His prohibitions, including living as homosexual because of the consequences of sin and going to hell. Also, someone who is not religiously observant will have poorer and lower health quality than those who are consistent.

Regarding religious understanding, according to Dr. Dewi Rokmah, S.KM, M.Kes., with LGBT (homosexuals), one of whom is BN (19 years), SV (20 years) revealed that the understanding of the religion they obtained was still unclear. From the start, they got religious knowledge in the context of adultery that it is a big sin, and it is strictly prohibited in Islam if it is done between a man and a woman without any marriage ties. Thus, their understanding emerges that if sexual relations are carried out with the same sex, it is not an act of adultery. It shows that individuals can interpret religious values differently without a clear and concrete explanation. In fact, religion can fortify youth from gaps and accidental access to pornography [14].

By understanding the explanation above, it can be concluded that religion can be an alternative in carrying out prevention efforts against the emergence of homosexual behavior as long as it is accompanied by a complete explanation regarding the dangers and consequences of this behavior in the context of the religion adhered to.

b. Optimizing the role of parents and family

An LGBT person, YS (23 years), said that his decision to become LGBT was inseparable from the absence of a father figure in his family since he was young. According to YS, if there were a father figure when he was a child, he would get advice from his father about the good association and what should or should not be done when playing with male friends.

Not only that, several studies on child development state that the cause of a person having anti-social behavior and tending to be criminal is the absence of one or both parents. Bad relationships with parents are crucial because they reduce children's feelings of security. Children who experience a lack of connection with their parents will experience significant emotional trauma [15]. As a result, children will lose a sense of security, protection, and role models in the family. Thus, he will seek comfort outside the home. It raises the vulnerability of children and adolescents who experience (sexual) violence outside the home. Declining acceptance of formal sex education and low communication with parents can also result in adolescents being without control, especially in metropolitan areas [16].

c. Sex education from an early age

So far, people's understanding of sex education has been identified with sexual relations between adult men and women. In fact, sex education has a vast meaning, covering an understanding of sexuality needed by every individual from an early age and including introducing the differences between LGBT men. It was stated that there were several LGBT male friends in his community, namely ST (34 years), BN (19 years), and SV (26 years), who had experienced sexual harassment by their peers when they were young. However, they considered it part of normal behavior and only part of the "boy's game" in childhood before puberty. This condition was because they had never received and understood the importance of sex education from an early age, in which there is material on protecting oneself from sexual harassment,

facing challenges from external deviant behavior, and making healthy and responsible choices.

From the conditions mentioned above, early prevention efforts are needed in children to protect them from sexual predators. One way that can be done to prevent the occurrence of sexual violence against children is to improve the behavior (knowledge, attitudes, and actions) of children regarding reproductive health so that they can resist the incidents of sexual violence they experience. At least they would have the courage to refuse and report to their parents.

Appropriate sex education materials that can be given by parents in early childhood (6–12 years) include (1) Introduction to the differences between boys and girls; (2) The behavior of maintaining the health of the reproductive organs; (3) Puberty; (4) Efforts to prevent sexual violence and sex education from an early age. Early sex education is an attempt to minimize the more worrying negative impacts, where boys will have the soft skills to refuse friends' invitations to commit violence or abuse, both on boys and girls. Sexual education for children and adolescents also plays an essential role in their sexuality, reproductive health, and happiness. Usually, schools and families are jointly responsible for providing them with sexual education, but the impact is often overlooked [17].

d. Effective communication between parents and children and understanding children's social friends

Elly Risman, a parenting expert in a top-rated talk show on one of the national private TV stations, revealed that parents fail when they do not become confident friends for their children. This statement is very appropriate because parents are expected to be friends, best friends, or a place to tell their children when they face a problem. It is vital to provide appropriate alternative solutions for children. Sometimes, looking for information by oneself or solutions from friends is not necessarily appropriate and even tends to mislead children. From the age of boys who enter puberty and adolescence, they will get to know the other side of the outside world, which is very different and varied compared to life in the family at home. Thus, children must be accustomed to communicating with their parents regarding their activities and association outside the home, at least by establishing communication between parents and children at dinner with the family at home. Familiarize children with communication and socialize intensively with parents and other family members.

In addition, with good communication between parents and children, parents will recognize their associates. From the results of the interview of Dr. Dewi Rokmah, S.KM, M.Kes with several (LBGT) men, it was revealed that NV (20 years) and HR (29 years) became LBGT triggered by their experience of being sodomized by their peers when they were 18 years old. HR, who had previously experienced sexual harassment by adults when he was a child, was intrigued by the story of his best friend in third-semester college who had a sexual orientation a homosexual. Thus, he fell into following the life of his best friend as a man who loves the same sex or homosexual. This condition indicates that boys in their teens are easily influenced by their associations and will tend to feel comfortable in their peer group. They do this as a form of wanting to be recognized for their existence as adults and proof

that they are no longer dependent on their parents. This peer group greatly influences adolescent boys' behavior, including in terms of sexual orientation.

e. Taking into account the use of media and gadgets

Interview results by Dr. Dewi Rokhmah, S.KM, M.Kes with several LGBT men showed that some of them, namely BN (19 years) and TY (22 years), have been accustomed to exposure to pornographic videos via CDs and video players since childhood. Apart from that, almost all research subjects obtained information about homosexuality from their gadgets and learned self-taught through the information they searched for through applications or social media on the internet. A small portion of the research subjects, namely TR (34 years) and HR (29 years), obtained information about homosexual life from print media, namely adult magazines.

Frequently receiving violent and pornographic content results in the hormone dopamine in the brain, which is addictive, so children will tend to be curious and imitate violent and pornographic behavior as much as possible. In fact, violent content in gadgets is packaged in games, animated films, and videos, which are very easy to upload from YouTube. As a result, children will easily become victims or perpetrators of sexual harassment and violence from others. Moreover, they have grown up; especially boys, and do not make it a habit to have a PC (personal computer) or laptop in the room. If computers or laptops and cellphones are usually opened in the room, let alone locked, it causes parents to be unable to control their use.

Based on research results by Dr. Dewi Rokhmah, S.KM, M.Kes, the fact was also obtained that LGBT men use social media and applications on gadgets to communicate and social network with fellow LGBT/gay communities. OP (26 years) disclosed that they found sexual partners from meeting men on Facebook specifically for the gay/LGBT community. Unlike TY (22 years) and NV (20 years), they used applications on the internet, such as YouTube and Twitter, and applications specifically for the gay/LGBT community, such as Manjam and Hormet, which they use to learn how to have sexual relations with men.

2) Curative Measures

The notion of curative action is followed by preventive actions or efforts to prevent something from worsening. If it is related to the LGBT phenomenon, it means that in this action, parents already know their child has committed LGBT behavior and how parents should deal with it. Dr. Vera Itabiliana Hadiwidjojo, a Child and Adolescent Psychologist, answered what a mother should do if her child claims to be gay/homosexual [18]. Here is her answer:

a. Take control of yourself (parents)

There must be rejection, anger, disappointment, and maybe self-blame from parents. However, remember, children dare to make confessions, which should be appreciated and realized as a signal for help because they are often still confused about the conditions they are feeling.

b. Ask what he needs from his parents

At that time, if the child needs guidance or is still confused about what he will do, listen and do not corner him.

c. Slowly, try to insert a message to the child that everything is still developing and maybe it will change

At this age, “it is just a phase,” so encourage children to criticize themselves so they do not immediately label themselves gay.

d. See a psychologist

It is to help/guide children and parents to overcome this.

The question was followed up with, “Because usually, the general reaction of parents is anger, what is the impact of the reaction of angry parents?” Dr. Vera Itabiliana Hadiwidjojo answered that the impact is that children can run away, close themselves off, and feel that their parents are no longer in the right place to tell stories. Understand that your child is also going through some battles. There is a conflict within them. Thus, when they dare to speak the truth, it is a sign that they can no longer handle it alone. Then, what if a child does not want to change and only wants the environment to accept him as he is? What should parents do? “When a child feels that he does not want to change his decision to be gay, parents need to talk about the possibilities the child will face. Parents, do not immediately refuse. Accept. Embrace it,” replied Dr. Vera Itabiliana Hadiwidjojo.

From the two actions above, parents are essential actors in it, so it is clear that the role of parents is influential. In this case, the absence of parents is also not an obstacle because existing family members can replace parents. Experts say that LGBT is a disease that can be cured, so the active role of parents and family members is expected to be a deterrent and even a support system for them to return to their nature.

4.3 LGBT in the View of the Qur’an

LGBT, in the Islamic view, has been told in the Qur’an that it happened at the time of Prophet Luth As. and is an act cursed by Allah SWT. Allah SWT said that this is an act that exceeds the limit and will be punished with painful punishments, both in this world and the hereafter. However, it is also inseparable from the previous Al-Qur’an providing teachings regarding proper parenting for children so that a superior, monotheistic solid, and noble Islamic generation is formed. It is actually a reflection of parents in preventive actions against the emergence of LGBT seeds and curative actions in giving advice, role models, and punishment for things that come out of monotheism and Islamic teachings, such as committing immorality. These efforts are made so parents can be accountable for worshipping Allah SWT as trustees.

The Qur’an has explained that Allah SWT basically created humans of only two types: male and female.

وَأَنَّهُ خَلَقَ الرُّؤْسَيْنِ الذَّكَرَ وَالْأُنثَىٰ (٤٥)

“And He created the pairs—males and females—” (Q.S. An-Najm, 53:45)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (١٣)

“O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely, the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.” (Q.S. Al-Hujarat, 49: 13)

From the two verses, it is clear that there is no other type of human being in the world apart from only men and women. However, it can be noticed that other types of human beings appear, which are called gendered developments, such as Lesbian, Gay, Bisexual, Transgender, and many mentions are made of them. The phenomenon of LGBT is not new, as evidenced by the narration in the Qur’an of the story of Prophet Luth As. The following is an explanation of the meaning of LGBT in the Qur’an.

Definition of Gay/Homosexual and Lesbian

1. Definition of gay/homosexual

Homosexual (gay) in Islam is called “al-liwath” (طاولل), which means a person who commits an act like the actions of the people of Prophet Luth, whose perpetrator is called “al-luthiyyu” (لثيولل), which means a man who has sex with men [19].

2. Definition of Lesbians

The term lesbian in Islam is called “al-sihaq” (قاحسلا), which means women who have sexual relations with other women [20].

In Islamic law, same-male homosexuality is called liwath, which has the same root word as Luth. The act of homosexuality among men is called liwath because this act was once committed by people who were disobedient to the call of Prophet Luth As. These people were domiciled in the Land of Sodom (east of the Dead Sea or in Jordan now), and because of this, such acts are called sodomy among Western nations that are Christians [21]. Some definitions say that homosexuality is the behavior of a man’s sexual appetite for venting with their kind, namely other men. Meanwhile, the behavior of venting a woman’s sexual appetite with the same sex, namely women, is called lesbian.

The Law of LGBT According to the Qur’an

The Qur’an explains that LGBT, or in the context here is liwath, is a grave sin because it includes heinous acts that undermine social and religious laws. Allah SWT says in the letter Al-A’raf verses 80 and 81, as follows:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ﴿٨١﴾

“And ‘remember’ when Lot scolded ‘the men of’ his people, ‘saying,’ “Do you commit a shameful deed that no man has ever done before? [80]. You lust after men instead of women! You are certainly transgressors.” [81]” (Q.S. Al-A’raf (7): 80 dan 81

Still in the same discussion, it is also mentioned in QS. al-Syu’ara’ (26) verses 165 and 166 as follows:

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾

“Why do you ‘men’ lust after fellow men” (Q.S. al-Syu’ara’: 165)

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ (١٦٦)

“leaving the wives that your Lord has created for you? In fact, you are a transgressing people.” (QS. al-Syuara’: 166)

The two verses above narrate the behavior of Prophet Luth’s people who had sexual relations with the same sex, namely men with men, and they had no interest in women as was offered by Prophet Luth. Then, God punished them by turning their land upside down until the people of Sodom were planted and united with the earth. Only Prophet Luth and his pious followers survived the doom.

In their nature, in Islam, humans consist of two types, namely men and women, and there is no other than these two. Men act as husbands, and women act as wives, as explained in the Qur’an:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً
وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ (٢١)

“And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect.” (Q.S. al-Rum 30: 21)

According to Ibn Kathir, verse 21 al-Rum above, “And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely, in this, are signs for people who reflect,” is to create harmony between them because oddities will arise if the partner is not of your kind.

Therefore, among His graces is that He created all of you, male and female, from one kind so that compassion, love, and pleasure arise. Therefore, He said, (And He has placed between you compassion and mercy), so that the means of attraction are maintained, and the process of procreation is continuous, (Surely in this are signs for people who reflect) [22]. Ibn Kathir interprets the word "أزواجاً," meaning wives. This interpretation of Ibn Kathir is the same as that of al-Qurthuby [23].

Meanwhile, the interpretation of the Ministry of Religion of the Republic of Indonesia interprets verse 21 al-Rum to mean that this verse explains the signs of Allah’s power (among them), namely the life together between a man and a woman in a marriage. Humans know that they have feelings for other types.

Humans know that they have feelings for others. These feelings and thoughts are generated by the attraction in each of them, which makes one attracted to the other so that a genuine relationship is established between the two sexes, men and women. They try to achieve feelings and tendencies between men and women.

The culmination of all this is marriage between men and women. In such circumstances, only his wife is the best woman for men, while for women, only her husband is a man who attracts her. Everyone feels at ease with their partner. These are the most valuable capital in building a happy household [24].

Muhammad Quraish Shihab interprets al-Rum verse 21 as follows: “And also among His powers is that He created for you specifically spouses of husbands or wives of your kind, so that you are calm and peaceful and tend to him, i.e., to each of them, and made

them between you *mawaddah* and mercy. Indeed, there are true signs for people who think about the power and favors of Allah.” [25].

According to M. Quraish Shihab, the word "اجوزا" is also interpreted as a pair, male, and female. From the several commentators mentioned, it can be concluded that their interpretation of the word "اجوزا" means couples, namely wives, because marriage partners are men and women.

Islamic Parenting in Alleviating LGBT

Once again, parenting is one of the most significant factors in the emergence and existence of LGBT. Through the Al-Qur'an and Hadith, Islam has provided instructions long before on how to raise children so that they avoid committing immorality and become a generation of monotheism and noble character. Parenting under the teachings of Allah SWT is often referred to as Quranic or Islamic parenting. Islamic parenting is a parenting style that adopts Islamic religious principles in its application [8].

1) Preventive Measures

Parents' parenting to prevent the emergence of LGBT behavior is also related to how parents educate their children from an early age. The following are forms of education that must be considered and become the responsibility of parents to their children from an early age [26].

a. Faith Education

A thorough understanding of children's education is to grow children based on the basics of the Islamic faith and teaching education since infancy. An example of education is ordering children to worship when they enter seven years [27]. Following the hadith from Ibn Amr bin Al-Ash RA, from Rasulullah SAW, he said: "Instruct your children to pray when they are seven. And when they are ten years old, beat them if they do not want to do it and separate their beds."

b. Moral Education

Moral education is a series of fundamental moral principles and the virtues of attitude and character that must be owned and made into habits by children from beginners until they become *mukallaf* (adults). The notion of morality, in this case, is not only politeness concerning fellow human beings, but the most important thing is the nobility of a servant towards Allah the Highest and remaining virtuous towards all of Allah's creatures apart from humans. A child should be raised early based on faith in Allah, educated to fear Allah, feel that He is always watching over him, rely on Him, ask for help, and surrender to Him.

c. Social Education

Social education is the education of children from an early age to be accustomed to carrying out the primary social manners, which originate from the Islamic faith in society. Social education is also a behavioral phenomenon that can teach children to carry out politeness obligations when interacting with others properly [28].

d. Social Monitoring and Criticism

The methods used by parents in social education are lectures, observations, and direct methods. The lecture method provides explanations and directions to children for what is conveyed. The observation method gives examples directly by observing the next

social life. In contrast, parents use the direct method by giving examples of good actions toward social life in the community [29].

e. Environmental Education

Environmental education is an effort made by parents to children to protect and preserve the environment that God has created and how they get along with their environment. Meanwhile, what is meant by the environment here is everything around students, both in the form of objects, events that occur, and the conditions of society, especially those that can strongly influence children and the environment in which children associate. The method used is the lecture and direct method.

f. Sexual Education

Sexual education is an effort to teach, raise awareness, and provide information about sexual problems in children. The methods used in sexual education are lecture, observation, and direct. Sex education or sex guidance is crucial for the younger generation to know. As happened at the time of the Prophet Muhammad SAW, Muslims have never been shy about asking Rasulullah SAW about all issues (including personal matters, such as the sexual life of husband and wife) to find out the ins and outs and religious laws relating to such matters. Aisyah, the wife of the Prophet Muhammad SAW, testified, "May Allah provide for the Ansar women! Shame does not prevent them from seeking knowledge of their religion." (HR. Jama'ah, except Tirmidhi).

Rasulullah SAW has taught Islamic sexual education to his people, namely in the following way [26]:

1. Separation of beds

Rasulullah SAW said: "Tell your children to pray when they are seven years old and beat them (without hurting them if they do not want to pray) when they are ten years old; and separate their beds" (Narrated by Abu Dawud). At the age of about ten years, children generally could recognize gender differences. Thus, according to the hadith, it is recommended to separate beds. It practically raises awareness in children about the status of gender differences. In addition to maintaining moral values, this method educates children to know the social boundaries between men and women.

2. Instilling shame in children

Shame must be instilled in children from an early age. Please do not make it a habit for children, even when small, to be naked in front of others, for example, when leaving the bathroom, changing clothes, etc. Sometimes, parents or adults around children give inappropriate responses to instill shame. For example, when children leave the bathroom naked, the adults around them laugh without realizing it. Without realizing it, it will be interpreted by children that not covering their genitals is good and pleasing to many people [30].

3. Instilling masculinity and femininity

Parents need to constantly provide clothes according to the sex of the child so that they are accustomed to behaving per their nature. Children must also always be treated according to their gender. It is according to the hadith of the Prophet Muhammad SAW. Ibn Abbas RA said, "Rasulullah SAW cursed men who behaved like women and women who behaved like men." (HR al-Bukhari).

2) Curative Measures

In the Qur'an, it is not directly explained how to handle LGBT perpetrators. However, Islamic parenting has proven effective in overcoming the formation of LGBT seeds. Islam itself in the Qur'an for overcoming sexual diseases is by strengthening faith and controlling lust, namely in QS. al-Kahf verse 28:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْتُدْ
عَيْنَكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ
هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (٢٨)

“And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure. Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follows ‘only’ their desires and whose state is ‘total’ loss.” (Q.S. Al-Kahf 18: 28).

However, regarding curative action, a conceptual theory following Islamic teachings can be used in anti-same-sex attraction education in dealing with the LGBT phenomenon, i.e., the concept theory put forward by Hefferm, quoted by Ermayani, namely conducting counseling with five stages [31].

1. Identification and exploration

Seeing the extent to which he understands himself and his situation, at this stage, the counselee is assisted to see himself from various perspectives.

2. Regulating his irrational beliefs

At this stage, the counselee is invited to correct his irrational beliefs because changes in his gender are justifications for his irrational beliefs.

3. Identity comparison

Counselees are facilitated to explore themselves thoroughly and compare themselves with society, parents, peers, and others. In this position, the counselee is assisted in realizing that what he understands or believes so far is not entirely true.

4. Stop negative thoughts

When the counselee's beliefs loosen at this stage, he tends to reject the reality he understands. Therefore, the counselor helps the counselee to look at everything from a positive perspective and stop negative thoughts.

5. Practice assertive skills

In this stage, the counselee is trained to act decisively against the tendency to think that his behavior is not under his new beliefs.

Many countries also use this concept theory in handling LGBT cases by carrying out various developments, such as in the international agreement in Cairo 1994 (The Cairo Consensus) on reproductive health, which 184 countries, including Indonesia, successfully signed. Hefferm's five theoretical concepts were developed into eight stages: identification and exploration, managing irrational beliefs, comparing identity, stopping negative thinking, practicing assertive skills, home assignment, hidden conditioning, and evaluation [32]. The theory of this concept aligns with education in Islam so that the spirits of worship prescribed in Islam can be a solution in anti-same-sex or LGBT education, namely by fasting, remembrance, reading the Qur'an, and others [33].

5 Conclusion

LGBT (Lesbian, Gay, Bisexual, and Transgender) is a phenomenon that has long been a global concern. This form of sexual deviance brings many harmful effects, ranging from moral decline and religion to physical and mental health. The most considerable influence on the formation of LGBT is the bad parenting, the lack of the role of fathers and mothers as role models, inadequate religious education, and pornography, which is very easy for all people to consume. One of the effective ways to prevent (preventive) and cure (curative) is from the parents themselves. From psychology to religion, the role of parents is crucial in dealing with LGBT.

Through the Qur'an, Islam explains that LGBT behavior is a heinous act and includes transgressing limits and doing damage. It is not surprising that the Qur'an in its contents also teaches parenting, both preventive and curative, in handling LGBT. Together with psychological efforts, the Qur'an has had a significant impact on the prevention and healing of LGBT perpetrators through therapies and parenting education for children. All of this is done solely to help LGBT actors return to their original nature and worship Allah SWT in the right way according to the sharia and not bring harm in this world or the hereafter.

Acknowledgments. The authors thank for the blessings that Allah *Subhanahu wa Ta'ala* has given and thank for the support provided by a grant from Universitas Muhammadiyah Surakarta.

Authors' Contributions. The recommendation from this research is that Islam, with the teachings contained in the Qur'an, always answers the world's problems and even the hereafter, including overcoming and alleviating the LGBT phenomenon, which is increasingly legalized and negatively impacts civilization.

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