

## COLLEGE STUDENTS OPINION ON LESBIAN, GAY, BISEXUAL, AND TRANSGENDER/LGBT AND THE ISLAMIC PERSPECTIVE

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### ABSTRACT

*The purpose of this research is to find out how the opinion of the college students about LGBT and how in the view of Islam. This type of research is qualitative with a descriptive analysis approach. The research subjects were the college students. Data collection techniques used observation, interviews and documentation as well as questionnaires. The data analysis technique uses inductive, namely analysis that departs from data and leads to general conclusions. The technique for checking the validity of the data used in this study is the cross check technique, namely the technique of crossing out information obtained from sources, so that in the end only the valid ones used to achieve research results. Cross check is done by crossing the information obtained through questionnaires and observation with interviews. The results of the study show that LGBT is very clearly prohibited by Islam. The reason why LGBT is banned is because it violates human nature, meaning that men should marry women, not other men. The reason why LGBT is prohibited is because it is a heinous act, a disgraceful act, violates religious rules, and can cause various sexual diseases. If there is a group that supports LGBT for the sole reason of respecting human rights, that is wrong and also encourages damage to future generations. What should be done is to make these people (LGBT) aware so they don't violate religious rules. Ofcourse the method is not violence, but is approached slowly and then slowly spoken to.*

**Keywords:** *College Student's Opinion, LGBT, and Islamic Perspective.*

## **INTRODUCTION**

LGBT stands for Lesbian, Gay, Bisexual, and Transgender. This phrase was first used in the 1990s and has since replaced the phrase "gay community" since it more accurately describes the many groups that have already been described. The LGBT ideology is sometimes used by people who are not heterosexual, not just homosexual, bisexual, or transgender people. (Sinyo,2014 )

According to the website suara.com, there are 31 countries that have already made lesbian, gay, bisexual, and transgender people (LGBT) legal. These include Belgium, Belgium, Canada, Spanish, Africa South, Norway, Sweden, Meksiko, Argentina, Islandia, Portugal, Denmark, Inglés, Brazil, Perancis, Selandia Baru, Uruguay, Luxemburg, Skotlandia, United States, Finland, Greenland, Ireland, Colombia, Australia.( Farah Nabila, 2022 )

Then, how is Indonesia doing? At the moment, Indonesia doesn't recognize the same-sex marriage, but as of right now, there are reports that are widely circulated among the populace that an LGBT person has been arrested and is wearing a sign similar to the one seen on the doors of the English Embassy in Jakarta. Regarding this matter, British Embassy for Indonesia, on his resemblance Instagram account, states that the goal of the bender is to be disclosed. All of this is done to honor IDAHOBIT Day as a means of honoring humankind as a whole, including LGBT.( [www.tvonenews.com](http://www.tvonenews.com) )

The LGBT issue continues to be a hot topic across society. People who are committed to the LGBT community say that gender discrimination is unjustified. In the same way, many who support LGBT people assert that LGBT can advance the modern period.

Indonesia is an Islamic-majority country. In Islam, it is clearly forbidden to pursue the same kind of behavior as menstruation. Next, describe Islamic teachings on LGBT people and their legal status in Islam. The current essay will focus on the Islamic law's position on LGBT people.

## **RESEARCH METHODS**

This research is qualitative research that employs analysis and has a clear desk summary. It is an analysis process that yields deskriptive data in the form of spoken or



written words from people and potential suspects. This approach is applied to the group and the individual in question holistically. The subject of this study is input from the general public and college students, and research object includes book, journal, article in newspaper.

In this study's data collection method, questionnaires and observations. Questionnaire are used to collect statistics on the prevalence college students about LGBT in a quick and large-scale manner.

The method for understanding the assumptions made in this study is known as cross check, which is a method for obtaining information from sources other than the researcher. As a result, at the end of the study, only things that are absolutely necessary were used to arrive at the study's conclusions. Cross-checking is done by collecting information that has been obtained by unfair means and careful observation. The data analysis technique used in this study is an inductive technique, which is an analysis that draws conclusions from data.

## **RESULTS AND DISCUSSION**

### **A. Definion of LGBT**

The acronym LGBT stands for Lesbian, Gay, Bisexual, and Transgender. This termed has been used from the beginning of the nineteen-nineties until the present. LGBT is derived from the term LGB, which was initially used to refer to the "gay community".(Sinyo,2014 )

The term "gay" is commonly used to describe all types of gender, man and women. But as time goes on, a woman who identifies as gay prefers the term "lesbian" more than before. In other words, lesbians are homosexual women who identify as lesbians. (Sinyo,2014 )

The term "bisexual" is used to describe people who identify as bisexual, specifically when they engage in sexual activity with others of like genders in a mutually supportive manner. In addition to heterosexual and gay identities, bisexuality also includes sex identities in general society.

Transgender people provide advice to others who want to change their biologically based sexual orientation and lifestyle preferences. A transgender person may just have a



social identity that is heterosexual, bisexual, homosexual, or even asexual. They don't understand the type of gender that they have and are unable to change the gender's altitude with operations. In that case, a person who is heterosexual in orientation but wants to constantly appear as a woman may be referred to as a transgender person. (Sinyo,2014 )

## B. Historical of LGBT

After the sexual revolution, the terms homophile and homosexual were first used, but many people still believe that they are harmful since they only address the sex-related aspects of life. Gay and lesbian slurs later became more prevalent in society in a subtle effort to combat homosexuality as a social identity among the general populace. Due of its simplicity and lack of sexual overtones, this termed is more well received and widely used by people.

After realizing that there are people with sexual orientations toward the same and opposite sexes, the term "bisexual" came into common usage. Despite the fact that some people believe that homosexual behavior is mostly characterized by gay or lesbian people who are reluctant or unable to identify themselves as such, this viewpoint continues to be prevalent and is used in a variety of contexts.

In the early stages of psychology and cognitive science, a new identity that does not include homosexuality, lesbianism, or bisexuality—transgender identity—was developed. Prior until now, the LGBT movement was referred to as a non-heterosexual symbol. (Sinyo,2014 )

## C. LGBT Community Growth in Indonesia

### 1. 1920-1980

In the early days of Indian Belanda, homosexual community centers began to emerge in major cities. In Indonesia itself, there are small LGBT communities, despite the fact that they tend to avoid controversy and haven't yet emerged as a social movement.

In the year 1969, the first wadam organization was established. It was led by the governor of DKI Jakarta at the time, Mr. Ali Sadikin, and was given the name *Himpunan Wadam Jakarta (HIWAD)*.

Due to widespread disagreement among major rulers and Islamic centers on the existence of the name Adam, it took until around the year 1980 for the term Wadam to be transformed into a waria (wanita-pria).

## 2. 1982-1993

On March 1st, 1982, Lambda Indonesia, the first organization to support LGBT people, was founded. It has offices in Solo and other branches in Yogyakarta, Surabaya, and Jakarta.

In the year 1985, homosexual communities in Yogyakarta established an organization with the name Persaudaraan Gay Yogyakarta (PGY) and published the journal Jaka. In 1988, PGY changed its name to become the Indonesian Gay Society (IGS).

On August 1st, 1987, in Pasuruan, Kelompok Kerja Lesbian dan Gaya Nusantara (KKLGN), which later changed its name to GAYa Nusantara, was founded (GN). GN serves as a gauge of the growth of the LGBT community in Indonesia as a result of the strong influence of Mr. Dede Oetomo. In the 1990s, there were LGBT organizations in essentially every major city in Indonesia, including Pekanbaru, Bandung, Jakarta, Denpasar, and Malang.

## 3. 1993-1998

In Yogyakarta's Kaliurang neighborhood, the first Kongres Lesbian and Gay Indonesia was held in 1993. (KLG I). This conference produced a comprehensive analysis of the ideologies driving the growth of homosexual and lesbian people in Indonesia. KLG II was conducted at Lembang, Jawa Barat, in the month of December 1995.

On July 22, 1996, Partai Rakyat Demokratik (PRD) proclaimed itself to be the first party in Indonesia to support open homosexual and transgender marriage. In November 1997 saw the launch of KLG III in Denpasar, Bali.

## 4. 1999-Now

The first Gay Pride celebration in Surabaya was held in June of 1999 and was completely sold out. On November 7, 1999, gay couple Dr. Mamoto Gultom (41) and

Hendy M. Sahertian (30) performed a ritual and left by establishing Yayasan Pelangi Kasih Nusantara (YPKN).

Gerakan Anti Maksiat (GAM) organized the Kerlap-Kerlip Warna Kedaton event that was held in the Yogyakarta neighborhood of Kaliurang in November 2000. On September 6, a homosexual marriage ceremony between a Belorussian and an Indonesian citizen took place at Planet Pyramid in Parangtritis, Yogyakarta.

In 2004, Miss Waria Indonesia and a small journal from the Fakultas Syariah IAIN Semarang (edisi 25/Th XI) published an article on the subject of same-gender weddings. This article was later turned into a book with the working title "Indahnya Kawin Sesama Jenis: Demokratisasi and Perlindungan Hak-Hak Kuam Homosexual" and published by eLS in 2005. Lembaga Swadaya Masyarakat (LSM) was established on January 15th, 2006 with the goal of renaming the LGBT community in Indonesia to Arus Pelangi. (Sinyo,2014 )

#### D. Pro and Contra of LGBT

##### 1. Pro LGBT

There are numerous organizations, communities, and individuals who support the LGBT community. The reason they provide for supporting the LGBT movement is to uphold human rights. This community's origins are not just local, but also regional and even international, whether through official or informal language. Several examples of LGBT people in the general population are listed below:

- a. Arus Pelangi,
- b. British Human Rights Commission,
- c. American organizations, including the Human Rights Campaign (HRC), the National Gay and Lesbian Task Force (NGLTF or The Task Force), the Gay & Lesbian Victory Fund, Parents Families and Friends of Lesbian and Gays (PFLAG), and many more,
- d. Buenos Aires, Argentina's Axel Hotel,
- e. Brazil's Pariwisata in Kota Sao Paulo,
- f. Komnas HAM Indonesia,

- g. The American Al-Fatiha Foundation,
  - h. The Yogyakarta Principles,
  - i. GAYa Nusantara,
  - j. Complete Article from Jurnal Justisia Fakultas Syariah IAIN Semarang, Issue 25, Thursday, April 11, 2004,
  - k. Pemerintah Aturan Uruguay,
  - l. Christina Aguilera,(artis Amerika),
  - m. Siti Muhsdah Mulia,
  - n. M. Aminullah,
  - o. Parvez Sharma (director),
  - p. Arsham Parsi .(LGBT activist from Iran),
  - q. Irshad Manji (lesbian muslim from Kanada).
2. Contra LGBT

According to the LGBT community, homophobia is the result of LGBT acceptance (excessive fear of homosexual acts). They based their argument for the existence of the LGBT community on a religious teaching that is perceived as being homosexual.

Several people who are against the LGBT community include:

- a. NARTH (The National Association for Research & Therapy of Homosexuality), (Sinyo,2014 )
- b. PATH (Postitive Alternatives to Homosexuality),
- c. Muslims who follow the Salafus Shaalih,
- d. Records in Christian and Jewish scriptures,
- e. Giuseppe Povia,
- f. Carrie Prejean,
- g. Michael Glatze, (gay community activists in the United States),
- h. Charlene E. Cothran,
- i. Victor Jorquera,
- j. A few Mandegaran artists, include Buju Banton, Beenie Man, Elephant Man, TOK, Vybz, and Bounty Killer.

#### E. Opinions of LGBT actors towards LGBT

One gay man named Ragil Mahardika, who is from Medan, Sumatra Utara, and who is a member of the celeb tiktok, was reported by tvonenews.com to have wed Frederik Vollert in 2018 while working in Indonesia's social media.

The event that Dedi Corbuzier hosted a few days prior to this one, Podcast Close The Door, featured the two of them along with their LGBT companions. There is Ragil, he became homosexual not because of the wrong upbringing from his parents, but since puberty in general men will start to be interested in women, it's different with Ragil. He is even more attracted to men than women.

Ragil also discusses the implications of his struggle in terms of upholding LGBT people's rights and separating matters of bed and values. According to Ragil, there was nothing wrong with what he had done and there was nothing that needed clarification. He believes there is nothing wrong with what he is doing as long as it does not harm others. He also said that Ragil was not only him, "without you knowing it might be your friends, friends, family and even your spouse (many of whom marry only for fake status).

#### F. Opinion of Students and Society towards LGBT

According to survey results conducted over the course of about two months with 66 respondents were from the group of mahasiswa, as will be seen below:

1. 66 respondents have learned about LGBT issues.
2. 64 respondents agreed that LGBT people are unqualified as leaders in their fields.
3. 36 respondents mentioned some LGBT people.
4. 23 responses showed prejudice in favor of the LGBT community, while 36 responses were unaccepting and unhelpful. And in such case, show acceptance and goodwill toward LGBT individuals.
5. 60 respondents did not fully agree that LGBT people might be admitted on the basis of Human Rights.
6. 64 respondents agreed that LGBT people may be Muslims.
7. 62 respondents argue that LGBT behavior should be banned in Indonesia.
8. The majority of responses are of the opinion that LGBT individuals must be given education on how Islam forbids such behavior.



9. The majority of respondents agreed that although there are many LGBT people in Indonesia, they are still mostly unrecognized. Even so, there are many LGBT people in Indonesia.
10. Every response is in agreement that LGBT people have physical and mental health problems.

#### G. Views of Islamic law towards LGBT

##### 1. Human Nature is in Pairs

Allah created human beings as determined, namely living beings who will pair up and regulate their sexual orientation tendencies based on their partners, and develop offspring through marriage. In the verses following, Allah SWT is confirmed as follows:

يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ  
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ  
رَقِيبًا (١)

*Means:*

*Hail, mankind! Fear your God who has filled you from one self (Adam), and (Allah) filled his partner (Eve) from (self); and from both of them God raised many men and women. Fear Allah whom you ask of each other and (maintain) family ties with His name. Assuredly, Allah constantly pursues and uplifts me. (QS)An-Nisa/4:*

According to the aforementioned verse, it can be understood that homosexuality and other forms of sexual activity, such as penyimpangan, are considered to be extreme since they defy accepted norms and are in conflict with human nature and the laws of the universe. (Masjfuk Zuhdi, 1988) In Mafatih al-Ghayb, Muhammad Ibn 'Umar al-Razi stated that when Allah creates a cinta of kasih for the mother and child in the human heart, there is a great deal of importance attached to it. If this cinta is absent, the child will not be born and will suffer from descent, which is a fact of human nature. (Muhammad Ibn 'Umar, 1420 H)

##### 2. Sexual orientation in Islamic law

Islam has already addressed how a procedure may express or conceal sexual orientation through genuine sexual contact. Allah SWT is mentioned in the Qur'an:



قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (٣٠)

*Means:*

*Speak to the believing man to that they guard his sight, and guard his genitals; since doing so will make things more secure for them. Undoubtedly, Allah Knows What They Are Doing. 24:30 (QS. An-Nur)*

From the verse above, it may be inferred that Islam has modified homosexual orientation to be in accordance with the teachings of Allah, specifically through the use of a clean incestual union (husband and wife). According to Quraish Shihab, marriage or relationships involving homosexual behavior are not permitted under Islamic law. (Ilham, 2016)

### 3. An Islamic Perspective on LGBT

In the context of the LGBT community, there are numerous verses that refer to sex relationships of the same gender (homosexual) and characterize them as fahishah (very abominable), in addition to being more numerous and exceed reasonable limits. These verses are as follows:

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَلَمِينَ (١٦٥) وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ (١٦٦)

*Means:*

*165. Why do you engage in homosexual behavior among people, and 166. Do you follow the instructions given by Tuhan to become your close kin? You are, in fact, a boundary-beyond people. 165–166 (QS. Asy-Syu'ara/26:165)*

*Means:*

*And (We sent) Lut when he said to his people: Most surely you are guilty of an indecency which none of the nations has ever done before you; (QS. Al- 'Ankabut/29:28)*

*Means:*

*But he who seeks to go beyond this, these it is that go beyond the limits. (QS. Al-Ma'arij/70:31)*



*Means:*

*Most surely you come to males in lust besides females; nay you are an extravagant people. (QS. Al-A'raf/7:81)*

Hadis from Abu Musa, Rasulullah saw said, If a man has sex with a man, then both of them commit adultery, and if a woman has intercourse with a woman, then both of them commit adultery. (HR. Al-Bayhaqi). Hadis from Wathilah, Rasulullah saw, said, A woman's sexual relationship with another woman adultery. (HR. Al-Bayhaqi) (Imam Al-Nawawi,1392)

MUI Fatwa Number 57 of 2014 concerning lesbians, gays, sodomy, and MUI explicitly stated that the perpetrators of sodomy the law is unlawful and is a form of crime, due to punishment ta'zir whose level of punishment can be a maximum of the death penalty.( Fatwa MUI, 2014 )

Fatwa MUI from 1980 concerning Sex Change Surgery has three main points, the first of which is to declare some types of gender to be unlawful since they conflict with the Al-Qur'an and the Jihad (QS. An-Nisa', ayat 19). Two: People who are gender adhere to the same type of kelamin law as those who came before them. Three: Someone who is a khuntha (hermaphrodite) and whose man is more clear can be purified and made to have a positive impact on society.( Majelis Ulama Indonesia, ed.,2015)

## **CONCLUSION**

The Islamic faith clearly condemns LGBT people. The reason why LGBT is banned is because it violates human nature, meaning that men should get women but with other men. In addition, there is a reason why LGBT people are outcasts: they are perverts of the orthodoxy, perverts of morality, perverters of religious law, and they can cause a variety of sex-related illnesses. If there is only one LGBT-friendly government official, then this is a grave error that also endangers the future generations of people. The main thing that is done is to warn the person in question (LGBT) so that they won't be persuaded to violate religious law. Of Course, it's not with violence but it was communicated in a polite manner before being adjudicated slowly.

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