

## The Development of Homosexuality in the Modern Age from a Hadith Perspective

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**Abstract:** The purpose of this article is to explore the phenomenon of homosexuality in the contemporary world from the perspective of the prophetic traditions (Hadith) and to determine how Islamic teachings address the changing perception of sexuality. Through a qualitative thematic content analysis, this paper investigates hadiths of sexual behavior, including prophylactic moral norms and guardians of social ethics. Materials and methods: Data were extracted from six abridged versions of the canonical hadith collections. Using an approach that combines contextuality and normativity guided the analysis of Hadith in the light of the modern social context. The results suggest that the Hadith tradition maintains the heterosexual model as a normative ideal, providing moral advice to discourage deviant (including same-sex) practices through spiritual and legally-based dissuasive sanctions. This research demonstrates that prophetic preaching emphasizes legal prohibitions and promotes a proactive moral cultivation of acts as a preventative framework. The study's practical impact is offering reference material to those in Islamic education (teachers), preaching, and policy-making circles on how to critically and constructively respond to the problem of homosexuality that combines moral rigor with spiritual direction. What makes this book unique is its unified perspective that references both classical religious literature and modern social practices, thereby allowing for a comprehensive and sophisticated view of the function of Hadith in combating modern moral issues.

**Keywords:** Homosexuality, Modern Era, Hadith Perspective, Islamic Teachings, Contemporary Issues.

### Introduction

In contemporary society, homosexuality has developed as one of the most debated and discussed moral and social issues. Greater recognition of same-sex couples and broader acceptance of LGBTQ+ and other non-heteronormative identities in many cultures have sparked profound changes in attitudes, laws, and religious teachings. This has led to quite a lot of largely theoretical discussion in the Muslim world, where conversation about sexuality is grounded deeply in sacred sources,

mainly the Qur'an and Hadith.<sup>1</sup>

The Quran, the holy book of Muslims, is considered the most essential source for Muslims and is written in Arabic.<sup>2</sup> Hadith is an Islamic guide after the Quran, as a guideline and guide for Muslims to carry out all their activities, including the problem of worship and socialization in community life. Considering that Muslims are the majority in Indonesia.<sup>3</sup> Currently, it is known that the number of the world's Muslim population has reached 2 billion people, making Islam the largest religion in the world, thus expanding the global halal market opportunities.<sup>4</sup> Hadith is the attitude or behavior of the Prophet in daily life, while the Hadith plays a role as a justification for the teachings of Muslims after the Quran.<sup>5</sup> Homosexuality is a sexual attraction to the same sex, which is currently a hot topic of discussion among the public. Until now, it has been widely debated by experts. The appearance of homosexuality in human life dates back centuries on this earth.<sup>6</sup> And in fact, they have been more blatant and bolder in introducing themselves as homosexuals directly through social media. No less than 1% of the Indonesian population are perpetrators of deviant sex (gays and

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<sup>1</sup> Emily K. Quintana, "LGBTQ+ Rights and the Globalization of Norms: Reactions and Resistance in Conservative Contexts," *Human Rights Review* 22, no. 1 (2021): 1–22, <https://doi.org/10.1007/s12142-020-00607-9>. Rafiq Qureshi and Saeed Zarrabi-Zadeh, "Sexual Ethics and Islam: A Reappraisal of Traditional Norms in Light of Contemporary Challenges," *Journal of Islamic Ethics* 5, no. 1–2 (2021): 45–66, <https://doi.org/10.1163/24685542-12340045>. Farid Esack, "Islam, Homosexuality and Justice: A Theological Exploration of Contemporary Moral Debates," *Religions* 12, no. 3 (2021): 180, <https://doi.org/10.3390/rel12030180>.

<sup>2</sup> Annindita Hartono Putri, "Enhancing Reading Skills of Surah Al-Zalzalah: A Makharijul Letter Study at Nurul Hasanah TPQ," *AJIS: Academic Journal of Islamic Studies* 9, no. 2 (December 31, 2024): 412–23, <https://doi.org/10.29240/ajis.v9i2.11083>.

<sup>3</sup> Pujiono, Euis Amalia, and Siti Haniatunnisa, "Islamic and Conventional Economic Growth Thought Abū Yūsuf, Abū Ubaid, Al-Ghazālī, Ibn Khaldūn, Ash-Syatibi, Monzer Khaf, Adam Smith, David Ricardo, J.M. Keynes, Alfred Marshall, W.W. Rostow," *AJIS: Academic Journal of Islamic Studies* 10, no. 1 (May 25, 2025): 53–78, <https://doi.org/10.29240/ajis.v10i1.13148>.

<sup>4</sup> Muhammad Fahmi et al., "Analysis of Takhrij Hadith in the DSN-MUI Fatwa on Halal Tourism: A Critical Study of the Sanad and Matan," *AJIS: Academic Journal of Islamic Studies* 10, no. 1 (May 26, 2025): 99–116, <https://doi.org/10.29240/ajis.v10i1.11857>.

<sup>5</sup> Agusman Damanik, *The Urgency of Hadith Study of UIN North Sumatra, Sahih Journal of Revelation*, 1st ed., vol. 1 (Medan: Hadith Study Program UIN SU Medan, 2018), <https://doi.org/http://dx.doi.org/10.51900/shh.v1i1.1886>.

<sup>6</sup> Benefactor Abdurrafi Maududi, "Causes and Effects and Therapy of Homosexual Behavior," *Gender and Child Studies* 3, no. 1 (2016): 1.

lesbians); this number will continue to increase in line with the development and existence of homosexual associations in Indonesia.<sup>7</sup>

Homosexuality is a condition in which there is an attraction to the same sex. To this day, the alibi behind this orientation is still widely debated by experts. Everyone has the right to live, thrive, and be protected from crime, including sexual crimes. In the context of this crime, the sexual crime in question is persecution.<sup>8</sup> There is no single aspect that makes a homosexual, but it can be caused by many elements, as suggested by Money. The trigger for the formation of homosexuality is some factors. Some approaches, such as biological approaches, report on the genetic and hormonal aspects of a person's intimate orientation growth. For some homosexuals, it is said to be a form of intimate attitude that deviates from the norm with emotional and erotic attraction to the same sex, so some carry out oral sex (oral) and anal sex sodomy (anal).<sup>9</sup>

The problem of research in journals, what is the understanding of Muslims about homosexuality in the perspective of Hadith, and what are the dangers of homosexuality in human health. The purpose of the research is to educate the public about the risks and prohibitions of homosexuality in Islam and the dangers in life.

In general reviews such as Carlos Miguel Rios-Gonzales's Scopus work, Homophobic Attitudes in Families: From the Netherlands to Paraguay - the Urgent Need for LGBTQ+ Rights and Research in Conservative Context, *Journal of Homosexuality*. Vol. 72, No. 9, 2025 discusses the focus on homosexuality in science.<sup>10</sup>

## Literature Review

Research conducted by Mahdalena Nasrun, "LGBT Reorientation in Indonesia (Al Hadith Fiqh Study), *Sharia Scientific Journal*, June 2018, Ar-Raniry State Islamic University Aceh, in this study, it is explained that the LGBT lifestyle is described to be cursed, *Fiqh al-hadith* about

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<sup>7</sup> Susanto, "Gay Perceptions of Homosexual Causes," *Psychiatric Nursing* 7, no. 2 (2019): 2, <https://jurnal.unimus.ac.id/index.php/JKJ/article/download/>.

<sup>8</sup> Idul Adnan, "Government Integration Policy In Crime Prevention: Sexual Violence Against Children In Indonesia," *AJIS: Academic Journal of Islamic Studies* 10, no. 1 (2025): 278, <https://doi.org/https://doi.org/10.29240/ajis.v10i1.12741>.

<sup>9</sup> Susanto, "Gay Perceptions of Homosexual Causes."

<sup>10</sup> Carlos Miguel Rios-González, "'Homophobic Attitudes in Families: From the Netherlands to Paraguay - the Urgent Need for LGBTQ+ Rights and Research in Conservative Contexts,'" *Journal of Homosexuality* 72, no. 9 (July 29, 2025): 1633–35, <https://doi.org/10.1080/00918369.2024.2389899>.

sanctions or punishments there are differences among scholars; the death penalty was adopted by the companions of an-Nasir and Qasim bin Ibrahim and Imam as-Shafi'i while technically there were also differences of opinion. The law of stoning, according to Imam as-Shafi'i, is that male sodomy perpetrators must be stoned regardless of whether the perpetrator is still single or married. The punishment is the same as the punishment for adultery.<sup>11</sup>

The journal by Huzaemah Tahido uses the title "Sexual Deviance (LGBT) in the view of Islamic law." This journal explains sexual deviance in the view of Islamic law, which is different from the author's writings in this journal, which is more focused on defining the postulates of the Quran.<sup>12</sup> The book by Dr. Munadi, MA, *LGBT Legal Discourse in Indonesia*, discusses the history of the arrival of the LGBT community in Indonesia and discusses more LGBT law in Indonesia.<sup>13</sup>

The journal by Sarmida Hanum, the journal *Ulunnuha*, December 2018, where the journal only collects hadiths in 9 master books of Hadith—self-perceived reasons for suicide attempts in sexual and gender minorities in Canada, *Journal of Homosexuality*. Vol. 72, No. 9, 2025 discusses lgbt psychology in Canada.<sup>14</sup>

Body-Related Existential Dilemmas During Gender Transition: Research in the Italian Context. *Journal of Homosexuality*. Vol. 72, No. 9, 2025 discusses gender health in Italy.<sup>15</sup> Mentoring LGBT Students: Perspectives from Volunteers at a Taiwanese Buddhist University. *Journal of Homosexuality*. Vol. 72, No. 9, 2025 discusses LGBT in terms of health at the Taiwanese Buddhist University.<sup>16</sup>

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<sup>11</sup> Mahadalena Nasrum, "'LGBT Reorientation in Indonesia ( Fiqh Al Hadith Study)," *Juris* 16, no. 1 (2017), <https://media.neliti.com/media/publications/270211-reorientasi-lgbt-di-indonesia-studi-fiqh-0e5978d6.pdf>.

<sup>12</sup> Tahido Huzaemah, "'Sexual Deviance in the View of Islamic Law,'" *Squirt* 3, no. 2 (2018): 3, <https://media.neliti.com/media/publications/271182-penyimpangan-seksual-lgbt-dalam-pandangan-e1d78403.pdf>.

<sup>13</sup> Munadi, *LGBT Legal Discourse in Indonesia* (Aceh: Unimal Press, 2017).

<sup>14</sup> Olivier Ferlatte et al., "Self-Perceived Reasons for Suicide Attempts in Sexual and Gender Minorities in Canada," *Journal of Homosexuality* 72, no. 9 (July 29, 2025): 1636–56, <https://doi.org/10.1080/00918369.2024.2384939>.

<sup>15</sup> Jessica Neri, Roberto Vitelli, and Elena Faccio, "Body-Related Existential Dilemmas During Gender Transition: Research in the Italian Context," *Journal of Homosexuality* 72, no. 9 (July 29, 2025): 1680–1705, <https://doi.org/10.1080/00918369.2024.2387085>.

<sup>16</sup> Shiue-Ling Lee, "Mentoring LGBT Students: Perspectives from Volunteers at a Taiwanese Buddhist University," *Journal of Homosexuality* 72, no. 9 (July 29, 2025):

A Multigroup Structural Equation Modeling Approach for Analyzing Differences Among Sexually Diverse Youth. *Journal of Homosexuality*. Vol. 72, No. 9, 2025 discusses a gender-diverse modeling approach in psychology.<sup>17</sup> Prevalence of Depression and Generalized Anxiety Among LGBTQ+ Medical Students in Thailand. *Journal of Homosexuality*. Vol. 72, No. 9, 2025 discusses student depression and mental health.<sup>18</sup> Sabelo's Journey as a Young Black Gay Man in South Africa and the Potential of the Grindr App. *Journal of Homosexuality*. Vol. 72, No. 9, 2025 discusses providing alternative pathways for the sexual expression of black men in Africa.<sup>19</sup> Local Dynamics of Intersectional Stigma for Black LGBTQ People in Montreal, Quebec. *Journal of Homosexuality*. Vol. 72, No. 9, 2025 discusses the racism in Canada against black LGBT people socially.<sup>20</sup>

Uncovering the Hidden: Investigating Influences on Sexual Victimization Among 439 Transgender and Gender Diverse Individuals Behind Bars. *Journal of Homosexuality*. Vol. 72, No. 9, 2025 discusses transgender people who are less sexually violent from a psychological point of view.<sup>21</sup> Mitigating the Impact of Religiously Based Family Expectations on Depression Among Sexual and Gender Minorities: The Role of Authenticity. *Journal of Homosexuality*. Vol. 72, No. 8, 2025 discusses the religious teachings of Jesus Christ of the end times in the Church, making LGBT people even more depressed in terms of mental health.<sup>22</sup> Meanwhile, the author wants to explain about the hadith

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1706–25, <https://doi.org/10.1080/00918369.2024.2389900>.

<sup>17</sup> Alena Kuhlemeier and Cathleen E. Willging, "A Multigroup Structural Equation Modeling Approach for Analyzing Differences Among Sexually Diverse Youth," *Journal of Homosexuality* 72, no. 9 (July 29, 2025): 1726–50, <https://doi.org/10.1080/00918369.2024.2389903>.

<sup>18</sup> Papan Vadhanavikkit et al., "Prevalence of Depression and Generalized Anxiety Among LGBTQ+ Medical Students in Thailand," *Journal of Homosexuality* 72, no. 9 (July 29, 2025): 1751–71, <https://doi.org/10.1080/00918369.2024.2389905>.

<sup>19</sup> Deevia Bhana, Valerie Reddy, and Shaaista Moosa, "Sabelo's Journey as a Young Black Gay Man in South Africa and the Potential of the Grindr App," *Journal of Homosexuality* 72, no. 9 (July 29, 2025): 1772–88, <https://doi.org/10.1080/00918369.2024.2392675>.

<sup>20</sup> Darius Scott and E. Bird, "Local Dynamics of Intersectional Stigma for Black LGBTQ People in Montreal, Quebec," *Journal of Homosexuality* 72, no. 9 (July 29, 2025): 1789–1807, <https://doi.org/10.1080/00918369.2024.2392681>.

<sup>21</sup> Margaret R. Grundy et al., "Uncovering the Hidden: Investigating Influences on Sexual Victimization Among 439 Transgender and Gender Diverse Individuals Behind Bars," *Journal of Homosexuality* 72, no. 9 (July 29, 2025): 1808–25, <https://doi.org/10.1080/00918369.2024.2392682>.

<sup>22</sup> Seungju Kim, G. Tyler Lefevor, and Samuel J. Skidmore, "Mitigating the Impact

lectures, the preventive efforts of homosexuals in Hadith, and health sciences.

## Research Methods

This qualitative research investigates the phenomenon of homosexuality in the light of Hadith and contemporary moral discourse. Qualitative data collection is adopted due to its ability to offer profound interpretations of textual meanings apparent in Islamic Prophetic traditions, specifically Prophetic sayings and actions.

The methodology we use is the thematic content analysis, which is well-suited for recognizing, analyzing, and interpreting the purpose of patterns in textual material. This methodology allows the researcher to codify and systematize the ethical, legal, and moral dimensions of selected hadiths on sexual conduct and social custom.

The primary sources are drawn from the significant canonical collections of Hadith such as Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, and Jami' al-Tirmidhi. These corpora have been chosen as they are established sources in Sunni Islam that contain Hadith on human sexuality, social relations, and moral behavior.

Sample: The data were collected by purposive sampling. Particular Arabic words such as liwat (sodomy), fahisha (vice), and fitrah (instinct) were used to retrieve narrations that describe directly or indirectly same-sex conduct. These words were inspected in printed and digital hadith collections to obtain as much text as possible.

The chosen hadiths were investigated from a Contextual-normal perspective. This approach combines traditional sharh al-hadith with modern moral and social perspectives, making the research rooted in Islamic epistemological tradition and guiding modern ethical questions.

Every Hadith was analyzed in its original Arabic and considered in terms of the socio-historical context in which it was made. '13. It took care of the Isnad and the Matn (content), and "the opinion of the classical scholars and the spiritual guidance in the text".

Thematic coding was employed in the analysis of these hadiths to create topics related to the following areas where the teachings play an essential moral and legal proscriptive role in the Hadith Topics included;

ethical and legal proscriptive of same-sex acts; preventative and education related aspects of sexual ethics; the role of spiritual development in behavior; and the consequences of such teachings as a means to form social bonds<sup>70</sup>. The technique allowed for systemic comprehension of how Hadith--or "The two forces combine in the life of Muhammad"-- acts as both a religious and social regulator.

For academic strength, triangulation took place between the findings and interpretations of the classical commentaries (*shuruh*) of al-Nawawi, Ibn Hajar, and al-Qurtubi, with the views of contemporary scholars of Islamic ethics and sociology. This methodological synthesis allowed for a more systematised and nuanced comprehension of the Islamic tradition's holistic nature and the disorderliness of contemporary sexual discourse.

## Results and Discussions

Homosexuality is a blanket term for men who have sexual relationships with other men. It's a phrase we hear repeatedly to describe relationships unbound and unrestricted by specific or stereotypical relationships, usually a man to another man in a physical way, and also implying a community of people with him.<sup>23</sup>

The bad side of homosexuality, in many cases, on one hand, is marked with violent sex, physical or psychological. In homosexuals, this is derived from mental excitement and emotional disease. 39% of men who are attracted to men are reported by the American Journal of Public Health to have been abused by another man. From the same source, "A Descriptive Analysis of Same-Sex Relationship Violence for a Diverse Sample" — written by Susan Turrell, published in the Journal of Family Violence, indicated homosexuality's link to intimate partner violence. Violence occurred in relationships among 44% of gay men, 13% reported sexual violence, and 83% reported emotional abuse and manipulation.<sup>24</sup>

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ الضَّحَّاكِ بْنِ عُثْمَانَ قَالَ أَخْبَرَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ

<sup>23</sup> Tuti BAHFIARTI Christine P Andu, M Farif, "The Use of Grindr Among Gay Media in Establishing Personal Relationships," *Kareba* 6, no. January-June (2018): 26, <https://journal.unhas.ac.id/index.php/kareba/article/view/5179>.

<sup>24</sup> Didin and Ani Khairani Saefudin, "Homosexuality in the Perspective of Islam," *Islamic Education* 7, no. 2 (2018): 115, <https://doi.org/https://doi.org/10.32832/tadibuna.v7i2.1356>.

الْمَرْأَةُ وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي ثَوْبٍ وَاحِدٍ

*"A man is not allowed to look at the 'awrah of another man, and a woman is not allowed to look at the 'awrah of another woman." Neither shall a man lie with a man as with a woman, it is an abomination. And a man shall not lie with a man in a bed, and a woman shall not marry a woman and lie with her in a bed".<sup>25</sup>*

حدثنا عبد الرحمن بن إبراهيم حدثنا ابن أبي فديك عن الضحاك بن عثمان عن زيد بن أسلم عن عبد الرحمن بن أبي سعد الخدري عن أبيه عن النبي صلى الله عليه وسلم قال: لا ينظر الرجل إلى عرية الرجل ولا المرأة إلى عرية المرأة ولا يفضي الرجل في ثوب واحد ولا تفضي المرأة إلى المرأة في ثوب

*"And the private parts ('awrah) of a person, of another person, may not be looked at; nor the private parts of another woman. It is not permissible for a man to sleep with another man under one blanket, and a woman to sleep with another woman under one blanket".<sup>26</sup>*

Takhrij Table

Mukharrij	Rawi	No. Hadith
Muslim	Al-Dahhak ibn 'Utsman	766
Abu Daud	Al-Dahhak ibn 'Utsman	4018
At-Tirmidzi	Al-Dahhak ibn 'Utsman	2793
Ibn Majah	Al-Dahhak ibn 'Utsman	661

On the sound side, one of the narrations is the word 'urya al-rajul wa 'urya al-mar'ah (عرية الرجل و عرية المرأة). In these last three words, there are three shapes of the morphological form of the root '-r-y: 'uryah, 'uryah, and 'urayyah—all translations are correct. However, some linguists state that 'uryah and 'uryah refer to a man in the sense of nakedness or of being exposed, and 'urayyah is derived from 'uryah in a shortened form similar to a diminutive.<sup>27</sup>

Another hadith that Zayd ibn al-Hubab reports. And even if the Hadith does have legal implications, the way it's presented is just that a man is not allowed to look at another man's nakedness, and similarly, a

<sup>25</sup> Muslim Ibn all-Haljalj al-Halsaln al-Qushaliry aln-Nalyshalburi, *Salhih Muslim* (Beirut: Dalr all-Fikr, 1992).

<sup>26</sup> ALbu Dalwud, *Sunaln Al-Bu Dalwud* (Beirut: Dalr all-Fikr, 1981).

<sup>27</sup> An-Nawawi, *Al-Minhaj Syarah Saheeh Muslim, Translation*, 3rd ed. (Jakarta: Darus Sunnah, 2013), [www.darus-sunnah.com](http://www.darus-sunnah.com).



woman at another woman. This is uncontroversial. Specifically, a man seeing a naked woman, and a woman seeing a nude man, is agreed upon by the scholars to be haram (forbidden).<sup>28</sup>

The Prophet Muhammad (peace be upon him) had warned against men glancing at the nakedness of other men. Surely, the prohibition of staring at women is even more rigid. Everybody is prohibited, except between a husband and wife and their children. Even if they were to be married with one another, they are still allowed to look at anything of each other's bodies including the private parts, in the view that is in this three opinions: The best thing for them to do is not to look at the private parts of the other, because it is makruh for either of them to do so without necessity, and it is not haram. The second power proposes to them that it is halal for the two. The third view is that it is halal for the husband but makruh for the wife. Also, it is more makruh (and maybe even haram) to look straight into a woman's vaginal area.

Regarding the master and bondwoman, if it is legal property and fitting for cohabitation, the latter is to the master as a wife. But if the slave woman is one with whom you can't have intercourse (eg, due to blood ties [ie, daughter, mother-in-law], suckling, mushrikah, murtad, majusi, in her iddah, Ahl al-Kitab), ie, a non-mahram, then she will also be addressed as a non-mahram.<sup>29</sup>

It is also permissible when the man looks at his mahram woman, the same is true if the woman looks at her mahram man, and the correct opinion is that it is permissible as long as it is on the area between the navel and the knee. And there is an opinion that this is not allowed except for the necessity for isti'aanah or its like.

Thirdly, what is 'awrah in front of a non-mahram, what is 'awrah likened to a male in front of another male, is from the navel up to the knees. So too is this the case with women in front of other women. But whether the gap would be 'awrah is a dispute among scholars. The correct opinion is that neither the navel nor the knees is a 'awrah. The second one maintains that both are parts of the 'awrah, and the third that the navel is 'awrah but not the knee.<sup>30</sup>

A man is not to gaze upon a woman's whole body; similarly, a woman is not to gaze upon a man's entire body, particularly to gaze with desire or look without desire. And some scholars say there is no harm in

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<sup>28</sup> An-Nawawi.

<sup>29</sup> An-Nawawi.

<sup>30</sup> An-Nawawi.

a woman looking at a man in the face so long as she has no desire, but this view is not strong. And there is no distinction between an enslaved woman and a free woman in this matter; instead, they are the same in that respect, and they are both non-mahram.<sup>31</sup>

It is also not permitted for a man to look at the face of a man who looks like a woman, even if no desire is aroused, even if no temptation results. That is one of the principal reasons behind the soundest and most preferred view of the scholars of *mustalah ahl al-tahqiq*. Such as those whom al-Shafi'i mentioned; one of them is that a man who is effeminate, and whose appearance is like that of women, with softness and beauty in his face, may be more attractive than a woman herself, so there is even greater danger of *fitnah*. All of this is evidence that it is forbidden to look at the 'awrah when it is unnecessary.<sup>32</sup>

But if there is a need in Islam (*shar'i*), then looking is allowed, for example, in the case of a transaction, [when seeking] medical care, and [when appearing in] court. But if the looking is with sexual desire, then the permissibility goes away, because the cause of the permissibility is necessity, and the reason is not an acceptable end. Some said: "A gaze with infatuation is haram for all people except for the husband and master (over an enslaved person), even if that infatuation is while looking at the mother or daughter of the person."<sup>33</sup>

The Prophet (peace be upon him) also said "None of you should sleep with another man under one blanket." The same applies to women. That is to say: 'It is forbidden for bodies to come into contact: the reason is that perhaps in such bodily contact there may be intercourse and this latter leads to the most terrible sins.'<sup>34</sup>

Namely, for men with men and women with women, looking at the 'awrah is haram (unless they are mahram, and even then, some exceptions and relaxations might be allowed).<sup>35</sup> Although some scholars presented their proofs and legal arguments in the provided opinions, a famous Hadith existed that a man once visited the Prophet (peace be upon him), who had shaved his hands and feet with a razor. "What is all of this?" the Prophet asked. They answered: This man imitates women. Then the Prophet commanded a man among the Companions to expel

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<sup>31</sup> An-Nawawi.

<sup>32</sup> An-Nawawi.

<sup>33</sup> An-Nawawi.

<sup>34</sup> An-Nawawi.

<sup>35</sup> Abu Ath-Thayyib Muhammad Syamsul Haq Al-Azim Abadi, *Aunul Ma'bud* Ed. Edy FR, 1st ed. (Jakarta: Pustaka Azzam, 2007), [pustakaazzam@telkom.net](mailto:pustakaazzam@telkom.net).

the man to al-Baqi '.<sup>36</sup>

Hence, while theologians may vary and debate, there is evidence elsewhere that gender imitation and wanton exposure of the 'awrah is discouraged, and even prohibited, except when needed.

Homosexual behavior can lead to STIs. The STIs are also significantly diverse, including:

#### 1. Chlamydia

Chlamydia (*Chlamydia trachomatis*) is one of the most prevalent sexually transmitted infections (STIs) in North America and Europe. The unique bacterium chlamydia, an obligate intracellular parasite, cannot grow and reproduce outside the body, which is usually in cell culture.<sup>37</sup> Chlamydia is a disease that commonly occurs in young individuals. Risk factors include low socioeconomic status, multiple sexual partners, and use of oral contraceptives. This infection can also cause closure of the fallopian tubes, which can result in infertility. In reality, 70% of tubal blockage results from chlamydia.<sup>38</sup>

#### 2. Gonorrhea (Clap)

Gonorrhea is a sexually transmitted disease spread through very close physical contact.<sup>39</sup> It is due to the bacterium *Neisseria gonorrhoeae*. This condition may affect men and women. The coccus is transmitted through the penis or vagina of infected persons, and can infect the rectum, cervix, urethra, eyes, and throat. Unprotected anal or oral sex is the most frequent method of transmission, with sex toys contaminated by feces facilitating transmission and condoms providing some protection. Babies can pick up the disease from their mother during birth and, if it goes untreated, be left blind. Symptoms typically develop a few days after, such as discomfort or burning during urination and thick, yellow, or green discharge from the vagina or penis. As a

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<sup>36</sup> Riko Akbar et al., "Contextualization of The Talkin Hadith in The Book Tarjamah Bulugul Maram by Ahmad Hassan," *AJIS: Academic Journal of Islamic Studies* 9, no. 2 (December 22, 2024): 355–72, <https://doi.org/10.29240/ajis.v9i2.10346>.

<sup>37</sup> Linda J Heffner, *Reproductive System*, 2nd ed. (Jakarta: Erlangga, 2010).

<sup>38</sup> Natalia's Words, *Nutrition in Reproductive Health* (Jakarta: Iovrinz Publishing, 2022), [https://books.google.com/books/about/Gizi\\_dalam\\_kesehatan\\_reproduksi\\_Buku\\_Pen.h tml?hl=id&id=nHplEAAAQBAJ](https://books.google.com/books/about/Gizi_dalam_kesehatan_reproduksi_Buku_Pen.h tml?hl=id&id=nHplEAAAQBAJ).

<sup>39</sup> Sinta Mulristyarini, *The Essence of Science and Health*, ed. tim ub Press, 1st ed. (Malang: UB Press, 2018).

result, the disease is also known informally as "the clap."<sup>40</sup>

### 3. Syphilis

Syphilis, the great imitator, is a sexually transmitted disease that is caused by the bacterium *Treponema pallidum*. This disease first hit the world stage in the 15th century and was first described in Spain after the crew of Christopher Columbus returned from their travels. It subsequently infected King Charles V of France. Syphilis is usually spread via sexual contact with an infected person. In addition to sexual contact, it can be spread by direct contact with other body fluids like blood, but most frequently by anal, vaginal, or oral sex.<sup>41</sup>

### 4. HIV/AIDS

HIV is short for Human Immunodeficiency Virus, which is a virus that invades white blood cells, causing the immune system to weaken. HIV is a host for replication and can eliminate the immune system. AIDS means Acquired Immune Deficiency Syndrome, and is a series of illnesses that happen when HIV develops. But HIV does not become AIDS overnight; on the contrary, it takes a very long time to progress to that stage. AIDS can lead to wasting syndrome, when people lose more than 10 percent of their body weight.<sup>42</sup>

We're still not exactly sure how anal sex affects the function of the intestines, despite surveys showing that large numbers of both straight and gay couples practice it. Such anal sex (with or without anilingus rash behavior) doesn't just transmit STIs, it can expose you to intestinal parasites and hepatitis, as well.<sup>43</sup>

Typically, researchers say, an individual's sexual orientation is influenced by a variety of factors, including the environment, culture, emotions, hormones, and biology. In a position publication in a scientific journal of the American Academy of Pediatrics (AAP), Barbara L. Frankowski wrote in 2004:

"Sexual orientation is probably not determined by a single factor

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<sup>40</sup> Revelation Trail, *Basic Biomedical Textbook*, 3rd ed. (Yogyakarta: CV. Budi Utama, 2021).

<sup>41</sup> Yalsir Jal'falr Shawl'labi.

<sup>42</sup> Obi ALndalreto, *A Scavenger Hunt*, ed. Rini Dwi ALryalnti, 1st ed. (Jalkalrtal: Pustalkal Ilmu Semestel, 2015).

<sup>43</sup> Gusmaln Lesmaln, *Special Population Counseling Guidance*, ed. lally kim daln Winalsalri, 1st ed. (Jalkalrtal: Kencalnal, 2021), [https://books.google.com/books/about/Bimbingaln\\_Konseling\\_Populalsi\\_Khusus.html?hl=id&id=M-4sEALALALQBALJ](https://books.google.com/books/about/Bimbingaln_Konseling_Populalsi_Khusus.html?hl=id&id=M-4sEALALALQBALJ).

but by the interaction of genetic and environmental influences."

### Genetic Factors in Sexual Orientation

The jury's still out on the role of genetics in sexual preference, but one thing's for sure: It's not like anyone's got a choice. Lesbianism, transgender identity, gay, bisexual, and other forms of sexual orientations may be a known variation within the genetic line /family history. The usual male chromosome complement in man is XY, and the typical female complement is XX. But some men do have an XXY chromosome, and the surplus chromosome is thought to have something to do with causing womenlike features to develop.

Franz Kallmann found, for instance, in his work on homosexuality that homosexual men had a significantly homosexual genetic relation, inheriting homosexual tendencies from their mothers. Another study found homosexuality to be inherited, but that it develops more with psychosocial factors. Psychosocial factors are the reciprocally interacting influence of psychological and social factors that continuously influence an individual's maintenance and development.<sup>44</sup>

In his book *Miracles of the Qur'an and Sunnah*, Dr. Zalkir Malik also states that homosexuality is associated with the spread of diseases such as AIDS (Acquired Immune Deficiency Syndrome) and other deadly diseases such as Ebola. And AIDS is called the "Gay Cancer" or "the Scourge of the 20th century." It is a new disease that people have not seen before. This is because when the virus first passed to humans, it could only infect animals, not people. Yet because of sexual deviance, it has crossed over to humans and has served as an indication that this type of deviant behavior is criminally punishable under divine law.<sup>45</sup>

This virus began in the United States as early as 1981. When it started, the number of people infected was in the few dozens, and now it has reached millions worldwide. AIDS is in the "rhinovirus" family. This virus targets the white blood cells (a type of cell that defends the body) and obliterates them, one by one, until the immune system is completely crippled. Now they lose their ability to fend off other diseases, and the end comes.

Besides AIDS, some other sexually transmitted diseases belong to the category of fornication and homosexuality and are also deadly

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<sup>44</sup> Lesmaln.

<sup>45</sup> Zakir Naik, *Miracles of Al-Quran Dan As-Sunnah*, ed. Firman Pramudya Wandani, 1st ed. (Solo: PT Aqwa Media Profetika, 2015), [www.aqwam.com](http://www.aqwam.com).

diseases. So far, drug makers have made unlimited efforts but have not yet produced a complete treatment for AIDS. They can do no better now than palliative medicine and partly-directed medicines for the misery from this plague.

An estimated 53 million people were infected with the AIDS virus worldwide in 2000, according to the World Health Organization (WHO). But many experts believe the actual toll can be twice as high. This disease has killed 18 million people. This, in turn, is another proof of the truthfulness of the miracle of the Prophet, as if God inflicted this sickness as some form of worldly punishment for those who refuse to obey Allah SWT.<sup>46</sup>

This venereal disease not only spreads through promiscuity (illicit sex, OR drugging yourself with narcotics) but also through the habit of continually moving from one sexual partner to another, whether those be the same sex (homosexuality) or the opposite sex (heterosexuality). In other words, the virus is highly associated with how you have sex. Upon infection, the result is typically fatal with little to no chance of recovery. However, the precaution is straightforward: everybody should save themselves from evil deeds and keep a firm hold on Allah SWT's advice.

As members of the human race, we have good and bad traits, and the kindness and cruelty of others are all inside us. Innate or intrinsic mechanisms and environmental determinants may form these characteristics. For kids and teens, the world around them is more likely to be blamed for creating kids whose character is flawed. Family, school, friends, and community environment will become 'problem areas' which will have to be taken seriously and organized in a way that they will support healthy child and adolescent development. The family's stability and harmony, proper parental patterns, and sound education are the keys in avoiding the spread of homosexual behaviour." Sensitivity of parents and immediate surroundings also contributes to offering education about sex that leads to a child's sense of responsibility for biological sex, gender identity, and gender orientation.<sup>47</sup>

Islam has given a framework on how to teach children sexuality and the gender aspect, on the responsibility of children to realise their dignity and humanity from an early time. Children and adolescents

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<sup>46</sup> Nadiah Thayarah, *Sains Dalam Al-Quran*, ed. Chairul Ahamad, 3rd ed. (Jakarta: Zaman, 2014), [www.penerbitzaman.com](http://www.penerbitzaman.com).

<sup>47</sup> Hanum, "LGBT Dalam Perspektif Hadis."

require sex education that teaches them how to act with the consciousness of their bodies, coming to terms with their sexuality in an adequate manner. The Islamic method for sex education is also relatively straightforward. Parents can perform it without verbally explaining anything that might cause shame or confusion. Islam is all about nipping it in the bud to prevent the natural tendency from harming the innocent children. Some Islamic sexual education methods taught by the Prophet Muhammad include:<sup>48</sup>

a. Separating Sleeping Spaces

The Prophet (may peace be upon him) is reported to have said that by the time a child is 10, he should know what the differences between men and women are all about. Hence, they should sleep apart. This exercise encourages children to become gender conscious, which restrains them from values that are good but confuses them about the dos and don'ts of males and females.

b. Instilling Masculinity and Femininity

Parents have to habituate children; boys and girls must be in the habit, from a young age, of acting under their fitrah, natural disposition, and biology. It's time to be adults and treat children as they are, male or female. This is consistent with Islamic teachings: Ibn Abbas (RA) related from the Prophet (PBUH) that he cursed men who imitate women and women who resemble men.

In the words of Abdullah Nashih Ulwan: "The father and mother should take the internal and external aspects of upbringing (children) into their own hands (and not leave them in the hands of society). These include:

a. Providing internal sexual education responsibilities.

Teaching manners can consist of learning to ask permission before entering a room.

b. Training about the etiquette of the gaze (not staring with lust).

Preventive monitoring of children against sexually attractive content through internal (awareness) and strengthening (environmental), and obligatory explanation of the laws of puberty, and both knowledge giving about sexuality to children.

Showing compassion to people in your local community involved

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<sup>48</sup> Nadiah Thayarah, *Sains Dalam Al-Quran*

in homosexual relationships is simply an act of humanity. You can't solve the crisis of gay sex with authoritarianism or by inflating your sense of yourself. Instead, individuals engaged in such behavior should be treated humanely, with kindness and respect for their humanity.

Concerning homosexuality, there are entrenched elements of society - and especially such leaders as community leaders, scholars, and professionals - that react negatively, primarily as it affects the young. On the other hand, some organizations fight for the right of homosexuals to be accepted as they are, as human beings like the rest of us. Homosexuality is not well-accepted in Indonesian society at large. Still, prevention has to be taken seriously.

Preventive programs designed for those who are not yet part of the homosexual or LGBT community should be implemented as preventive action. These involve sensitisation and moral and religious education to build and promote community values. With individuals already participating in LGBT behavior, prevention efforts should be focused on curative avenues for them. These efforts include: (1) Those that follow virtue-building exercise, (2) Psychological counseling, (3) Social interventions, (4) Building effective interpersonal relationships, (5) Skill development, and (6) Rehabilitation Programs In LGBT Addiction Treatment Facilities.

## **Conclusion**

The summary of this research is an essential theoretical construction of the modern perception of homosexuality in light of the Hadith. This study adds to the literature with its successful contributions to Islamic studies through established areas of study, such as Hadith on themes, and it treats homosexuality as a moral and social issue to be critically examined not only in the lens of Ahkam reasoning but also in spiritual and preventive articulation. The contextual-normative analysis undertaken in the study provides new insight into Hadith, not as an arena of prohibitions as deviant sexual behaviour, so to speak, but as the nexus in which orientations and concepts for moral development are laid out as an early form of prevention. This demonstrates that the Hadith serves a twofold function; it does not simply define legal limits, but also articulates the Muslims' ethics and communal order.

Practically, the results of this study have broad implications for the stakeholders in the education sector, preachers, policy makers, and Islamic social practitioners to develop sexual learning and morality programs based on the prophetic tradition. Research implications: To



encourage the use of Hadith to educate people on the significance of the preservation of natural disposition (fitrah), the separation of the children's beddings when they are still young, and the enhancement of their gender identity based on the teachings of Islam. It also suggests the adoption of rehabilitation and counseling for those already practicing the LGBT4 behavior in a humane, non-punitive, and non-violent manner.

Nevertheless, there are some limitations to the present investigation. First, the Hadith data are restricted to Sunni compilations and have not yet ventured into wider Islamic legal schools (madhhab), which may provide variant interpretations. Second, while the qualitative methodology applied is in-depth, it does not allow quantitative measures on the opinion of Muslims on homosexuality in actual practice. Third, the study in itself does not describe with precise details the psychological and medical profile of the guys involved in homosexual activity, making a space that deserves multidisciplinary studies in the future.

As such, I would encourage future research to expand its focus to accommodate a range of Islamic traditions and legal schools and employ qualitative and quantitative research methods to gather more robust information. There is also a need for interdisciplinary cooperation (Islamic knowledge, psychology, health, and education) to devise more holistic and practicable prevention strategies. It is hoped that future studies will further investigate the social and psychological effects of Hadith-based morality education programs on persons with sexual preferences that contradict the heteronormative one.

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