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Contextualizing the Qur'an on Contemporary LGBT Issues: Applying Fazlur Rahman's Double-Movement Hermeneutic

*Kontekstualisasi Al-Qur'an atas Isu LGBT Kontemporer: Penerapan
Hermeneutik Double Movement Fazlur Rahman*

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Abstract

The LGBT phenomenon has sparked global controversy, from protests at the 2022 Qatar World Cup and concerts in Malaysia to widespread rejection by religious communities as a moral deviation. This article aims to develop a contextual Qur'anic approach to LGBT issues using Fazlur Rahman's double-movement hermeneutics, creating a moral framework balancing theological critique and humanistic empathy. The study analyzes the historical-textual meaning of the Lūṭ narrative and connects its moral implications through contextualization to contemporary contexts. Findings emphasize distinguishing LGBT behavior, actors, and ideology. Behavior is deemed a curable deviation treatable through therapy, while individuals merit human rights protection and compassion if they neither practice nor promote it. Conversely, LGBT ideology and universal promotion are critically rejected. This nuanced approach aims to prevent discrimination while upholding Qur'anic moral boundaries.

Keywords: Al-Qur'an; Contextualization; Double Movement; Hermeneutics; LGBT.

Abstrak

Fenomena LGBT telah memicu kontroversi global, mulai dari protes di Piala Dunia Qatar 2022 dan konser di Malaysia hingga penolakan luas oleh komunitas agama sebagai penyimpangan moral. Artikel ini bertujuan untuk mengembangkan pendekatan kontekstual Al-Qur'an terhadap isu LGBT menggunakan hermeneutika gerakan ganda Fazlur Rahman, menciptakan kerangka moral yang menyeimbangkan kritik teologis dan empati humanistik. Studi ini menganalisis makna historis-tekstual narasi Lūṭ, dan menghubungkan implikasi moralnya melalui kontekstualisasi dengan konteks kontemporer. Temuan menekankan perbedaan perilaku, pelaku, dan ideologi LGBT. Perilaku dianggap sebagai penyimpangan yang dapat disembuhkan dan diobati melalui terapi, sementara individu berhak atas perlindungan hak asasi manusia dan kasih sayang jika mereka tidak mempraktikkan atau mempromosikannya. Sebaliknya, ideologi LGBT dan promosi universal ditolak secara kritis. Pendekatan yang halus ini bertujuan untuk mencegah diskriminasi sambil tetap mempertahankan batasan moral Al-Qur'an.

Kata Kunci: Al-Qur'an; Kontekstualisasi; Double Movement; Hermeneutika; LGBT.



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INTRODUCTION

The phenomenon of LGBT (Lesbian, Gay, Bisexual, and Transgender) over the past decade has caused polemics that are often discussed. The reason is that LGBT or homosexual individuals have a high risk of contracting HIV/AIDS.¹ However, many sympathizers of LGBT groups chose to turn their faces away and sporadically demanded that a country legalize LGBT as a form of equal human rights.² Many events show the actions of LGBT sympathizers as a defense of human rights equality.³ At the end of 2022 due to the holding of the World Cup event in Qatar, they did not hesitate to protest to legalize same-sex relations. Even though Qatar is a Muslim-majority country.⁴ In addition, they also performed at Coldplay's concerts, The 1975, women's march,⁵ the 1970 demonstrations, and the One Love armband in the prestigious football league.

LGBT is sexual behavior that has a sexual orientation, gender expression, gender identity, and sexual characteristics, that are different from heterosexual (normal sexuality). LGBT groups when viewed from a social aspect are one form of social pathology.⁶ According to Kartini Kartono, social pathology is any form of behavior that is contrary to the provisions of the norms prevailing in society.⁷ In social law, only males and females are recognized who are born the same as their original gender identity. For the general public, LGBT is considered a social anomaly that deviates from the norm.⁸

In Indonesia, the LGBT phenomenon is an issue that deserves attention. According to a survey of domestic institutions, Indonesia has a population of approximately 3 million LGBT people.⁹ The survey is difficult to guess with certainty and may still increase because there are still many of them who do not want to show their sexual orientation.¹⁰ This is a concern for Indonesia, which is predominantly dominated by a Muslim population that strongly opposes LGBT behavior. Constitutionally it has also been regulated in the Criminal Code Law chapter XIV article 292 which condemns LGBT acts based on the protection of the interests of people who

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- 1 Dewi Ratna Sulistina et al., "A Systematic Review and Meta-Analysis of HIV Transmission Risk Behaviors, Genetic Variations, and Antiretroviral (ARV) Resistance in LGBT Populations," *Journal of Public Health Research* 13, no. 2 (April 14, 2024): 13, <https://doi.org/10.1177/22799036241239464>.
 - 2 Endang Pasaribu, "LGBT, HAM Dan Agama," *JSSHA Adptersi Journal* 1, no. 1 (May 1, 2021): 13–28, <https://jurnal.adptersi.or.id/index.php/JSSHHA/article/view/153>.
 - 3 Meilanny Budiarti Santoso, "LGBT Dalam Perspektif Hak Asasi Manusia," *Share : Social Work Journal* 6, no. 2 (December 24, 2016): 220, <https://doi.org/10.24198/share.v6i2.13206>.
 - 4 Aradea Ibnu Tsabit, Razaqa Hariz, and Naufal Syafi Rafif, "The Qatar 2022 World Cup Controversy in CNN Indonesia's News Frames," *Persepsi: Communication Journal* 6, no. 1 (May 4, 2023), <https://doi.org/10.30596/persepsi.v6i1.14596>.
 - 5 Zaky Ismail, "Gerakan Women's March Dan Kebijakan Kesetaraan Gender Di Indonesia; Reality or Claim?," *Raheema: Jurnal Studi Gender Dan Anak* 7, no. 2 (July 28, 2020): 30–47, <https://doi.org/10.24260/raheema.v7i2.1685>.
 - 6 Gunawan Saleh and Muhammad Arif, "Perilaku LGBT Dalam Tinjauan Sosial," in *2nd CELSciTech* (Universitas Muhammadiyah Riau, 2017), 45–51, <https://ejurnal.umri.ac.id/index.php/PCST/article/view/331>.
 - 7 Paisol Burlian, *Patologi Sosial*, ed. Restu Damayanti, 1st ed. (Jakarta: Bumi Aksara, 2016), [https://repository.radenfatah.ac.id/3866/1/Patologi Sosial.pdf](https://repository.radenfatah.ac.id/3866/1/Patologi%20Sosial.pdf).
 - 8 Gunawan Saleh and Muhammad Arif, "Fenomenologi Sosial LGBT Dalam Paradigma Agama," *Jurnal Riset Komunikasi* 1, no. 1 (February 28, 2018): 88–98, <https://doi.org/10.24329/jurkom.v1i1.16>.
 - 9 Huda Marlina Wati et al., "Edukasi Bahaya Lesbie, Gay, Biseksual, Dan Transgender (LGBT) Pada Siswa SMA Budi Luhur Pekanbaru," *JDISTIRA* 3, no. 2 (September 28, 2023): 129, <https://doi.org/10.58794/jdt.v3i2.552>.
 - 10 Weny Amelia, Alfitri Alfitri, and Retno Jayenti Efendi, "Hubungan Lingkungan Terhadap Perilaku LGBT Di Yayasan Taratak Jiwa Hati Kota Padang," *Menara Ilmu: Jurnal Penelitian Dan Kajian Ilmiah* 14, no. 2 (2020): 126–32, <https://doi.org/10.31869/mi.v14i2.2274>.

have not grown up.¹¹ According to Wirjono Prodjodikoro, as quoted by Fatimah Asyari, with this law, minors will be protected in terms of their physical and spiritual health.¹² LGBT in the perspective of Islam is a behavior that goes against the essential nature of man, because Allah Almighty created humans in pairs. In Qur'an, Surah An-Najm [53]: 45, Allah says:

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَى¹³

"And He created the pairs – males and females – "

Allah also warns of the dangers of LGBT behavior, through His words in Qur'an, Surah Al-A'raf [7]: 80-81:

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ، إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ¹⁴

"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) "

The verse tells briefly about the story of the Sodomites whose inhabitants had homosexual relations. It is said that the act was so heinous (*fāhishah*), that Allah condemned him with grievous punishment. In addition, the Prophet also reminded us of the events of the people of Lūṭ (Sodom) which Allah had destroyed until there was no residue because of their deviant behavior. In a hadith narrated by Tirmidhi the Prophet said, *"Indeed, the thing I fear most about my people is the deeds of the people of Lūṭ"*.

Extensive research on LGBT issues has been carried out from various perspectives. Christina Elizabeth emphasizes inclusive education in pluralistic societies,¹⁵ while Adnyani explores legal protection and human rights for LGBT individuals in international frameworks.¹⁶ Studies connecting LGBT issues with Islam and scripture include Arina and Muthoifin's analysis of the phenomenon through the story of the people of Sodom,¹⁷ as well as Daniel and Daniel comparative examination of Qur'anic and Biblical narratives.¹⁸ Existing scholarship predominantly adopts juridical, theological-normative, and sociological-descriptive approaches. In contrast, the application of contextual hermeneutical methods, particularly Fazlur Rahman's double-movement hermeneutic, to LGBT issues remains significantly underexplored, thereby opening space for this study to offer a novel interpretive framework for understanding the interplay between sacred texts and contemporary socio-sexual realities.

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- 11 Riadhus Sholihin, Rahma Rahma, and Zaiyad Zubaidi, "Kriminalisasi Homoseksual Sebagai Tindak Pidana," *Tasyri': Journal of Islamic Law* 2, no. 1 (January 30, 2023): 69–94, <https://doi.org/10.53038/tsyr.v2i1.46>.
 - 12 Fatimah Asyari, "LGBT Dan Hukum Positif Indonesia," *LEGALITAS: Jurnal Ilmiah Ilmu Hukum* 2, no. 2 (2018): 57–65, <http://ejurnal.untag-smd.ac.id/index.php/LG/article/view/3385>.
 - 13 Al-Qur'an, 53: 45. Kementerian Agama, Al-Qur'an dan Terjemahnya, (Surabaya: Mahkota, 1971)
 - 14 Al-Qur'an, 7: 80-81. Kementerian Agama, Al-Qur'an dan Terjemahnya, (Surabaya: Mahkota, 1971)
 - 15 Christina Elizabeth Easton, "LGBT-Inclusive Education in Liberal Pluralist Societies," *Journal of Applied Philosophy* 40, no. 3 (July 9, 2023): 550–68, <https://doi.org/10.1111/japp.12650>.
 - 16 Putu Dian Adnyani, "Problematisasi Perlindungan Hukum Terhadap Kelompok Lesbian, Gay, Biseksual, Dan Transgender (LGBT) Dalam Perspektif HAM Internasional," *Ganesha Law Review* 4, no. 1 (May 1, 2022): 35–44, <https://doi.org/10.23887/glr.v4i1.1501>.
 - 17 Arina Fadhilaatika and M Muthoifin, "The Phenomenon of LGBT (Lesbian, Gay, Bisexual, and Transgender) and the Story of the Shodom in Islamic View," *Urecol Journal. Part H: Social, Art, and Humanities* 2, no. 1 (June 23, 2022): 11–19, <https://doi.org/10.53017/ujsah.155>.
 - 18 Andreas Kristianto and Daniel K Listijabudi, "The Story of Luth and the Crimes of Sodomites: A Cross-Textual of the Qur'an and the Bible," *Theologia in Loco* 3, no. 1 (April 30, 2021): 62–89, <https://doi.org/10.55935/thilo.v3i1.212>.

Although progressive scholars like Osman and Kugle have employed hermeneutical and reformist approaches to negotiate homosexuality in Islam, none has systematically applied Fazlur Rahman's structured double-movement hermeneutic to the Qur'anic narrative of the people of Lūṭ.¹⁹ Consequently, no study to date has used this specific methodology to engage modern LGBT phenomena while explicitly distinguishing between behaviour, actors, and ideology. The present research fills this precise methodological and thematic gap, offering a textually grounded yet contextually nuanced framework that upholds moral critique without compromising humanistic empathy. By addressing this lacuna, the present research not only fills a methodological void but also advances a framework that fosters empathetic yet principled responses to socio-sexual realities, directly informing the following research questions: (1) How is the LGBT group portrayed in contemporary contexts? (2) What is the early history of homosexual groups in the Sodom narrative? (3) How can the Qur'an be contextualized regarding LGBT issues?.

Method

This research is qualitative in nature and employs the library research method, specifically adopting a systematic literature review (SLR) approach. The SLR was methodologically chosen to ensure a rigorous, transparent, and replicable process for identifying, evaluating, and synthesizing relevant literature on the LGBT phenomenon within the context of Qur'anic interpretation and Fazlur Rahman's double-movement hermeneutics. By systematically searching academic databases, journals, and authoritative Islamic texts (Qur'anic exegesis and hadith collections), the SLR enables a comprehensive and unbiased compilation of primary and secondary data.²⁰

The interpretive approach used is Fazlur Rahman's double-movement hermeneutics, which consists of two interconnected stages: first, moving from the present context back to the socio-historical and textual circumstances surrounding the revelation of the Qur'anic verses (macro and micro analysis) in order to extract the ideal moral message; second, returning to the present context to apply that moral message to contemporary realities using insights from contemporary disciplines such as sociology, anthropology, psychology, medicine, and human rights discourse.²¹ The aim is to produce a contextual yet principled Qur'anic response to the contemporary LGBT phenomenon.

The data used in this study are divided into primary and secondary data. Primary data consist of the Qur'anic text itself (especially the verses that narrate the story of the people of Lūṭ and related passages that use the term *fāḥishah* and its derivatives), along with authoritative classical and modern tafsir works that directly explain these verses, such as *Tafsir Ibn Kathīr* and *Tafsir al-Miṣbāḥ* by M. Quraish Shihab. Also included as primary data are authentic hadith collections that mention the warning of the Prophet Muhammad (peace be upon him) regarding "the practice of the people of Lūṭ". Secondary data comprise contemporary academic literature, journal articles, books, and official documents related to LGBT issues from the perspectives of psychology, sociology, law, human rights, and Islamic studies, as well as reliable news reports and survey reports that describe the current global and Indonesian LGBT phenomenon.

19 Mujahid Osman, "Queering Jihad in South Africa: Islam, Queerness, and Liberative Praxis," *Religions* 14, no. 9 (August 22, 2023): 1081, <https://doi.org/10.3390/rel14091081>. and Scott. Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims* (Oxford: Oneworld, 2010).

20 Muhammad Safdar et al., "Research Data Services in Libraries: A Systematic Literature Review," *Information Discovery and Delivery* 51, no. 2 (April 7, 2023): 151–65, <https://doi.org/10.1108/IDD-04-2021-0044>.

21 Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: The University of Chicago Press, 1984), 5; Kurdi, "Hermeneutika Al-Quran Dan Hadis," Yogyakarta: ELSQ Press 70 (2010): 75.

Data collection is taken through several steps. First, using paraphrase, which is collecting various original data from various sources and then filtering using the author's language. Second, quotation, which records data following the original data in the data source. Third, synoptics, which records data based on conclusions obtained from data sources. After that, the data collected will be organized according to sub-sub-discussions. After going through the data collection process, the data series is then analyzed through the following methods. First, Interpretation explicates Qur'anic texts (such as Qur'an, Surah Al-A'raf [7]: 80-81) and exegesis to extract historical-textual meanings. Second, integration synthesizes Qur'anic moral principles with insights from psychology, sociology, and human rights (such as Indonesia's Law No. 39 of 1999) to address LGBT issues contextually.²² Third, heuristics are efforts to display innovations from the main object of study after describing and analyzing thoughts.

RESULTS AND DISCUSSION

LGBT Identities: A Theoretical Framework

The definition of LGBT was first introduced to the term *homosexuality* by Karoly Maria Kertbeny, a writer in Austro-Hungary on 6 May 1868.²³ According to Karoly in the *LGBT Issues Committee* the concept of homosexuality is described as a man who has a female soul along with an attraction to his real identity (male), and the term is now referred to as gay.²⁴ The term homosexual evolved into LGBT in 1994 (following the legalization of gay behavior in 1990) with the addition of new sexual orientations, namely lesbian, bisexual, and transgender. Lesbian is defined as the sexual orientation of same-sex women. Bisexual is defined as a sexual orientation that tends to be attracted to both men and women simultaneously. Finally, there is transgender or transsexual which is a sexual orientation that wants to change itself into the opposite sex.²⁵

The LGBT phenomenon first appeared at the Stonewall event on June 28, 1969, in New York City, United States, at the same time became a historic event for the LGBT group itself.²⁶ The incident was an act of condemnation of the LGBT group which at that time was still considered deviant in the eyes of the world. However, the condemnation received negative comments from United States citizens who felt that it was a form of violation of human rights that should be protected. At its peak, most of them staged demonstrations that resulted in the legalization of LGBT recognition as part of a legal sexual orientation in 1994.²⁷

LGBT support groups (along with LGBT actors) have formed movements or communities in the scope of their aspirations. History records that homosexuals (a term before LGBT) formed

22 Muhammad Labib Syauqi, "Hermeneutika Double Movement Fazlur Rahman Dan Signifikansinya Terhadap Penafsiran Kontekstual Al-Qur'an," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 18, no. 2 (October 25, 2022): 189–215, <https://doi.org/10.24239/rsy.v18i2.977>.

23 Nikolai Endres, "Kertbeny, Károly Mária (1824-1882): The Coinage and Dissemination of the Term," *GLBTQ* (GLBTQ, 2015), http://www.glbtqarchive.com/ssh/kertbeny_km_S.pdf.

24 Elga Andina, "Faktor Psikososial Dalam Interaksi Masyarakat Dengan Gerakan LGBT Di Indonesia," *Aspirasi: Jurnal Masalah-Masalah Sosial* 7, no. 2 (May 6, 2019): 173–85, <https://doi.org/10.46807/aspirasi.v7i2.1288>.

25 Muhamad Tisna Nugraha, "Kaum LGBT Dalam Sejarah Peradaban Manusia," *Raheema* 3, no. 1 (February 3, 2017), <https://doi.org/10.24260/raheema.v3i1.558>.

26 Adnyani, "Problematisasi Perlindungan Hukum Terhadap Kelompok Lesbian, Gay, Biseksual, Dan Transgender (LGBT) Dalam Perspektif HAM Internasional."

27 Fithry Khairiyati, Anisa Fauziah, and Sugeng Samiyono, "Tinjauan HAM Internasional Terhadap Lesbian, Gay, Biseksual, Dan Transgender (LGBT)," *Kertha Semaya: Journal Ilmu Hukum; Vol 9 No 3 (2021)* DO - 10.24843/KS.2021.V09.I03.P06, February 13, 2021, <https://ojs.unud.ac.id/index.php/kerthasemaya/article/view/70454>.

the first community secretly in the 1960s in the United States. However, because news of the homosexual community began by the government, finally the community was dissolved on June 28, 1969, in Stonewall, New York City.²⁸ The dissolution was a historic moment for LGBT people, so they made June as LGBT month (Pride month). The aftermath of the event was heard internationally so a demonstration movement called the Gay Liberation Front (GLF) was formed in London in 1970. This movement intends to voice their voices in support of LGBT based on human rights. The news of the demonstration then caught the attention of the United States government so most regions finally legalized LGBT.

According to the human rights review, the legalization of LGBT was implicitly first included in 1948 through the Universal Declaration of Human Rights. The rise of LGBT confrontation is spreading rapidly, giving the world's attention to participate in legalizing LGBT as a legal sexual behavior based on human rights. Ultimately, the United States government pioneered gay legality in 1990 and LBT (lesbian, bisexual, transgender) in 1994.²⁹ The legalization influenced 40 countries to legalize LGBT.³⁰ The recognition of LGBT legality also influenced the public to work together to promote universal equality. In academic discourse, there is a special curriculum related to LGBT legalization. As in the UK which has implemented the curriculum nationally. The core of the curriculum explains about compassion, care, and respect for differences wrapped in the jargon, namely love, and health. However, the implementation of the curriculum has become controversial because many parents do not want to choose the LGBT curriculum for their children.³¹

The emergence of LGBT is also influential in the psychological and health realms. One of the psychologists Edmund Freud explained that LGBT is a normal behavior experienced by minorities.³² His opinion was based on genetic elements and familial factors that influence people to become LGBT. In addition, the existence of LGBT can also be influenced by bitter experiences related to sexual activities and the influence of the surrounding environment.³³ On the health side, the United States has legitimized the existence of the Gay and Lesbian Medical Association (GLMA) to provide health care for LGBT people who are sick. However, rehabilitation only focuses on the physical side, while in terms of sexual behavior is still considered normal.³⁴ LGBT, which was initially considered a sexual disorder in the world of health, transformed towards legal sexual recognition due to the influence of the hormone's testosterone and progesterone.³⁵

From a sociological perspective, the phenomenon of LGBT can be understood as part of the dynamics of social structures and normative changes in modern society. Sociologists argue that globalization and modernity have influenced the transformation of sexual identities, where individuals have greater freedom to define their sexual orientation and gender identity beyond

28 Adnyani, "Problematika Perlindungan Hukum Terhadap Kelompok Lesbian, Gay, Biseksual, Dan Transgender (LGBT) Dalam Perspektif HAM Internasional."

29 Khairiyati, Fauziah, and Samiyono, "Tinjauan HAM Internasional Terhadap Lesbian, Gay, Biseksual, Dan Transgender (LGBT)."

30 World Population Review WPR, "Countries Where Gay Marriage Is Legal 2025," 2025, <https://worldpopulationreview.com/country-rankings/countries-where-gay-marriage-is-legal>.

31 Easton, "LGBT-Inclusive Education in Liberal Pluralist Societies."

32 Andina, "Faktor Psikososial Dalam Interaksi Masyarakat Dengan Gerakan LGBT Di Indonesia."

33 Rita L Atkinson, Ricard C Atkinson, and Ernest R Hilgard, *Pengantar Psikologi*, 8th ed. (Jakarta: Erlangga, 1999).

34 William Byne, "A New Era for LGBT Health," *LGBT Health* 1, no. 1 (March 2014): 1–2, <https://doi.org/10.1089/lgbt.2013.1503>.

35 Atkinson, Atkinson, and Hilgard, *Pengantar Psikologi*.

traditional heteronormative norms.³⁶ In this context, LGBT movements can be seen as forms of social agency that challenge cultural hegemony and traditional institutions, such as religion and law, to negotiate inclusive social spaces.³⁷ However, in societies that still hold strong conservative values, like in Indonesia, this phenomenon often triggers social tensions, where LGBT communities face stigma and resistance as they are perceived to disrupt established social orders.³⁸

Furthermore, from a cultural anthropology viewpoint, the LGBT phenomenon highlights the diversity of gender and sexuality expressions across cultures and histories. Anthropologists have shown that many non-Western cultures, including in Southeast Asia, have historically recognized third gender categories or non-binary sexual practices that are accepted in specific contexts, such as the *waria* in Indonesia or *hijra* in South Asia.³⁹ However, colonialism and the globalization of Western values have influenced local perceptions of these identities, often marginalizing them as deviations.⁴⁰ This anthropological approach emphasizes the importance of understanding LGBT not merely as a modern phenomenon but as part of a complex cultural continuum, requiring sensitivity to local contexts in addressing issues related to human rights and morality.⁴¹

LGBT Phenomenon In The Contemporary Context

The LGBT phenomenon is an interesting issue in the contemporary context. Judging from the ideological differentiation, four main groups have differences in addressing LGBT. *First*, groups that support LGBT people to continue to exist are voicing equal human rights.⁴² The group assumed that homosexuals remained universally equal to heterosexuals. Generally, this group lives in liberal political situations such as the United States and others. But the support they throw tends to be pushy and wants to be instantaneous. For example, during the 2022 FIFA World Cup in Qatar, activists from countries like Mexico protested for greater acceptance of LGBT fans (see Figure 1). *Second*, groups that reject LGBT as a legitimate sexual orientation. They think that LGBT is a form of deviance that must be eliminated because it does not conform to existing norms. They also think that LGBT can cause disease transmission, both medically, psychologically, and socially. It is not uncommon for them to use sentences that contain discrimination against LGBT people.⁴³

36 Hendri Yulius, Shawna Tang, and Baden Offord, "The Globalization of LGBT Identity and Same-Sex Marriage as a Catalyst of Neo-Institutional Values: Singapore and Indonesia in Focus," in *Global Perspectives on Same-Sex Marriage*, vol. Part F4354 (Cham: Springer International Publishing, 2018), 171–96, https://doi.org/10.1007/978-3-319-62764-9_9.

37 Kartono et al., "Lesbian, Gay, Bisexual and Transgender (LGBT) in Indonesia in the Perspective of Traditional Law and National Resilience," *Proceedings of the 1st International Conference on Research in Social Sciences and Humanities (ICoRSH 2020)*, November 2021, 664–70, <https://doi.org/10.2991/assehr.k.211102.085>.

38 Jonas Sello Thinane, "LGBTQI Rights Crucified in Indonesia? New Penal Code Anti Missio Dei?," *Pharos Journal of Theology* 105, no. 3 (June 2024), <https://doi.org/10.46222/pharosjot.105.318>.

39 Tom Boellstorff, "Playing Back the Nation: Waria, Indonesian Transvestites," *Cultural Anthropology* 19, no. 2 (May 2004): 159–95, <https://doi.org/10.1525/can.2004.19.2.159>; Diego Garcia Rodriguez, *Gender, Sexuality and Islam in Contemporary Indonesia: Queer Muslims and Their Allies*, *International Feminist Journal of Politics* (London: Routledge, 2023), <https://doi.org/10.4324/9781003302490>.

40 Serena Nanda, *Gender Diversity: Crosscultural Variations, Second Edition* (Lake Zurich: Waveland Press, 2014).

41 Emmanuel Akande Owuoye, "A Theological Reflection of 'Imago Dei' as a Response to 'LGBTQ' Advocates," *Pharos Journal of Theology* 105, no. 2 (March 2024), <https://doi.org/10.46222/pharosjot.105.223>.

42 Easton, "LGBT-Inclusive Education in Liberal Pluralist Societies."

43 José Fernando Serrano Amaya and Oriol Ríos González, "Introduction to the Special Issue: Challenges of LGBT Research in the 21st Century," *International Sociology* 34, no. 4 (July 5, 2019): 371–81, <https://doi.org/10.1177/0268580919856490>.

Third, groups that respond that LGBT is a deviant and anomalous behavior. However, from the humanitarian side, it must be upheld to get non-discriminatory treatment. This group thinks that LGBT people should get rehabilitation in terms of their behavior, not be treated like criminals.⁴⁴ *Fourth*, groups that do not want to be involved with LGBT issues. This group has high individualism and is generally found on social media. In real life, this group rarely or never deals with people who have LGBT behavior. They prefer not to participate in the debate. Of the four groups, in this discussion the researcher focuses on the first group as supporters of LGBT behavior.⁴⁵

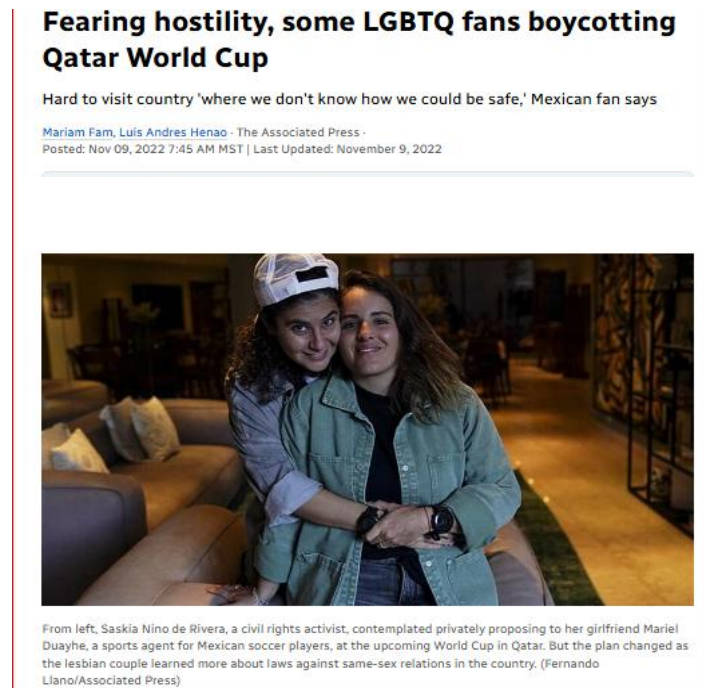


Figure 1. Associated Press news screenshot illustrating LGBT activism and boycotts during the 2022 Qatar World Cup (*source: associated press*)

In Figure 1, the past year saw a rise in LGBT news, notably during the 2022 FIFA World Cup in Qatar. Activism emerged as LGBTQ fans and groups boycotted or protested due to hostility, pushing for inclusivity. Despite no legalization of same-sex relationships, these efforts pressured organizers to ensure safety, with support from England, Denmark, and Germany advocating equality.⁴⁶ In the aftermath of such support, FIFA has always been football's highest authority, acting to legalize LGBT, but on condition that it is not shown publicly.⁴⁷ In addition, there were various concerts wearing LGBT merchandise such as the Coldplay concert and the 1975 in Malaysia.

In the context of Indonesia, LGBT support groups are also found and increasingly massively fighting for their ideology. In 2006 *The Yogyakarta Principle* was signed by world countries at a meeting of the International Human Rights Commission at Gajah Mada University. The content

44 Rustam DKA Harahap, "LGBT Di Indonesia : Perspektif Hukum Islam, HAM, Psikologi Dan Pendekatan Maṣlaḥah," *Al-Ahkam* 26, no. 2 (December 2, 2016): 223, <https://doi.org/10.21580/ahkam.2016.26.2.991>.

45 Hoiriyah Hoiriyah et al., "Sentiment Analysis on LGBT Issues in Indonesia with Lexicon-Based and Support Vector Machine Algorithms," *Jurnal Pilar Nusa Mandiri* 19, no. 1 (March 10, 2023): 27–36, <https://doi.org/10.33480/pilar.v19i1.4183>.

46 Tsabit, Hariz, and Rafif, "The Qatar 2022 World Cup Controversy in CNN Indonesia's News Frames."

47 Mariam Fam and Luis Andres Henao, "Some LGBTQ Fans Skip Qatar World Cup, Fearing Hostility," AP World Cup, 2022, <https://apnews.com/article/world-cup-soccer-sports-religion-679b18a9480573b7fb72633ace63cc7b>.

of the Yogyakarta Principles is to discuss humanitarian issues, including those related to LGBT.⁴⁸ Their mission is to universally respect differences and in particular legalize LGBT sexual behavior. Then there is the *Woman March* (WM) movement which carries LGBT independence in one of the regulations they want to convey, namely “The government and society respect and eliminate discrimination and violence against LGBT groups”.⁴⁹ LGBT support groups also formed a community to strengthen their position and aspirations. Several communities openly show their existence, such as Arus Pelangi, TShell Queer, Sanggar Swara, People Like Us Satu Hati, and Komunitas Sehati Makassar. The mission they show has something in common, namely to fight for and become a forum for LGBT actors as a form of human rights confrontation.⁵⁰

Social media is also inseparable from the form of support for LGBT behavior in Indonesia. The support is spread across various social networks.⁵¹ A report from We Are Social states that by 2023, the number of internet users in Indonesia will reach 212.9 million users.⁵² It is not known exactly how many users propagate LGBT on social media. When viewed from the website, there is GAYa Nusantara (GN) which is a place for gay men. GAYa Nusantara formed the website to strengthen their position virtually because on the other hand they also formed an organization that is engaged in the reality of life.⁵³ In addition, there are 13 LGBT *dating* and *chat* apps spread across the web or play store.⁵⁴ When viewed from Instagram users, there is a username @lgbt with 2.3 million followers.⁵⁵ Then there is a Youtube account with a @ragilandi username with 145 thousand subscribers. Finally, on Twitter (now namely X) there are 1,579 tweets with hashtags #gayindonesia, #LGBT, #lgbtindonesia, and #lgbtq.⁵⁶

Not only movements or communities in the internal sphere, but LGBT groups also carry out confrontations through bilateral relations between political-liberalist countries. The United States envoy, Jessica Stern, in 2022 tried to dialogue humanitarian issues including LGBT with the Indonesian government.⁵⁷ However, due to turmoil of resistance from the Indonesian public

48 Muh Tasrif, *Islam, LGBT, Hak Asasi Manusia: Telaah Implikasi Tindakan Nabi Muhammad Saw. Atas LGBT Terhadap Wacana Kebebasan Seksual Di Indonesia*, ed. Unu Roudlotul Janah, 1st ed. (Ponorogo: STAIN Po Press, 2016), <https://repository.iaiponorogo.ac.id/185/1/ISLAM%2C%20LGBT%2C%20HAM.pdf>.

49 Ismail, “Gerakan Women’s March Dan Kebijakan Kesetaraan Gender Di Indonesia; Reality or Claim?”

50 Naufal Farhando, “Penguatan Komunitas Sebagai Basis Gerakan Sosial LGBT Di Indonesia (Studi Kasus: Organisasi Federasi Arus Pelangi)” (Jakarta: Universitas Negeri Jakarta, 2017).

51 Gilang Desti Parahita, “The Rise of Indonesian Feminist Activism on Social Media,” *Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia* 4, no. 2 (December 30, 2019): 104–15, <https://doi.org/10.25008/jkiski.v4i2.331>.

52 Rizaty Monavia Ayu, “Pengguna Internet Di Indonesia Sentuh 212 Juta Pada 2023,” *DataIndonesia.Id*, May 28, 2023, <https://dataindonesia.id/internet/detail/pengguna-internet-di-indonesia-sentuh-212-juta-pada-2023>.

53 Laela Fitriyatul Khoeriyah, Achmad Zuhri, and Nida Nur Hanifah, “The LGBT’s Propaganda: A Content Analysis of News on the GAYa Nusantara and NU Online,” *DINIKA: Academic Journal of Islamic Studies* 7, no. 2 (December 30, 2022): 309–32, <https://doi.org/10.22515/dinika.v7i2.6240>.

54 Damian Kerlin, “13 Aplikasi Dan Situs Kencan Gay Terbaik Tahun 2023 Untuk Bergabung Saat Mencari Hubungan LGBT,” *The Telegraph*, 2023, <https://www.telegraph.co.uk/family/relationships/best-gay-dating-apps-sites-lgbtq/>.

55 Nanda Khairani and Ita Rodiah, “Social Media Power to Increase LGBT Existences,” *Journal of Feminism and Gender Studies* 3, no. 2 (July 29, 2023): 107, <https://doi.org/10.19184/jfgs.v3i2.42415>.

56 Alvionita Anjani, “Analisis Sentimen Kaum LGBT Pada Media Sosial Twitter Menggunakan Algoritma Naïve Bayes,” *JTINFO: Jurnal Teknik Informatika* 1, no. 2 SE-Articles (July 18, 2022): 1–8, <https://doi.org/10.02220/jtinfo.v1i2.259>.

57 Anugrah Andriansyah, “Ditentang Banyak Kalangan, Utusan Khusus AS Untuk Hak LGBTQI+ Batal Datang Ke Indonesia,” *voaindonesia*, 2022, <https://www.voaindonesia.com/a/ditentang-banyak-kalangan-utusan-khusus-as-untuk-hak-lgbtqi-batal-datang-ke-indonesia/6859819.html>. Accessed on May 15, 2023.

the Ministry of Foreign Affairs canceled the discourse. In addition, the British Ambassador to Indonesia and Timor Leste, Owen Jenkins had raised a rainbow flag (symbolizing LGBT) lined with the British Union Jack flag in front of his office. He did this because it coincided with May 17, which is generally celebrated as anti-homophobia day.⁵⁸

A Double-Movement Hermeneutical Analysis of LGBT Problems

Macro-Historical Analysis of the Sodom Narrative : The First Movement

Historically, the earliest recorded emergence of LGBT-related behaviour is associated with the people of Sodom, the community to whom the Prophet Lūṭ (Lūṭ peace be upon him) was sent as a messenger. Known by his full name as Ibn Hārān ibn Āzar and as the nephew of the Prophet Abraham (peace be upon him), Lūṭ was divinely commissioned to call his people back to the pure monotheism (*tawḥīd*). His invitation, however, was vehemently rejected by a society that had become deeply immersed in deviant practices.⁵⁹ Despite Lūṭ’s patient and persistent prophetic mission, his people stubbornly clung to a way of life that fundamentally contradicted divine teachings.

It is recounted that Allah subsequently despatched two angels both to execute punishment upon the land of Sodom and to rescue Lūṭ and his believing followers. The angels arrived during the daytime, first encountering Lūṭ’s daughters, identified in some exegetical traditions as Raitsa and Zaghrata, before meeting the Prophet Lūṭ himself and instructing him to depart the city immediately. According to the authoritative exegete Qatādah, divine punishment would not descend until Lūṭ had personally borne witness to the recalcitrance and disbelief of his people.⁶⁰ In the end, Lūṭ and the righteous members of his household were saved, while the entire land of Sodom was utterly destroyed by a catastrophic punishment that left no survivor.

The most salient characteristic of the people of Sodom was their open practice of homosexual acts, despite their full awareness of and refusal to heed Lūṭ’s prophetic admonition, a refusal explicitly referenced in Q.S. al-Naml [27]: 56.⁶¹ Beyond sexual deviance, they were notorious for a wide range of other grave transgressions, including polytheism (*shirk*), robbery, treachery, and grossly indecent behaviour even in the prophetic gatherings of Lūṭ.⁶² When the two angels arrived in human form arrived by divine command, the people’s depravity reached its zenith, ultimately precipitating the total annihilation of their cities. The macro-historical analysis of the Qur’anic narrative of the people of Lūṭ yields key insights, as summarized in table 1.

Table 1. Key Points from the Macro-Historical Analysis of the Narrative of the Sodom

No.	Key Point
1	The Prophet Lūṭ was divinely sent to guide his community toward pure monotheism (<i>tawḥīd</i>).
2	The homosexual practices of the people of Lūṭ are described in the Qur’an as an abominable act (<i>fāḥishah</i>) exceeding all bounds.

58 Thea Fathanah Arbar, “Heboh Kedubes Inggris Di Jakarta Kibarkan Bendera LGBT,” CNBC Indonesia, 2022, <https://www.cnbcindonesia.com/news/20220523115028-4-341025/heboh-kedubes-inggris-di-jakarta-kibarkan-bendera-lgbt>. Accessed on May 15, 2023.

59 Ibnu Kathir, *Kisah-Kisah Para Nabi*, ed. Abu Hudzaifah, Terjemah (Jakarta: Pustaka As-Sunnah, 2007). p. 267.

60 Kathir. p. 273.

61 Kathir. p. 269-270.

62 Fadhilaatika and Muthoifin, “The Phenomenon of LGBT (Lesbian, Gay, Bisexual, and Transgender) and the Story of the Shodom in Islamic View.”

3	The designation of “abominable and excessive” applies not only to homosexual acts but also to their collective practices of polytheism and oppression.
4	Despite their grave transgressions, the Prophet Lūṭ persistently sought to awaken their moral conscience through patient outreach.
5	Allah ultimately sent angels to execute decisive punishment for their abominable and transgressive behavior.

Source: from author

In table 1 above, the macro-historical analysis of the Qur'anic narrative of the people of Lūṭ reveals that Prophet Lūṭ was divinely commissioned to guide his community toward *tawḥīd*, yet they rejected his call and indulged in *fāḥishah*, abominable homosexual acts unprecedented in human history, as noted by classical exegetes like Ibn Kathīr, alongside polytheism, robbery, and oppression, marking a profound moral and social decay. Despite their persistent defiance, Lūṭ patiently endeavored to awaken their conscience, but their cumulative transgressions, encompassing both sexual deviance and broader injustices, culminated in divine punishment through angels, annihilating Sodom as a timeless warning of the consequences of extreme moral deviation, underscoring the Qur'anic emphasis on *tawḥīd*, morality, and human accountability.

A Micro-Textual Analysis of the Qur'anic Verses: The First Movement

The Qur'an designates LGBT-related conduct with the term *fāḥishah* (pl. *fawāḥish*), an expression denoting an abominable, grossly immoral, or outrageously indecent act. The story of the Prophet Lūṭ (Lūṭ peace be upon him) and his people is mentioned twenty-seven times throughout the Qur'an, while the noun *fāḥishah* and its derivatives appear twenty-four times in total (thirteen times in nominal form).⁶³ However, the term *fāḥishah* is not exclusively linked to the people of Lūṭ. In numerous verses it refers to other grave immoral acts, including fornication/adultery (*zinā*) (Qur'an, Surah Al-Isra' [17]: 32; Al-Nisa' [4]: 15, 19, 22, 25;⁶⁴ Al-A'raf [7]: 28; Al-Ahzab [33]: 30; Al-Talaq [65]: 1), oppression and injustice (Qur'an, Surah Ali 'Imran [3]: 135), and the spreading of false or lewd rumours (Qur'an, Surah Al-Nur [24]: 19). Only four verses explicitly employ *fāḥishah* in direct connection with same-sex acts performed by the people of Lūṭ:

Table 2. Occurrences of *fāḥishah* Denoting Homosexual Acts

Verse	Arabic Text	Translation
Al-Nisa' [4]: 15	وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَاسْتَشْهِدُوا عَٰلِمَيْنِ أَرْبَعَةً مِّنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُمْ فِي الْبُيُوتِ حَتَّىٰ يَتَوَفَّاهُمُ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا	“(As for) those of your women who commit illegal intercourse – call four witnesses from among yourselves. If they testify, confine the offenders to their homes until they die or Allah ordains a (different) way for them.”
Al-A'raf [7]: 80	وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ	“And remember when Lūṭ scolded (the men of) his people, (saying, ‘Do you commit a shameful deed that no man has ever done before?’”

63 Muhammad Fu'ad Abdul Baqi, Al-Mu'jam Al-Mufahras Li Al-Fadz Al-Qur'an Al-Karim (Beirut: Dar Al-Fikr, 1981).

64 The word *fāḥishah* here is not only defined by women who commit adultery, but also women who have sexual disorders, such as lesbians or bisexuals. See: Quraish Shihab, Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian AL-Qur'an (Jakarta: Lentera Hati, 2006). p. 373.

Al-Naml [27]: 54	وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ	"And remember Lūṭ, when he rebuked (the men of) his people, "Do you commit that shameful deed while you can see (one another)?"
Al-ʿAnkabut [29]: 28	وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتُونَ الْفَاحِشَةَ ۖ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ	"And remember when Lot rebuked the men of his people: "You certainly commit a shameful deed that no man has ever done before you."

Source: from author

According to Quraish Shihab the meaning of the verse is that Allah Swt. sent the Prophet Lūṭ to remind his people (the land of Sodom) who at that time committed such great iniquity, namely *fāḥishah* (homosexual acts) which none of them precede in the universe - *among living beings in this world* -. Indeed, the Lūṭ have come to men to vent their lust through them of the same sex, not against women who instinctively should be to whom the Lūṭ channel their sexual instincts. They did not because women were absent or insufficient, but it was done only because they wanted to vent their strange sexuality.⁶⁵ Classical exegetes underscore the unprecedented nature of the same-sex acts committed by the people of Lūṭ. Ibn Kathīr, citing a report from ʿAmr bin Dīnār, states that never before had a male engaged in sexual intercourse with another male until the people of Lūṭ introduced this practice. Similarly, the Umayyad caliph Al-Walīd bin ʿAbd Al-Malik is reported to have remarked: "If Allah had not related the story of the people of Lūṭ in the Qur'an, I would never have imagined that a man could possibly have sexual relations with another man".⁶⁶

Beyond the Qur'anic text itself, the Prophet Muhammad (peace and blessings be upon him) explicitly warned his community against the recurrence of such acts. A well-known *ḥadīth* transmitted by Al-Tirmidzī reads:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا هَمَّامٌ، عَنْ الْقَاسِمِ بْنِ عَبْدِ الْوَاحِدِ الْمَكِّيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَخَوْفَ مَا أَخَافَ عَلَى أُمَّتِي عَمَلُ قَوْمِ لُوطٍ⁶⁷

65 Quraish Shihab said: "Homosexuality is a gravely wicked act, termed *fāḥishah*, and is never justified under any circumstances. Murder may be justified in self-defense or as a legal sanction; sexual relations with the opposite sex are permitted by religion except in cases of zina, which is tolerated within certain limits under specific conditions. However, homosexuality has no path to justification. Human fitrah only permits sexual relations with the opposite sex. Women are naturally monogamous, so polyandry violates their fitrah, whereas men are polygamous and allowed to practice it within certain limits. Polyandry, relations with a woman involved with another man, or homosexuality between men or women contradicts fitrah. Violations of fitrah result in 'uqubatul fitrah, such as AIDS, first identified in New York in 1979 in someone with abnormal sexual habits. The primary cause of AIDS is such abnormal relations, referred to as *fāḥishah* in the Qur'an. A narrated ḥadīth states: "When *fāḥishah* becomes rampant in a society and they openly practice it, plagues and diseases unknown to previous generations will spread among them". See: Shihab. Juz 5, p. 160-162.

66 Ibnu Kathir said: "They committed various prohibitions and heinous acts that had never been done by anyone before, namely sexual relations between men with men. This act had never been known, practiced, or even conceived in the hearts of humanity, the descendants of Adam, except after it was carried out by the inhabitants of Sodom". See: Ibnu Katsir, *Tafsir Al-Quran Al-Azhim*, ed. M. Abdul Ghoffar, Abdurrahman Mu'thi, and Abu Ihsan Al-Atsari, Terjemah (Bogor: Pustaka Imam Asy-Syafi'i, 2004). Vol. 3, p. 414-415.

67 Muhammad ibn ʿIsa ibn Sawrah ibn Musa ibn al-Dhahhak Al-Tirmidzi, Sunan Al-Tirmidzi, ed. Ibrahim ʿAtwah ʿAwad, Juz 4 (Kairo: Maktabah wa Matba'ah Mustafa al-Babi al-Halabi, 1975), 58.

“ Ahmad bin Manī’ narrated to us – Yazīd bin Hārūn narrated to us – Hammām narrated to us – from al-Qāsim bin ‘Abd al-Wāḥid al-Makkī – from ‘Abd Allāh bin Muḥammad bin ‘Aqīl, who said: I heard Jābir (bin ‘Abd Allāh) relate that the Messenger of Allah (peace and blessings be upon him) said: ‘Indeed, the matter that I fear most for my ummah is the practice of the people of Lūṭ’. ”

This prophetic statement identifies the adoption of same-sex acts as the gravest moral danger facing the Muslim community. Classical and later jurists interpreted the divine curse (*la ‘nah*) implied in the Qur’anic narrative and reinforced by this *ḥadīth* as manifesting in worldly tribulation, existential distress, or deferred punishment in the Hereafter. Within the *Ḥanafī* school, Imām Abū Ḥanīfah and some of his prominent disciples held that the prescribed punishment (*ḥadd*) for proven *liwāṭ* (anal intercourse between males) is analogous to that inflicted upon the people of Sodom, namely, to be thrown from the highest point in the town and then stoned, although this opinion later diversified within the madhhab itself.⁶⁸

In terms of textuality, the Qur’an regarding LGBT is examined through its linguistic studies. In Islam homosexuality or LGBT is commonly associated with several terms, such as *fāḥishah* (abomination), *al-sayyi’āt* (evil), *al-musrifūn* (exaggeration), *al-‘ādūn* (transgression), *al-Jahl* (ignorance), *al-kabā’ith* (bad),⁶⁹ *liwāṭ*, *Lūṭī*, and *khunthā*. The first six words are deeds that Allah strictly forbids his servants (in the context of the verse that is the people of Lūṭ). Then the terms *liwāṭ* and *Lūṭī* have differences with the initial six words. *liwāṭ* Defined as an act of sodomy committed by fellow men (homosexuals).⁷⁰ If *liwāṭ* is an act (*fi’il*), then *Lūṭī* is the culprit (*fa’il*). The meaning of *liwāṭ* and *Lūṭī* cannot be separated from the element of historicization of the Lūṭ so that the names of the Prophet Lūṭ, *liwāṭ* and *Lūṭī* have similarities. When viewed from its original meaning, it etymologically contains the meaning of love and inherent or love inherent in the heart (*al-hub al-lāziq bi al-qalbi*).⁷¹

Finally, there is the term *khunthā* which is more popular among scholars of *ḥadīth* and *fiqh*. This is because this term cannot be found in the Qur’an, but in the *ḥadīth*. The term *khunthā* comes from the word *ḵhanatha*, which means broken or weak. According to Wahbah Zuhaili, *khunthā* is a person who physically has two genitals, namely male and female genitals, or neither of them (male or female genitals) is found at all. *Khunthā* is divided into two kinds, *khunthā mushkil* and *ghairu mushkil*. *Khunthā Mushkil* is a *khunthā* that by all kinds of means of proof cannot be determined or assigned its gender. While *Khunthā ghairu mushkil* is a *khunthā* through existing tools can be ascertained gender. The determination of gender categorization in *fiqh* studies is very important because it concerns the division of inheritance and others.⁷² According to Mukhid, *khunthā* can also be interpreted psychologically as those who are born as men with feminist traits (*waria*).⁷³ Between the two meanings, the first opinion is closer to the original meaning than the second opinion.

68 Kathir, *Kisah-Kisah Para Nabi*. p. 281

69 Dhuha Abdul Jabbar and Burhanuddin, *Ensiklopedia Makna Al-Qur’an : Syarah Al-Faṣṣul Qur’an* (Bandung: Fitrah Rabbani, 2012).

70 Kristianto and Listijabudi, “The Story of Luth and the Crimes of Sodomites: A Cross-Textual of the Qur’an and the Bible.”

71 Abd Mukhid, “Kajian Teoritis Tentang Perilaku Lesbian, Gay, Biseksual, Transgender (LGBT) Dalam Perspektif Psikologis Dan Teologis,” *Sophist: Jurnal Sosial Politik, Kajian Islam Dan Tafsir* 1, no. 1 (2018): 53–75.

72 Ilham Ghoffar Solekhan, “Urgensi Penetapan Status Khunthā Menurut Hukum Islam” (Universitas Islam Indonesia, 2018), <https://dspace.uui.ac.id/handle/123456789/8238>.

73 Mukhid, “Kajian Teoritis Tentang Perilaku Lesbian, Gay, Biseksual, Transgender (LGBT) Dalam Perspektif Psikologis Dan Teologis.”

Ideal Moral Values Derived from the First Movement

This section elucidates the ideal moral values extracted from the historical-textual analysis of Qur'anic verses concerning the narrative of the people of Lūṭ, as part of the first movement in Fazlur Rahman's double-movement hermeneutic. The analysis reveals three interrelated moral objectives embedded in the Qur'anic text.⁷⁴ Primarily, the narrative underscores a theological imperative: abstaining from acts labeled as *fāḥishah* (abominable deeds), such as the homosexual practices of the Sodomites, constitutes an act of devotion to Allah, aligning human behavior with divine will (Qur'an, Surah Al-A'raf [7]: 80–81).⁷⁵ Furthermore, the text establishes a normative moral framework, designating such acts as severe deviations that transgress established ethical boundaries, a condemnation reinforced historically by the divine punishment meted out to Sodom.⁷⁶

Finally, the narrative conveys a humanistic principle of rehabilitation, exemplified by the persistent efforts of Prophet Lūṭ to awaken the moral conscience of his people despite their grave transgressions (Qur'an, Surah Al-Naml [27]: 56). This prophetic mission reflects the Qur'anic view that deviant behavior, such as that exhibited by the Sodomites, is not an immutable condition but a correctable moral and spiritual lapse, restorable through guidance and repentance. The affirmation that humans are created in the best form (Qur'an, Surah At-Tin [95]: 4) further distinguishes transient actions from the inherent dignity and redemptive potential of personhood, emphasizing the possibility of returning to *fitrah* (primordial purity). These moral values, theological devotion, normative ethics, and humanistic rehabilitation, serve as the foundation for the second movement, which applies these principles to contemporary contexts.⁷⁷

Contextualizing Verses of the Qur'an on the People of Lūṭ: The Second Movement

The second movement in Fazlur Rahman's hermeneutic involves reapplying the ideal moral values extracted from the first movement, namely, theological devotion, normative ethics, and humanistic rehabilitation, to contemporary realities.⁷⁸ This process reconstructs the interpretation of key Qur'anic verses using modern disciplines like psychology, sociology, human rights, and medicine.⁷⁹ This process does not impose contemporary biases onto the text but allows the Qur'an's moral objectives to address current socio-sexual challenges, particularly the LGBT phenomenon, while distinguishing between behavior, individuals, and ideology.⁸⁰

Drawing from the historical-textual analysis of verses such as Qur'an, Surah Al-A'raf [7]: 80–81, which condemns the *fāḥishah* (abominable acts) of the people of Lūṭ as unprecedented and

74 Maulida Khasanah, Moh. Nor Ichwan, and Muhammad Yusuf Pratama, "Challenging Gender Inequality through Qur'anic Reinterpretation: The Hermeneutics of Nasr Hamid Abu Zaid," *Indonesian Journal of Islamic Literature and Muslim Society* 10, no. 1 (June 19, 2025): 17–38, <https://doi.org/10.22515/islimus.v10i1.12045>.

75 Fadhilaatika and Muthoifin, "The Phenomenon of LGBT (Lesbian, Gay, Bisexual, and Transgender) and the Story of the Shodom in Islamic View."

76 H. Abdul Malik Karim Amrullah, *Tafsir Al-Azhar* (Singapore: Pustaka Nasional PTE LTD, 1989).

77 Naftali Untung et al., "Church Planting Strategies in the Context of Religious Moderation in Multicultural Societies," *HTS Teologiese Studies / Theological Studies* 81, no. 1 (April 23, 2025), <https://doi.org/10.4102/hts.v81i1.10498>.

78 Rudy Irawan, "Metode Kontekstual Penafsiran Al-Qur'an Perspektif Fazlur Rahman," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 13, no. 2 (January 24, 2020): 171–94, <https://doi.org/10.24042/al-dzikra.v13i2.4164>.

79 Maulida Khasanah, Moh. Nor Ichwan, and Muhammad Yusuf Pratama, "Challenging Gender Inequality through Qur'anic Reinterpretation: The Hermeneutics of Nasr Hamid Abu Zaid."

80 Owoeye, "A Theological Reflection of 'Imago Dei' as a Response to 'LGBTQ' Advocates."

transgressive, the theological and normative moral values reaffirm that LGBT behavior constitutes a deviation from divine norms and human *fitrah* (primordial nature).⁸¹ In contemporary terms, this behavior is contextualized not merely as a moral failing but as a treatable condition influenced by psychological, environmental, and biological factors, potentially leading to health risks like HIV/AIDS transmission,⁸² inability to procreate, and social disruptions.⁸³ Modern insights from psychology support rehabilitation through therapies, aligning with the Qur'an's emphasis on guidance and correction rather than inherent condemnation, ensuring that such acts are addressed as curable deviations without endorsing them.⁸⁴ In addition, LGBT behavior is also a social, psychological, and biological deviation. Even so, LGBT behavior can be treated and cured with various therapies or *certain treatments*.

Regarding LGBT individuals, Qur'an, Surah At-Tin [95]: 4 (*Indeed, We created humans in the best form*), is reinterpreted to emphasize the inherent dignity and redemptive potential of human beings, separating personhood from actions. This verse, in its micro-textual sense, highlights Allah's creation of humans in optimal form, implying that deviations in behavior do not negate intrinsic worth. Applied today, it calls for humanistic rehabilitation, protecting individuals from discrimination or hate speech through human rights frameworks,⁸⁵ such as Indonesia's Law No. 39 of 1999 on human rights, while prohibiting discriminatory acts. Empathy, compassion, and therapeutic support are advocated, provided individuals neither engage in nor promote the behavior, fostering a balance between moral boundaries and humanitarian care.⁸⁶

On the ideological front, the promotion of LGBT as a normalized orientation is critiqued through the lens of Qur'an, Surah Al-A'raf [7]: 80–81 and reinforced by the hadith in Musnad Ahmad ibn Hanbal:

حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ جَعْفَرٍ، قَالَ: أَخْبَرَنَا الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ، كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا⁸⁷

“Sulaymān bin Dāwūd al-Hāshimī narrated to us – Ismā‘īl (that is, Ibn Ja‘far) narrated to us – al-‘Alā’ informed us, on the authority of his father, on the authority of Abū Hurayrah (may Allah be pleased with him), that the Prophet (peace and blessings be upon him) said: “Whoever

81 Syauqi, “Hermeneutika Double Movement Fazlur Rahman Dan Signifikansinya Terhadap Penafsiran Kontekstual Al-Qur'an.”

82 Chris Beyrer et al., “Global Epidemiology of HIV Infection in Men Who Have Sex with Men,” *The Lancet* 380, no. 9839 (July 2012): 367–77, [https://doi.org/10.1016/S0140-6736\(12\)60821-6](https://doi.org/10.1016/S0140-6736(12)60821-6).

83 Juwika Afrita, “Harmonization or Conflict? The Case of LGBT in the Interpretation of Islamic Law and Social Norms,” *Winter Journal: IMWI Student Research Journal* 4, no. 2 (December 25, 2023): 113–21, <https://doi.org/10.52851/wt.v4i2.48>.

84 Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims*.

85 Hoiriyah et al., “Sentiment Analysis on LGBT Issues in Indonesia with Lexicon-Based and Support Vector Machine Algorithms.”

86 Jennifer Power et al., “Religion and Transgender Experiences of Belonging: The Impact of Conversion Practices on Trans Survivors,” *International Journal of Transgender Health*, May 2, 2025, 1–15, <https://doi.org/10.1080/26895269.2025.2498757>.

87 Ahmad ibn Hanbal, *Musnad Al-Imām Ahmad Ibn Hanbal*, ed. Shu'ayb Al-Arna'ūt, 'Adil Murshid Wa-ākharūn, and 'Abd Allāh ibn 'Abd al-Muhsin Al-Turkī, Juz 15 (Beirut: Mu'assasat al-Risālah, al-Ṭab'ah al-Ūlā, 2001), 83.

calls others to guidance shall receive a reward equal to the rewards of those who follow him, without their rewards being diminished in the least. And whoever calls others to misguidance shall bear a burden of sin equal to the sins of those who follow him, without their sins being diminished in the least."

This reconstructs the verses to reject universal advocacy or normalization of such behavior, viewing it as extending the transgression beyond individuals to societal levels, akin to calling to misguidance. In modern contexts, this opposes aggressive promotions (such as via media or curricula) that challenge religious norms, while upholding critical rejection without violating personal freedoms.⁸⁸ This reinterpretation of Qur'an, Surah Al-A'raf [7]: 80–81 and Qur'an, Surah At-Tin [95]: 4 through the second movement yields a nuanced framework: it upholds the Qur'an's moral critique of LGBT behavior and ideology as deviations warranting rejection and therapy, yet affirms the protection and empathy due to individuals as bearers of divine creation, promoting a balanced response that integrates timeless ethics with contemporary empathy.⁸⁹

CONCLUSION

This study examines the LGBT phenomenon through a Qur'anic lens, employing Fazlur Rahman's double-movement hermeneutic to interpret the narrative of the people of Lūṭ and contextualize its moral implications for contemporary realities. The main findings reveal a nuanced framework that distinguishes between LGBT behavior, individuals, and ideology. In the first movement, the historical-textual analysis of Qur'anic verses (Qur'an, Surah Al-A'raf [7]: 80–81) identifies LGBT behavior as *fāḥishah* (abominable acts), a severe moral deviation condemned by divine punishment in the Sodom narrative, yet potentially correctable through repentance and guidance. The second movement reinterprets these verses using modern disciplines, concluding that LGBT behavior is a treatable deviation influenced by psychological, environmental, and biological factors, warranting therapeutic interventions rather than inherent condemnation. Individuals, as bearers of inherent dignity (Qur'an, Surah At-Tin [95]: 4), deserve human rights protection, empathy, and compassion, provided they neither practice nor promote such behavior. Conversely, the universal promotion of LGBT ideology is rejected as a form of misguidance, aligning with the Qur'anic call to uphold divine norms while opposing normalization efforts that challenge religious ethics.

The study's contribution lies in its novel application of Fazlur Rahman's double-movement hermeneutic to the LGBT issue, offering a textually grounded yet contextually relevant framework that balances moral critique with humanistic empathy. This approach fills a methodological gap in Islamic scholarship by systematically distinguishing behavior, actors, and ideology, unlike previous studies that often adopt eclectic or purely theological perspectives. However, the research has limitations, including its reliance on library-based data, which may lack direct engagement with LGBT communities' lived experiences, and its focus on Islamic perspectives, potentially limiting its applicability in pluralistic contexts. Future research is recommended to incorporate ethnographic data for a more comprehensive understanding and explore comparative analyses with other religious traditions. Additionally, policymakers and religious leaders are encouraged to adopt this nuanced framework to foster empathetic, principled responses to LGBT issues, ensuring moral boundaries are upheld without compromising human dignity.

88 Saleh and Arif, "Fenomenologi Sosial LGBT Dalam Paradigma Agama."

89 Siti Zulaekah et al., "Pengaruh Suplementasi Minuman Mikronutrien Terhadap Status Besi Dan Status Vitamin A Anak Usia Dini Malnutrisi Jangka Panjang Di Wilayah Miskin Perkotaan," *Jurnal Penelitian Dan Pengembangan Kesehatan Masyarakat Indonesia* 2, no. 2 (December 31, 2021): 107–14, <https://doi.org/10.15294/jppkmi.v2i2.52117>.

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