

Analysis of Medan State University Students' Perceptions of LGBT Deviant Behavior Viewed from an Islamic Religious Perspective

Hapni Laila Siregar ¹, Almaida Harahap ², Kanaka Wirasana Pradityo ³, Rezky Nadilla Putri ⁴, Rinjani Vemilia ⁵, T.Sofia Chairani ⁶

¹ Pancasila and Citizenship Education Study Program, Medan State University

^{2,3,4,5,6} Mathematics Education Study Program, Medan State University

email: hapnilai@gmail.com¹, almaidahrp22@gmail.com², Kanakawira@gmail.com³, rezkyanadillap@gmail.com⁴, rvemylia110@gmail.com⁵, tsofiachairani@gmail.com⁶

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ABSTRACT

LGBT identities can emerge at any stage of life. However, adolescents, particularly university students who are in the process of self-discovery, are often more susceptible to this phenomenon. This research was designed to analyze student perceptions of LGBT behavior, with a focus on the Islamic religious perspective. The study employs quantitative descriptive research methods, conducted through the distribution of questionnaires to a sample consisting of student representatives from each faculty at Medan State University. Out of a total of 46 respondents, the majority stated that LGBT behavior is forbidden according to Islamic teachings. The respondents believe that the presence of LGBT individuals in the campus environment can influence Islamic values. Students suggest that the LGBT phenomenon requires special handling from an Islamic perspective. Students do not support initiatives aimed at providing protection for LGBT individuals. They feel the need to strengthen rules and regulations in their environment to prohibit activities or organizations related to LGBT.

Corresponding author: Hapni Laila Siregar

Pancasakti Medan State University

Email: hapnilai@gmail.com

INTRODUCTION

In today's era, many individuals are involved in behavior that is considered deviant. In fact, for some of them, these actions are considered normal, and individuals who oppose them are often considered less open in thinking. One example of deviant behavior carried out by today's young generation is LGBT (Tripuspita et al., 2023). LGBT, an abbreviation for Lesbian, Gay, Bisexual and Transgender, is often considered a form of sexual deviation. Lesbian refers to women who feel attracted to or have sexual preferences towards members of the same sex. Gay refers to homosexuality, where a person engages in a sexual relationship with an individual of the same gender, such as a relationship between two men. Bisexuality refers to attraction to or relationships with both sexes, both men and women (Anita et al., 2022). Transgender is a term used to describe individuals who do not conform to the gender roles usually expected in society. They exhibit behavior or appearance that is inconsistent with cultural norms about how

a man or woman should act or look (Triuspita et al., 2023). Currently, issues surrounding LGBT are a hot topic of conversation, not only considered gossip, but also often appear on various social media platforms such as Instagram, Facebook, TikTok, and even become trending topics on Twitter. (Fitrianti et al., 2022).

In Indonesia, the LGBT issue has become a hot topic of conversation and some people call it by various terms such as moral issue, moral crisis, character crisis, sexual behavior that is considered deviant, mental disorders, diversity of sexual behavior, and so on. (Ramadhani, 2020). However, a number of individuals in certain groups support and justify LGBT behavior. They believe that individuals involved in LGBT have the right to express themselves freely. Support and legalization from certain parties has encouraged the development of the LGBT community and made them braver to appear in public (Isnaini, 2024). The LGBT community actively voices their aspirations to be accepted by society and recognized by the state. They use various means such as mass media, social media and direct mass action to campaign for the rights of the LGBT community and invite people not to look down on them.

In the development of deviant sexual behavior, there is basically a deviant sexual orientation. Sexual orientation is a person's tendency to direct their feelings of attraction, romanticism, emotionality and sexual affection towards men, women or a combination of both. The author took data from the United States Census Bureau survey which listed in 2021 38.2% of sexual deviant orientations as well as LGBT (Lydia Anderson, 2021). In Indonesia, data on developments in handling cases and the number of people who have deviant sexual orientations do not show definite positive results in recent years (Pebriansyah Ariefana, 2015).

LGBT is considered not in line with the principles of Pancasila and Indonesian cultural values. The existence of LGBT in society often causes controversy, because strictly speaking, law in Indonesia only recognizes two genders, namely men and women. This concept is reflected in Republic of Indonesia Law No.1 of 1974 which clearly states that marriage can only be between a man and a woman. (Fikri et al., 2022).

Islamic teachings also explain LGBT law. We can see this in the verses of the Koran, namely: In the Islamic view, basically Allah created humans in only two types, namely male and female. Allah SWT said:

(QS An-Najm, 53: 45)

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ

Meaning: "And He (Allah) created couples of two kinds, male and female." (QS An-Najm: 45)

(QS Al-Hujurat, 49: 13)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Meaning: "O people, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest person among you in the sight of Allah is the one who is most pious in between you. Indeed, Allah is All-Knowing, All-Knowing." (QS Al-Hujurat, 49: 13)

In the hadith of Rasulullah SAW it is also explained as follows:

قَالَ رَسُولُ اللَّهِ لَا يَنْظُرُ اللَّهُ إِلَى رَجُلٍ أَتَى رَجُلًا أَوْ امْرَأَةً فِي الدَّبْرِ (رواه الترمذی)⁹

"The Messenger of Allah said: "Allah does not see a man who comes to a man (has sex with someone of the same sex) and comes to (has intercourse with) his wife through the anus." (HR. Tirmizi)(Rahmawati, 2023).

LGBT can occur at all stages of life, but young adults are the group most vulnerable to this phenomenon. Usually, the decision to identify oneself as part of the LGBT community, especially in terms of sexual orientation, often occurs in early adulthood, especially when they are pursuing higher education or are in a student environment. Young people who are undergoing a period of searching for their identity, such as students, are vulnerable to the spread of LGBT. One example is several members of the SGRC (Support Group and Resource Center on Sexuality Studies) community at the University of Indonesia, who play a role in fighting for acceptance of LGBT people. The presence of LGBT on campus can have an impact on students if they do not take appropriate protective steps. It is possible that students in this early adulthood age range will be affected by the LGBT phenomenon if they do not face it with a strong attitude and proper understanding (Anita et al., 2022). The physical impacts resulting from LGBT behavior include health problems, namely Human Immunodeficiency Virus (HIV), Acquired Immunodeficiency Syndrome (AIDS) and Sexually Transmitted Infectious Diseases (PIMS). (Ministry of Health of the Republic of Indonesia, 2016). A proper understanding of religious teachings and wise and intelligent parental guidance can enrich and give deeper meaning to students' outlook on life. In this way, students can develop a positive and meaningful concept of life, which in turn will bring benefits to society as a whole (Anita et al., 2022).

Based on the explanation above, this research aims to determine the perceptions of Medan State University students regarding how LGBT behavior can influence Islamic religious values.

METHOD

This research uses a descriptive quantitative approach (Creswell, 2014). Data was collected through an online questionnaire with a link distributed to a sample of Medan State University students. There are 5 questions in the questionnaire related to students' perceptions of LGBT from an Islamic religious perspective. Data analysis uses descriptive statistics to provide an overview of students' perceptions of the LGBT phenomenon.

RESULTS AND DISCUSSION

From the results of distributing questionnaires distributed to respondents, the following data was obtained:

A. Students' opinions regarding Islamic views on LGBT

Several students have participated by filling out a questionnaire via Google Form (Link Gform). We present the responses of 46 students in the following table:

Table 1. Opinions of Medan State University students regarding LGBT from an Islamic perspective

No.	Students' opinions regarding LGBT	Many Opinions
1	LGBT is haram, because in essence humans are created in pairs and LGBT is a deviant behavior like that of the Prophet Lut	15
2	LGBT is haram, because it is misleading and can transmit sexual diseases	10
3	LGBT is haram, because it has a negative impact on health aspects, daily behavior and illogical thought patterns	4
4	LGBT is haram, because this is stated in the Koran, just as previous people were punished by Allah because of LGBT	7
5	LGBT is haram, because it is a form of sexual deviation, one of the factors causing which is globalization, and this is hated by Allah SWT.	5
6	LGBT is haram, because it is against the teachings of the Islamic religion. However, Muslims are obliged to guide LGBT actors to return to the true teachings of Islam	3
7	LGBT is allowed, because rejecting LGBT is the same as discriminating against that group	2

1. LGBT is haram, because in essence humans are created in pairs and LGBT is a deviant behavior like that of the Prophet Lut

Based on the survey results, data was obtained that 32.6% of respondents answered that LGBT was haram because humans were created in pairs. Basically, Allah has created humans in pairs, male and female. Therefore, same-sex sexual relations have actually deviated far from the nature of religion. This is a violation of God's provisions and will definitely receive appropriate punishment. As stated in QS. An – Naml verse 55:

تَجْهَلُونَ قَوْمٌ أَنْتُمْ بَلَّ ۖ ٱلنِّسَاءَ دُونَ مِّنْ شَهْوَةِ الرِّجَالِ لَتَأْتُونَ أَبْنَكُمُ

Meaning: "Why do you go to men to (fulfill) (your) desires, not (visit) women? Actually, you are a people who do not know (the consequences of your actions)."

This verse explains that the behavior of Lut's people is contrary to God's intention in creating humans as a pair consisting of a man and a woman. With these two types, humans can form families and experience loving relationships between family members, such as love between husband and wife, parent-child affection, and other family ties. Allah created couples of the same kind so that humans would feel attracted and at ease towards each other, and to instill a sense of affection between them. These are signs of Allah's greatness for those who think. However, Lot's people rejected this fact, showing their disbelief in God's law. Luth said that they did not understand the purpose of creating humans as a male and female pair, and did not realize their role in society and the big plans that would affect humanity if they continued to carry out actions that were contrary to Allah's will.

2. LGBT is haram, because it is misleading and can transmit sexual diseases

Based on the survey results, data was obtained that 21.7% of respondents answered that LGBT was haram because it could transmit sexual diseases. Men who have a gay, bisexual sexual orientation, and who engage in sexual relations with men are often susceptible to various sexually transmitted diseases, such as chlamydia and gonorrhea. This disease can increase the risk of developing anal and oral cancer. Studies show that men who are gay, bisexual, and engage in sex with men have a 17 times higher risk of anal cancer than heterosexual men. This risk is also higher in those who are HIV-positive (Hidayani, 2020).

3. LGBT is haram, because it has a negative impact on health aspects, daily behavior and illogical thought patterns

Based on the survey results, data was obtained that 8.6% of respondents answered that LGBT was haram because of the negative impacts it had, such as health aspects, daily behavior and illogical thought patterns. Being gay is not innate or genetic. It is proven that there are environmental factors that can also influence a person to become LGBT. As Socarides said, LGBT has developed into an alternative lifestyle for society. This means that someone can become LGBT with information and insight that changes a person's mindset and can indirectly change their sexual orientation too. Thus, LGBT people can be treated with therapy to change their thought patterns (Santoso, 2016).

Therefore, to change the mindset of LGBT actors, it is very necessary to develop a socially caring character. As a person's character develops, they tend to have an open attitude towards change and learning from experience, which naturally shapes their mindset to be more adaptive and inclusive. This is in line with research conducted by Siregar and Nurmayani (2022) with the title "Analysis of Social Care Character Development in Islamic Religious Education Courses" which states that the development of social care character from the cognitive aspect in PAI learning is in the good category. If it is linked between the development of social care character carried out by PAI lecturers with the results achieved and efforts to develop social care character from the cognitive aspect have succeeded in achieving the expected targets (Siregar and Nurmayani, 2022).

Thus, it is proven that LGBT people, consciously or unconsciously, will experience negative impacts on thought patterns and character which are complex and influenced by various factors, including the social environment, individual experiences and culture. People who are LGBT may also experience changes in their understanding of relationships. They may start with a traditional understanding of what constitutes a healthy or normal relationship, but then discover that this definition does not include their own experiences or the experiences of those around them. So that gradually their mindset, consciously or not, has deviated from how it should be.

4. LGBT is haram, because this is stated in the Koran, just as previous people were punished by Allah because of LGBT

Based on the survey results, data was obtained that 15.2% of respondents answered that LGBT was a haraam because it was clear that all prohibitions related to LGBT had been explained in the Qur'an and Hadith. Some of the verses of the Qur'an in question include: QS. Al-A'raf (7); 80-81

شَهْوَةَ الرِّجَالِ لَتَأْتُونَ إِيَّكُمْ (80) الْعَالَمِينَ مِمَّنْ أَحَدٌ مِنْ بَيْنِهِمْ سَبَقَكُمْ مَا الْفَاحِشَةُ أَتَأْتُونَ لِقَوْمِهِ قَالَ إِذْ وَلَوْ طَأَّ
مُسْرِفُونَ قَوْمٌ أَنْتُمْ بَلَى النَّسَاءِ دُونَ مَنْ

Meaning: "And (We also sent) Lut, when he said to his people. Why are you committing abominable deeds, which no one has ever done before you (in this world). (80) Indeed, you have vented your lust on men, not women. You are truly a people who go above and beyond. (81)" QS. Al – Qamar (54):34

بِسَحَرٍ تَجِيئُهُمْ لُوطٌ أَالَ إِلَّا حَاصِبًا عَلَيْهِمْ أَرْسَلْنَا نَارًا

Meaning: "Indeed, We have blown on them a wind that carried stones (which fell on them), except Lut's family. We saved them before dawn." QS. An – Naml verse 55:

تَجْهَلُونَ قَوْمٌ أَنْتُمْ بَلَى ۚ النَّسَاءِ دُونَ مَنْ شَهْوَةَ الرِّجَالِ لَتَأْتُونَ إِيَّكُمْ

Meaning: "Why do you go to men to (fulfill) (your) desires, not (visit) women? Actually, you are a people who do not know (the consequences of your actions)."

Based on these three verses, it is often interpreted as a prohibition on homosexual practices and is seen as evidence that God opposes LGBT practices. Just like the Prophet Lut's people who were described as committing acts that Allah SWT considered heinous, namely homosexual practices. They have exceeded the moral boundaries set by Allah and led themselves astray by engaging in prohibited acts. As a result of their disobedience to Allah's teachings, Prophet Lut's people were beset with great punishment. Allah destroyed their cities with terrible punishment, which included a shower of fire stones. Only Prophet Lut's family was given safety because they obeyed Allah's orders and left their people before the punishment fell.

The story of Prophet Lut's people is raised in the Koran as a warning about the dangers of following one's desires and abandoning God's teachings. This is also proof that God opposes homosexual acts and views them as a crime.

5. LGBT is haram, because it is a form of sexual deviation, one of the factors causing which is globalization, and this is hated by Allah SWT.

Based on the survey results, data was obtained that 10.8% of respondents answered that LGBT is haram because LGBT is something that Allah SWT really hates. and one of the causes of the rise of LGBT is globalization. Globalization has succeeded in producing a transformation of identity and subjectivity through the movement of individuals, culture and ideology from Western countries to Eastern countries. The encouragement of social

movements to adopt western culture plays a role in the development of new sexual identities that are formed as a whole due to the impact of globalization. The development of homosexual groups generally developed in the XI century AD. Globalization continues to move and gives color to the development of LGBT groups globally (Suhendri and Nursapia, 2022).

In line with the explanation above, the influence of globalization not only has positive impacts but also negative impacts, such as LGBT, which was originally part of Western culture. Bad culture from the West is shared openly by Influencers or someone's proud idol, so that he follows the bad influence which is none other than LGBT from that Idol. And in the end, that person proudly shows that he is an LGBT person and considers it a trend. In fact, Allah really curses this act.

6. LGBT is haram, because it is against the teachings of the Islamic religion. However, Muslims are obliged to guide LGBT actors to return to the true teachings of Islam

Based on the survey results, data was obtained that 6.5% of respondents answered that LGBT was haram and considered a sin. However, Muslims are also required to be fair, not hate, and provide opportunities for them to return to the right path in accordance with religious teachings.

Based on the opinion above, it cannot be denied that LGBT has always been a sensitive and controversial topic to discuss. In the Islamic religion, it is written in the Koran that Allah strictly forbids it and is a big sin. However, Muslims are also required to be fair, not hate, and provide opportunities for them to return to the right path in accordance with religious teachings. As said, because LGBT people are usually far from religion, they end up following Allah's prohibitions (LGBT) and avoiding Allah's commands. And an LGBT person must be guided and invited to return to the path of Allah, because the factor that causes him to behave LGBT is because he is far from religious teachings and commands.

If we find someone who is known to have committed or supported this act, we should be embraced well and given understanding in a gentle way so that we can return to the right path by someone who has sufficient mental and knowledge in dealing with LGBT perpetrators. However, if you don't have a strong mentality and knowledge, it is better to try to stay away from it (reasonably) because you are worried about being affected by its bad influence (Andani and Khuluq, 2023).

7. LGBT is allowed, because rejecting LGBT is the same as discriminating against that group

Based on the survey results, data was obtained that 4.3% of respondents answered that LGBT was permissible because in the respondents' view, rejecting LGBT was tantamount to discrimination. Regarding LGBT movements and activities in Indonesia, Hartoyo and Yuli Ristinawati (Indonesian LGBT Community Activists) in a public discussion forum explained that there are at least six points of movement or activities carried out by the LGBT community, especially in Indonesia, namely: 1) Educating the public that LGBT is not a disease, so it doesn't need treatment. 2) Encourage the government to eliminate violence experienced by the LGBT community because of their identity as LGBT. 3) Encourage the state to be fair and civilized towards every citizen, and eliminate discrimination against LGBT. 4) Demand that the government fulfill their basic rights as LGBT people, because they are citizens whose rights must be fulfilled and discrimination must not be allowed. 5) To fellow LGBT communities, their movement is oriented as a place to learn together and support groups or support each other in facing all the problems they face. 6) Create an LGBT community website, which aims to educate the public about what LGBT is, stop violence against LGBT and not sexually harass anyone (Canu and Tahali, 2023).

Thus, it can be seen that LGBT actors in Indonesia are increasingly endemic. They themselves say that LGBT is not a disease/disorder so it must be treated, and no party is harmed by their status as an LGBT person. Even though LGBT perpetrators do not directly cause harm, indirectly what they do will harm other people. Because what he did violated Allah's orders, and was the same as the previous people, namely the Prophet Lut's people, who did the same thing. Then Allah brought upon them a great punishment, Allah sent down a rain of hot stones which fell on them.

B. Results of Student Reviews Regarding LGBT Issues in the Campus Environment

The results of the research after distributing a questionnaire via Google Form regarding students' assessments and opinions regarding LGBT issues in the campus environment were carried out by providing 4 questions which would be answered by Unimed students, namely:

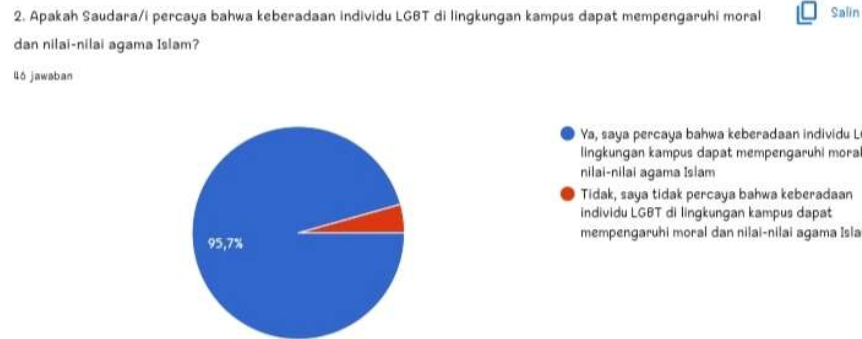


Figure 1. Students' assessments and opinions regarding the influence of the presence of LGBT individuals in the campus environment on the morals and values of the Islamic religion

Regarding the question above, namely regarding the existence of LGBT individuals in the campus environment which can influence the morals and values of the Islamic religion which will be answered by students. It was found that 95.7% of respondents chose YES and 2.3% of respondents chose NO. The conclusion from the data obtained is that the majority of students agree that the presence of LGBT individuals in the campus environment can impact and influence the morals and values of the Islamic religion, this can be seen from the campus environment being filled with the young generation as the successors of the Indonesian nation. If the situation is influenced by deviant things, for example LBGT, it can damage and influence students' thinking which can have a negative impact in the future. The second result obtained was that 2.3% of students chose NO, based on our research, students chose No, this was because students thought that the cause of LGBT was influenced by feelings of loneliness, past trauma and lack of faith and trust in Allah. Respondents thought that this factor was a personal problem and their own business.



Figure 2. Student assessments and opinions regarding special handling of LGBT from an Islamic religious perspective

Regarding the question regarding the importance of special treatment from an Islamic religious perspective regarding the LGBT phenomenon, data obtained that 89.1% of respondents chose YES and 10.9% of respondents chose NO. Students are of the opinion that the LGBT phenomenon requires special handling from an Islamic religious perspective to ensure a sensitive approach and in accordance with religious values so that students better understand and understand the religion that LGBT is a very deviant and haram issue in the Islamic religion. The second result obtained was that 10.9% of respondents chose NO. Respondents were of the opinion that because an individual was caught in LGBT due to a lack of understanding of religion, this could be corrected by taking an inclusive and diverse approach, for example, such as an enlightenment organization regarding the haram and dangers of LGBT.



Figure 3. Student assessments and opinions regarding initiatives aimed at providing support and protection for LGBT individuals

The results of the data above relate to the need for initiative actions aimed at providing support and protection for LGBT individuals within the campus environment, as many as 71.7% of respondents did not choose to support initiative activities regarding the straightening out of LGBT issues within the campus environment, because these activities deviate from the perspective of Islamic religious law. The activity that must be carried out is to create an Islamic organization that focuses on student awareness and understanding regarding the dangers, prohibitions, deviance and haram of liking and having relations with the same sex seen from the perspective of the Islamic religion, such as LGBT behavior

carried out by the Prophet Lut and the creation of humans created by Allah. mate with each other (husband and wife) and reproduce for future survival.



Picture. 4 Students' assessments and opinions regarding strengthening campus rules and regulations to prohibit LGBT-related activities

Regarding research regarding regulations and strengthening campus rules to prohibit LGBT-related activities or organizations, 93.5% of respondents chose YES and 6.5% of respondents chose NO. From this data, it can be concluded that the activity that should be carried out is to build an Islamic organization on campus with the aim of opening minds and clarifying students' understanding of the dangers of LGBT.

C. Islamic views on LGBT

According to the Islamic religious view, sexual desire is human nature and natural energy as a type of human nature. Islamic law regulates the channel of human biological sexual desire through marriage. Islamic law is very clear that it does not accept or tolerate LGBT or homosexual sexual deviations. Homosexuality is a vile deviant act and is strictly prohibited in Islamic law as explained in the Al-Qur'an and Hadith. The postulates of Islamic law agree to prohibit homosexual acts, but there are a number of opinions regarding the punishment for homosexual perpetrators. Several propositions state that perpetrators should be punished, such as a kind of trial for perpetrators who are adults or old enough, moreover these propositions state that homosexual perpetrators must be punished by being sent to prison.

In Islamic law there are several differences of opinion among scholars regarding the punishment for homosexuals. In Imam Syafi'i's view, it is written that he wants sodomites, both men and women, to be stoned to death because he considers sodomy or liwath to be a very reprehensible act and is considered a jarimah (crime). He also stated that whoever the perpetrator is, whether it is done by an unmarried person or a married person, this is called

fahisyah and is considered haram. This also does not reduce the value of deviations even if they are done voluntarily or forced. Even if no one feels hurt, sodomy is seen as a very reprehensible violation of sexuality (Triuspita and Aprilia, 2023).

Regarding the stoning punishment for perpetrators of sodomy, Imam Syafi'i equated it with adultery in terms of punishment and disorder. Because people who commit sodomy are sick, have bad morals and are depraved. Therefore, Imam Syafi'i issued a statement regarding the punishment for perpetrators of sodomy, namely stoning. Because Imam Syafi'i at that time lived between the two thinkers Imam Malik and Imam Hanafi who both expressed their own views on sodomy, there were those who felt that the perpetrator should be Ta'zir and there were also those who expressed their opinion that they should be punished as severely as possible.

According to Ali (2018), the perspective in Islamic law towards LGBT explained in the opinion of scholars regarding LGBT is that there is no difference between homosexual and lesbian law and the law of fiqh scholars. Even those sourced from the Koran and As-Sunnah. Everyone says the law is illegal. The only difference is the form of punishment.¹⁵ LGBT opinion according to Imam Abu Hanifah (founder of the Hanafi school), Imam Abu Hanifah claims that homosexual practices are not classified as adultery. Scholars have quoted texts which state that there is agreement among scholars that sexual behavior (homosexuality) is an immoral act which is a major sin. The following is the researcher's explanation regarding this matter:

1. Ibn Qudamah said that the consensus of the scholars regarding the prohibition of liwath was that Allah cursed them in His Book and declared their actions shameful and His Messenger cursed them too. He continued, there are differences in Imam Ahmad's history. According to Ahmadiyah reports, those who performed the liwath were stoned to death, whether they were married or not. This is the opinion of Ali, Ibn Abbas, Jabir bin Zaid, Abdullah bin Ma'mar, al-Zuhri, Abi Hubaib, Rabi'ah, Malik, Ishaq and one of the Shafi'is. Ahmad's other view is that the punishment is like adultery. Opinions were also expressed by Sa'id bin al-Musayyab, 'Itha', al-Hasan, al-Nakh'i, Qatadah, al-Auzha'i, Abu Yusuf, Muhammad bin al-Hasan, Abu Tsur and Imam's every night opinion The famous Shafi'i. It is narrated that Abu Bakr al-Siddiq ra was once ordered to burn the perpetrators of the liwath. This opinion is the opinion of Ibn al-Zubair. Meanwhile, al-Hakam and Abu Hanifah are of the opinion that there is no hudud for violators of Liwath because it is not a place of sexual intercourse. similar to non-genital.

2. Ibnu Hajar al-Asqalani said that there is no mistake among the people that liwath (sexual orientation between men) is a greater sin than adultery.
3. Al-Khaliliy al-Syafi'i said that the imams issued texts that stated disbelief and those who legalized disbelief. As is known, disbelief can be a legalization of what is prohibited, which is agreed upon by the ulama.
4. In Raudhah al-Talibin, Imam al-Nawawi mentions that the ijma' of the ulama to legalize what is prohibited can become infidels, he gave this as an example of Liwath. On the next page, Imam al-Nawawi says that according to the strong opinion of the Shafi'i school (qaul al-azhar), the punishment for adultery is like hudud adultery. Second opinions will be killed whether he is married or not. The third opinion is that he will be hit by a wall or he will be thrown from a very high place until he dies, as was the punishment of the Prophet Luth as
5. Al-Syaibaaniy in Ikhtilaf al-Aimmah al-Ulama states that the ulama agree that liwath is haram and involves heinous acts. The scholars are mistaken whether hudud is obligatory? Malik, Shafi'i and Ahmad said that hudud is obligatory. Abu Hanifah said that the perpetrator would be cursed if he did it the first time.
6. 'Ali Syibraan al-Malasi said: It is natural for unbelievers who believe in halal to have sex in the anal area because there is an agreement about what is prohibited and it is easy to understand the religion.
7. Al-Sarkhasi said that according to Abu Hanifah the perpetrator of liwath was Dita'zir but according to two of his students, namely Abu Yusuf and Muhammad, the punishment was hudud and not hudud for adultery. 8. Quoting several hadiths, Ibn Hazm said that the text clearly states that men are prohibited from touching each other's skin and women are also prohibited. Then he continued: If it reaches the genitals, then the haram increases and the ugliness increases.

CONCLUSION

The results of research related to the analysis of Medan State University students' perceptions of LGBT deviant behavior viewed from an Islamic religious perspective show that students have the perception that LGBT behavior is haram and Islam strictly prohibits LGBT as in the Koran. Previous people have received punishment from Allah SWT because LGBT behavior. Students also think that there are many negative impacts arising from aspects of health, behavior and thought patterns.

Students believe that LGBT is the impact of globalization. There is a group of people who accept LGBT on the grounds that these people have the same right to be attracted to anyone, regardless of sexual orientation. According to this group, rejecting LGBT is the same as discriminating against that group. Islamic religious views on LGBT vary greatly, but in many cases, traditional understanding rejects LGBT practices because they conflict with religious teachings. Individual opinions on this matter may vary, depending on their religious interpretation and personal values.

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