

A Study of Hadith Perspectives on LGBT Issues Among Female Students at Darul Ikhlah

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Article	Abstract
<p>Article History : Received : May, 6, 2025 Reviewed : June, 31, 2025 Accepted : June, 29, 2025 Published : June, 30, 2025</p> <p>Keywords : <i>LGBT, Hadith, LGBT Law</i></p>	<p>The term LGBT is no longer foreign among students and students at the Darul Ikhlah Islamic Boarding School in Dalan Lidang. Even LGBT (Lesbian, Gay, Bisexual, and Transgender) is an act that is currently widely observed in society, both nationally and internationally. This study aims to find out what LGBT is in the perspective of the hadith, and to determine the influence of the views of Darul Ikhlah students on LGBT among the Darul Ikhlah Islamic boarding school. This article is classified as field research with a qualitative approach. The methodology used is a comparative study which is explained by descriptive analysis. Based on the research results, the majority of students at the Darul Ikhlah Islamic Boarding School have a negative view of the LGBT phenomenon, which they consider to be contrary to Islamic teachings, especially in the perspective of the hadith. The students refer to a number of hadiths of the Prophet Muhammad SAW which condemn deviant sexual behavior such as homosexuality, and interpret that LGBT behavior is a violation of human nature and Islamic law.</p>

INTRODUCTION

Lesbian, gay, bisexual, and transgender (LGBT) issues are currently a topic of debate in Indonesia (Nurhafidah et al., 2025). This issue is considered to have a significant impact on Indonesian society, as such behavior is regarded as a deviation from sexual orientation that is contrary to human nature, religious teachings, and prevailing cultural norms (Mukhid, 2020; Asiah et al., 2021). Therefore, there are many different opinions about LGBT, both for and against. LGBT is referred to in Islam as Liwath, which means gay, and Sihaaq, which means lesbian (Mulyono, 2019). Because they were the first to do so, Liwath is attributed to the people of Prophet Lot AS. Allah SWT considers this act to be beyond moral boundaries and a violation of the law (Rachmayani, 2015; Fahrurrozi et al., 2022). In contrast, Sihaaq refers to the relationship between women (Hanum, 2018; Musfira, 2022).

In Islam, LGBT is enshrined in several verses of the Qur'an (Sipahutar et al., 2023). One example is in QS. Al A'raf: 80–82.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ إِنَّكُمْ لَأَنْتُمْ
 شَهْوَةٌ مِنَ دُونِ الْبَنَاتِ إِنَّكُمْ قَوْمٌ مُسْرِفُونَ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ
 قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ يَتَطَهَّرُونَ

“(We also sent) Lot (to his people). (Remember) when he said to his people, ‘Do you commit such an abomination as no one in the world has ever done before you? Indeed, you are approaching men for sexual desire instead of women. You are truly an excessive people.’” There was no response from his people except to say, “Drive them out of your land. Indeed, they are people who consider themselves pure.”

According to the interpretation of these verses, the people of Prophet Lot committed grave sins, such as homosexuality, and rejected the warnings he gave them. They even sought to expel Prophet Lot and his followers due to differences in values and beliefs. Ultimately, Allah inflicted a severe punishment as retribution for their transgressions. This interpretation also emphasizes the importance of maintaining pure relationships among one another and adhering to Allah's commandments with utmost obedience.

There is a hadith discussing the punishment for LGBT individuals in the book of Tirmidhi: From Ibn Abbas, he said; The Messenger of Allah, peace be upon him, said: "Whoever you find committing the act of the people of Prophet Lot (i.e., homosexuality), then kill both the perpetrator and the victim." Another hadith explains: "From Amr bin Abu Amr, he said: 'Cursed be those who commit the act of the people of Prophet Lot.' And he did not mention killing; he mentioned in the hadith: 'Cursed be those who have intercourse with animals.'" (Latif, 2023).

This hadith records that the Prophet Muhammad, peace be upon him, said that anyone found committing homosexual acts (such as those committed by the people of Prophet Lot) must be killed, both the perpetrator and the victim. In another narration, the phrase "cursed are those who commit the acts of the people of Prophet Lot" does not mention killing, but refers to the perpetrator. In the story of Prophet Lot, Allah punished that people for committing homosexual acts, which were considered a major sin and a violation of human nature, referred to as "the acts of the people of Lot" (Munir, 2024).

This hadith indicates that homosexuality is a major sin that warrants the death penalty (Hanif & Listyorini, 2024). However, scholars differ on the type of punishment for this crime. The majority of scholars, including Malik, Shafi'i, Ahmad, and Ishaq, argue that perpetrators of *liwath* (same-sex relations) should be punished by stoning to death, regardless of their marital status. Other scholars, such as Al Hasan Al Bashri, Ibrahim An-Nakhai, Atha' bin Abu Rabah, and Ats-Tsauri, argue that those who commit *liwath* should There is a difference of opinion among scholars regarding the punishment for *liwath*. This indicates that they differ in the appropriate legal context. However, it can generally be concluded that "homosexuality" is a severely prohibited act in Islam and is subject to severe punishment, both physical and otherwise (Puspitasari, 2019).

This hadith shows how important it is to maintain purity and morality in human relationships in accordance with Islamic rules. In this hadith, homosexuals (*liwath*) are punished with a very severe punishment, namely murder; however, the scholars disagree on the details of the punishment. This difference of opinion shows how difficult it is for Islamic law to deal with social issues concerning morality and deviant behavior.

According to some female students at the Darul Ikhlas boarding school, LGBT is something commonly heard among boarding schools. According to the female students there, LGBT refers to people who date members of the same sex. The characteristics of LGBT individuals that she observed during her time at the boarding school include two friends where one of them dresses and behaves like a man, enjoys spending time alone in secluded places, and rarely attends *muzakaroh* (nightly study sessions).

In the *al-Manar* commentary, it is explained that Allah SWT sent Prophet Lut to reform the behavior and beliefs of the people living around the Dead Sea region, including the areas of Adma, Sabubim, Sadum, and Bala. When Prophet Lut was in the region of Sadum, he found that the local inhabitants were engaging in sexual deviations contrary to nature, specifically same-sex relations between men, including with younger individuals. This narrative is often regarded as the origin of homosexual behavior now known as LGBT, and this group is frequently referred to as the people of Sodom. Ibn Majah, At-Tirmidzi, and Al-Hakim have narrated that Prophet Muhammad SAW once said that the actions of the

people of Prophet Lot were extremely cursed and fell under the category of adultery. In Surah an-Naml verse 54, Allah SWT warned the people of Prophet Lot through Prophet Muhammad SAW about the deviant sexual behavior they were engaging in. In that verse, it is shown that even animals satisfy their sexual desires with partners of the opposite sex, so the behavior of the people of Prophet Lot who chose the same sex was considered deviant from human nature and reason. Such actions not only contradict religious norms but also violate the natural habits of living creatures (Harahap et al., 2022).

Unlike many previous studies that highlight the views of scholars, religious leaders, or academics on LGBT issues, this research directly explores the perspectives of female students on LGBT issues from the perspective of hadith. This provides a platform for the voices of the younger generation in Islamic boarding schools, as direct participants in Islamic education, to express their religious understanding. This study presents a character- and spirituality-based approach to preventing LGBT issues, developed by Islamic boarding schools through studies, lectures, and gender identity reinforcement. This is a practical contribution to the world of Islamic education in addressing LGBT issues in an educational and empathetic manner.

RESEARCH METHODE

The type of research used is descriptive qualitative research, which aims to describe and analyze the views of female students at the Darul Ikhlas Islamic boarding school on the LGBT phenomenon based on their understanding of the hadiths of the Prophet Muhammad SAW. The research approach is descriptive because the study focuses on presenting the reality of the students' perspectives without intervention, and emphasizes understanding the meaning contained in their opinions (Sugiyono, 2020). The primary data was obtained through interviews with female students and teachers, while the secondary data was obtained from books on hadith interpretation, scientific journals, and other sources relevant to the theme of LGBT in Islam. The data collection techniques included interviews with female students and teachers at the Darul Ikhlas Islamic boarding school, observations to understand the atmosphere and approach to religious education, and documentation such as photographs used to enrich the existing data and provide a more comprehensive understanding of the topic under study (Ummah, 2019).

RESULTS AND DISCUSSION

LGBT is an acronym for Lesbian, Gay, Bisexual, and Transgender. The term "homosexual" first appeared in historical records in 1869, introduced by Karl-Maria Kertbeny, and was later popularized through Richard Freiherr von Krafft-Ebing's work titled *Psychopathia Sexualis* (Rahajeng et al., 2022). In the Indonesian Dictionary, lesbian is defined as a relationship between women, where a woman feels sexual attraction and arousal toward another woman, also known as a homosexual woman (Hasbiyulloh & Rahim, 2021). Gay refers to a relationship between men, in which a man feels sexual attraction toward another man (Isnaini & Maselena, 2024; Subhi & N, 2024).

Bisexuals are individuals who are sexually attracted to both men and women (Qorib & Umiarso, 2020). Meanwhile, transgender is a term used to describe someone who has a tendency to behave or identify themselves with a gender different from the one assigned at birth (Tasrif, 2016; Qorib & Umiarso, 2020). LGBT is viewed as a social issue that is considered disturbing to society. In the context of Indonesia, where the majority of the population is Muslim, a firm stance is needed in formulating a legal approach to LGBT individuals. Hadith, as a source of Islamic teachings that serves to explain the Qur'an, plays a central role in providing an understanding of the sanctions for such behavior.

Several previous studies on LGBT have been conducted by academics from various disciplines. For example, Nur Khalilah Nasution's research entitled "Legal sanctions against female students who engage in lesbianism at the Darul Ikhlas Panyabungan Islamic boarding school." In general, the four terms mentioned above refer to homosexuality, namely attraction to people of the same sex. Prof. Dr. Wahbah Az-Zuhaili identified three terms related to LGBT: zina, liwath, and sihaq (Patricia, 2023). First, zina refers to sexual relations between a man and a woman who are not legally married. Second, liwath (gay) is a homosexual relationship between men. Third, sihaq (lesbian) describes a homosexual relationship between women.

LGBT in the Perspective of Hadith

The LGBT phenomenon, although often considered a contemporary issue, has actually existed long before the advent of Islam. From an Islamic perspective, both the Quran and hadith do not remain silent on this phenomenon. Many texts in the Quran and hadith discuss similar behaviors, particularly those contained in the story of the people of Prophet Lot (Harahap et al., 2022). The story tells how Allah punished those who engaged in despicable behavior. However, in the texts of the Quran and hadith, we do not find explicit statements mentioning clear punishments for the perpetrators of such acts. This becomes a point of reflection in understanding Islam's view on this issue (Yanggo, 2020).

The hadiths collected by the author indicate a prohibition against LGBT behavior, including a prohibition against wearing clothing intended for the opposite sex and a prohibition against exposing one's private parts to members of the same sex. One of the hadiths that confirms the prohibition against viewing the private parts of members of the same sex can be found in Musnad Ahmad, "Muhammad bin Ismail bin Abu Fudaik narrated to us, adh-Dhahhak bin Uthman narrated to us, from Zaid bin Aslam, from Abdurrahman bin Abu Sa'id, from his father, that the Prophet ﷺ said: 'A man should not look at the private parts of another man, and a woman should not look at the private parts of another woman, and a man should not lie down with another man in the same garment, and a woman should not lie down with another woman in the same garment'" (Hanum, 2020).

This hadith teaches about the boundaries of modesty that must be maintained, both between men and between women, and emphasizes the importance of maintaining decorum and honor in interpersonal relationships. The term *ifdhoh* refers to direct physical contact between skin, especially in the context of intimate closeness. In the book *Mirqat al-Mafatih* by Syarif al-Ma'arif, it is explained that the meaning of *ifdhoh* is the prohibition for two men to be in the same garment while naked, meaning they are not permitted to lie together under one cloth without clothing. The same applies to women; they are not permitted to have direct skin contact under the same cloth.

Ibn al-Malak emphasizes that direct skin contact between two individuals under the same cloth and in the same bed should be avoided, as it is feared that such contact could lead to inappropriate behavior between them. If the practice of *ifdhoh* alone was prohibited by the Prophet Muhammad (peace be upon him), then the prohibition against the practice of *sihaq* is even stronger, as *sihaq* involves greater intensity and more serious implications than *ifdhoh*, which merely involves intimate physical contact during sleep. Therefore, the prohibition against the practice of *ifdhoh* implicitly indicates that *sihaq* is also an act that is forbidden. This is because *sihaq* involves exposing one's private parts without a valid religious justification, engaging in touch driven by unlawful desire, and arousing temptation toward immoral acts (*fahisyah*). All these aspects reinforce the ruling that *sihaq* is a prohibited act under Islamic law. Hadith prohibiting lesbianism and homosexuality from Musnad Ahmad:

وَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ :
 وَلَا يُبَاشِرُ الرَّجُلُ الرَّجُلَ فِي التَّوْبِ الْوَاحِدِ» قَالَ :
 : [:] : [:] :
 : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تَبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ، حَتَّى تَصِفَهَا لِزَوْجِهَا،
 كَأَنَّمَا يَنْظُرُ إِلَيْهَا

And I heard the Messenger of Allah say: 'Let no woman touch another woman in one garment, and let no man touch another man in one garment. We said to Jabir: 'Do you consider these sins to be like shirk? Jabir replied: By Allah, we heard from Abu Muawiyah, who narrated to us from Al-A'masy, from Shaqiq, from Abdullah, who said: The Prophet Muhammad said: Let no woman touch another woman until she describes that woman to her husband, as if she were seeing her.

This hadith provides an important lesson about the boundaries of maintaining honor and privacy, and prohibits actions that could lead to fitnah or moral corruption. The Messenger of Allah emphasized the importance of maintaining the purity of interactions, even among those of the same gender, so as not to create inappropriate images or imaginings in marital relationships.

Additionally, in another narration, it is mentioned that those who engage in liwath (homosexuality) receive severe punishment. Ibn Abbas narrated from Mujahid and Said bin Jubair that the Prophet Muhammad said about those who engage in liwath, "Their punishment is stoning." (HR. Is'q bin Ibrahim bin Rahawaih, through the chain of Abdul Razzaq, Ibn Juraij, to Ibn Khusaim). This demonstrates how seriously Islam upholds moral standards among its followers and prevents sexual deviations that go against human nature.

This is also emphasized in Allah's revelation regarding the people of Prophet Lot who engaged in sexual deviance. Allah states: "Then when Our decree came, We overturned the town of Lot and rained down upon them stones of baked clay in succession. (These stones) were marked with a sign from your Lord, and the punishment was not far from the wrongdoers." (QS. Hud: 82–83)

This verse serves as a stern warning to humanity not to follow the footsteps of previous generations who were destroyed due to deviant sexual behavior that disrupted social order. Therefore, upholding the boundaries of Islamic law in interpersonal relationships and between the sexes is not only for personal purity but also for the blessings of social life among the community.

From an Islamic perspective, individuals who are married and proven to have committed adultery are subject to the punishment of stoning, as emphasized in several authentic hadiths narrated by the Prophet's companions. Stoning is a severe punishment designed to deter the perpetrator from repeating the offense (Muhammad & Sabiq, 2016). This hadith also contains an explanation of the punishment for those who commit liwat (homosexuality). In Islamic law, this act is forbidden and severely punished, just like adultery committed by married people. Some scholars consider that the punishment for liwat is stoning, in accordance with this hadith. This hadith also contains an explanation of the punishment for those who commit liwat (homosexuality).

In Islamic law, this act is prohibited and severely punished, just as those who commit adultery while married are punished (Juwita et al., 2022). Some scholars believe that the punishment for sodomy is stoning, in accordance with this hadith. The topic of LGBT (lesbian, gay, bisexual, and transgender) is often a subject of debate in society. In addition to

verses from the Qur'an and hadith, the Indonesian Ulema Council (MUI) has also issued a fatwa that clearly states that LGBT practices are haram and constitute a crime. This fatwa is not only to reaffirm Islamic law but also to remind us of the importance of upholding morality and the norms established by religion (Abdusshomad et al., 2023).

If this behavior continues to be tolerated, there is concern that future generations will more easily accept it or even consider it normal. However, in Islam, everything that is prohibited by Allah must have a good purpose behind it. Allah, as the Almighty and merciful God, never prohibits anything without a profound reason, which is actually for the good of His people (Rafi'ah & Qonita, 2023). Of course, many rules in Islam may seem difficult for some people to understand or accept, but if we return to the belief that Allah is the best Creator, we will realize that every command and prohibition is a form of love and protection for His people (Zaini, 2020). Therefore, it is very important for us to always remind each other and adhere to religious teachings for the common good, especially for future generations.

According to the female students of Darul Ikhlas, every individual has the right to be respected and treated fairly, regardless of their sexual orientation or gender identity. Valuing diversity and inclusivity is an important step toward creating a fair and prosperous society for all. And LGBT is also a deviation from religion, as they choose their partners from among themselves (homosexuals), even though it is clear that Allah created pairs of men and women (Siregar, 2025).

The views of female students regarding LGBT are not in line with what is stated in the hadith. Female students view LGBT as two people who are too close and whose behavior is unusual, and they are labeled as having engaged in such behavior. They are also subject to punishment if they engage in LGBT behavior, such as being called in by their parents, suspended, displayed in the boys' area, and if they cannot be counseled, expelled from school. The hadith of Tirmidzi states, "Whoever commits the act of Prophet Lot (homosexuality) should be killed (both the perpetrator and the victim)." Therefore, the behavior of female students has not yet reached the level of LGBT but is still in the stage of approaching LGBT behavior. Therefore, we must prevent it before it occurs rather than trying to fix it afterward. The cure for this disease is faith and piety, strengthening religious and moral education from an early age, a warm and balanced family environment, and fostering healthy social interactions (Masda, 2025).

The scholars agree that *liwath* (same-sex relations between men) and *sihaq* (same-sex relations between women) are worse than adultery, because both acts involve same-sex relations that are considered more deviant from religious teachings (Latif, 2023). In the context of Islamic teachings, it has been emphasized that Allah SWT created humans in two types, namely male and female. This affirmation is found in the Qur'an, specifically in Surah An-Najm verse 45, "That indeed it is He who created the male and female."

Table 1. Matrix of Analysis of Views on LGBT

Aspects	Normative View	Scientific Approach (Psychology, Biology, Sociology)
Basic Thinking	Morality, religion, and cultural values	Empirical research, psychology, biology, and sociology
Sexual Orientation	Deviating from nature, despicable, not in accordance with norms	Variations in sexual orientation are a natural spectrum in humans
Social Impact	Damaging the morals of the younger generation, psychological burden on women, imbalance of roles	Social context is necessary; discrimination has a negative impact on the mental health of LGBT individuals

Causes	Moral choices, environmental influences, deviation from values	Biological factors (hormones, brain), psychodynamic factors (childhood), socio-cultural factors, family
Emphasized Solutions	Moral recovery, return to religious/cultural norms	Inclusive approach, education, and psychosocial support

The LGBT community is often the subject of debate in various social and religious discourses in Indonesia. Some groups, especially those from religious and conservative backgrounds, consider homosexuality to be a deviation from moral and cultural values (Najla, 2023). This perspective aligns with the views of Islamic reformist figure Muhammad Abduh, who argued that same-sex orientation is inconsistent with human nature and may lead to social consequences such as gender role imbalance within families, psychological distress in relationships, and obstacles in the development and formation of children's sexual identities. Furthermore, concerns about social consequences also arise, including concerns about the potential increase in sexual behavior that is considered inconsistent with dominant social norms.

However, from a scientific perspective, homosexual and lesbian orientations cannot be explained solely through a moralistic approach but require a multidimensional analysis. Several studies in psychology and neurobiology indicate that biological factors can influence an individual's sexual orientation, such as hormonal imbalances, differences in brain structure, and disorders in the central nervous system (Rahman & Wilson, 2003). Additionally, psychodynamic factors play a role, particularly if there are disruptions in psychosexual development during childhood, such as the absence of a healthy emotional father or mother figure.

Socio-cultural and environmental aspects also play a significant role. Permissive societal norms, media influence, and social environments can create a social space for individuals with non-heterosexual orientations to develop. Within the family context, dysfunctional parenting patterns, such as violence or emotional neglect from one parent, can trigger instability in a child's sexual identity or affectivity, though this is not the sole determining factor. Therefore, addressing LGBT issues requires a comprehensive, fair, and data-driven approach, without neglecting the humanistic aspects and fundamental rights of every individual in society.

The Role of Islamic Boarding Schools in Addressing LGBT Issues

Islamic boarding schools play a very important role in addressing LGBT (Lesbian, Gay, Bisexual, and Transgender) issues by basing themselves on Islamic teachings that emphasize the importance of preserving human nature. In this context, Islamic boarding schools function as educational institutions that teach moral and religious values that guide people to live in accordance with the guidance of Allah SWT. Islamic boarding schools have a duty to provide clear understanding of religious teachings, particularly regarding the sanctity of moral conduct and the prohibition of behaviors that deviate from human nature, such as homosexuality, which is forbidden in the Quran and Hadith.

Additionally, pesantren also play a role in guiding female students to understand the concept of human nature, which is that humans were created by Allah with a specific purpose and have a role in maintaining the sanctity of life. One of the tasks of Islamic boarding schools is to strengthen the faith and conviction of students to live in accordance with Islamic teachings, which require upholding family values and interpersonal relationships in line with religious teachings. In this regard, Islamic boarding schools not only teach against LGBT behavior but also provide an understanding of the importance of maintaining self-respect and interpersonal relationships based on love and mutual respect (Ilyas, 2025).

However, when dealing with LGBT issues, Islamic boarding schools are also expected to not only condemn such behavior, but also take a more inclusive and compassionate approach. Islamic boarding schools can play a role in providing support and guidance to individuals who are trapped in LGBT behavior, helping them to understand and return to the right path with empathy and care. With a holistic approach, Islamic boarding schools can become places that not only educate spiritually but also provide humane solutions for those in need of assistance to address personal issues related to sexual orientation.

Darul Ikhlas Islamic Boarding School is committed to preventing the spread of LGBT (lesbian, gay, bisexual, and transgender) by emphasizing Islamic values that emphasize moral purity and understanding of the nature of men and women in accordance with the teachings of the Qur'an and Hadith. As part of this prevention effort, the boarding school provides strong religious education, promoting Islamic teachings that emphasize the importance of maintaining proper behavior and avoiding deviant conduct. Additionally, the boarding school teaches the importance of developing an identity aligned with one's nature and living in accordance with religious norms (Firdaus, 2023).

This study offers a new perspective because there have been few studies that directly explore how female students interpret hadiths related to LGBT issues in the context of traditional Islamic boarding schools. In addition, the qualitative approach through analysis of the students' responses contributes to contemporary Islamic studies, which usually focus only on the interpretations of scholars or religious leaders.

As part of its preventive measures, Darul Ikhlas Islamic Boarding School also organizes various activities such as regular discussions, lectures, and character building to foster a correct understanding of gender relations and maintain the mental stability of female students. This approach aims to instill awareness that LGBT is contrary to Islamic teachings and remind students to always avoid social interactions that could influence their thinking and behavior. Thus, the boarding school strives to create a safe and conducive environment for the development of female students' character in accordance with the religious and moral values expected (Nafisah, 2021).

Darul Ikhlas Islamic boarding school plays a strategic role in shaping a generation with moral and spiritual integrity to face the challenges of the times, including LGBT issues. Its approach, which is not only strict in terms of Sharia law but also emphasizes empathy and character education, makes the boarding school a model of an adaptive religious institution that remains steadfast in its adherence to Islamic values. This study also contributes new insights to Islamic studies by involving the voices of students as key actors in the contextual interpretation of religious teachings.

CONCLUSION

The majority of female students at Darul Ikhlas Islamic Boarding School have a negative view of the LGBT phenomenon. They consider LGBT behavior to be contrary to Islamic teachings and a violation of human nature. Although their understanding is still dominated by normative perspectives and has not yet fully referenced hadith texts in a scientific manner, they demonstrate a rejection of LGBT behavior. Female students are also aware of the importance of maintaining social interactions, etiquette, and self-identity in accordance with religious values. Preventive measures are also implemented at the boarding school in the form of guidance, supervision, and sanctions against students who exhibit signs of approaching LGBT behavior.

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