

AL-AFKAR: Journal for Islamic Studies

Journal website: <https://al-afkar.com>


P-ISSN : 2614-4883; E-ISSN : 2614-4905
<https://doi.org/10.31943/afkarjournal.v7i1.873>

Vol. 7 No. 1 (2024).
pp. 676-687

Research Article

Historical Approach In LGBT Behavior: Ibrah The Story Of Prophet Luth In The Qur'an Against The LGBT Phenomenon

Nisa Afrinauly Nabila¹, Neo Fadly²

1. UIN Sunan Kalijaga Yogyakarta; 22204012043@student.uin-suka.ac.id 
2. UIN Sunan Kalijaga Yogyakarta; neofadly99@gmail.com



Copyright © 2024 by Authors, Published by AL-AFKAR: Journal For Islamic Studies. This is an open access article under the CC BY License (<https://creativecommons.org/licenses/by/4.0>).

Received : October 12, 2023
Accepted : December 17, 2023

Revised : November 26, 2023
Available online : January 18, 2024

How to Cite: Nisa Afrinauly Nabila and Neo Fadly (2024) "Historical Approach In LGBT Behavior: Ibrah The Story Of Prophet Luth In The Qur'an Against The LGBT Phenomenon", *al-Afkar, Journal For Islamic Studies*, 7(1), pp. 676-687. doi: [10.31943/afkarjournal.v7i1.873](https://doi.org/10.31943/afkarjournal.v7i1.873).

Abstract. This research is motivated by the author's interest in the LGBT phenomenon that is rampant and becomes a conversation as a form of deviation that is still a pro-contra. LGBT behavior is inseparable from the history of the Prophet Luth with the shamans who are known as same-sex lovers. Through a historical approach, researchers try to explore the LGBT behavior. This research is a type of library research, which in the data collection method uses a way to identify and collect library materials and sources that are certainly relevant to this discussion. Researchers used the method of collection by means of documentation, which is research that uses data by analyzing document data, especially in the form of data sources from a number of literature relevant to the focus of the study. The method of data analysis in this study is the analysis of the references listed. The result of this study is to determine the behavior of LGBT or same-sex attracted behavior through a historical approach. If

examined LGBT behavior has started since the time of the Prophet Luth (Bani Shadam). In Indonesia, LGBT behavior is also contrary to Pancasila and the 1945 Constitution and Law No. 1 Year 1974.

Keywords: The Story of Prophet Luth, LGBT, Historical Approach.

Abstrak. Penelitian ini dilatarbelakangi oleh ketertarikan penulis dengan fenomena LGBT yang marak dan menjadi topik pembahasan sebagai bentuk penyimpangan yang masih menjadi pro-kontra. Perilaku LGBT tidak terlepas dari sejarah Nabi Luth dengan kaum shadam yang terkenal sebagai kaum pecinta sesama jenis. Melalui pendekatan historis, peneliti mencoba menggali tentang perilaku LGBT tersebut. Penelitian ini merupakan jenis penelitian pustaka (library research), yang dalam metode pengumpulan data menggunakan cara mengidentifikasi dan mengoleksi bahan-bahan pustaka dan sumber-sumber yang tentunya relevan dengan pembahasan ini. Peneliti menggunakan metode pengumpulan dengan cara dokumentasi, yaitu penelitian yang menggunakan data dengan cara menganalisis data dokumen, khususnya berupa sumber data dari sejumlah literatur yang relevan dengan fokus penelitian. Metode analisis data dalam penelitian ini adalah analisis referensi yang tertera. Hasil penelitian ini yaitu untuk mengetahui perilaku LGBT ataupun perilaku menyukai sesama jenis melalui pendekatan historis. Jika dikaji perilaku LGBT tersebut bermula pada masa Nabi Luth (Bani Shadam). Di Indonesia perbuatan LGBT juga bertentangan pula dengan Pancasila dan UUD 1945 serta Undang-undang No. 1 Tahun 1974.

Kata Kunci : Kisah Nabi Luth, LGBT, Pendekatan Historis.

INTRODUCTION

The issue of LGBT (Lesbian, Gay, Bisexual and Transgender) behavior is still a trending topic and an object of debate in the history of human civilization. LGBT is a form of sexual perversion more than adultery and sexual immorality (Kusnadi & Septian, 2020). The quantity of LGBT people in Indonesia is increasing, Indonesia has a population of 3% LGBT. In other words, out of 250 million Indonesians, around 7.5 million are LGBT. This means that out of 100 people gathered in a place, 3 of them might be LGBT (Hasnah & Alang, 2019). The presence of LGBT people in Indonesia has caused widespread controversy, with the majority of society objecting to the practice as it is considered contrary to their moral and theological values (Ermayani, 2017).

Seen through social media today, LGBT cases are increasingly showing themselves. One of them is on TikTok social media. The number of LGBT-related activities whose content is almost daily exists because various international groups support legalizing LGBT rights to fight for (Gawa & Te'dang, 2023). Indonesia as a country that recognizes God Almighty which provides freedom for its citizens to embrace religion in accordance with their respective beliefs. Based on the teachings of recognized religions in Indonesia there is no basis that justifies the deviant sexual behavior of LGBT people (Firdaus, Aprilia, et al., 2022). However, the freedom in social media is utilized by LGBT people in showing themselves on Tiktok. They try to adapt to their environment.

The rise of LGBT content that has sprung up on Tiktok is very dangerous for its users. One of the actors who used TikTok media to show his existence as an LGBT is Ragil Mahardika (Khairani & Rodiah, 2023). Indirectly, these contents can influence

the mindset of the community that this is a natural and appropriate thing to do. Even though this is very inappropriate in social life. Apart from the algorithm system from Tiktok social media that cannot be controlled, users also cannot control which content is suitable for them to consume and which is not (Aqidah, 2022). This is utilized by LGBT deviants to reveal their identity on social media. They dare to campaign openly and participate in various aspects of life.

The current LGBT campaign case, if traced, is inseparable from the dark history of the Prophet Luth's people (the Sodomites) (Ihsan, 2022). The Sodomites were a strange race that often committed robberies, assaults and other wrongdoings. In addition, they often like and associate with the same sex. Like other men and other women (homo) (lesbian). A reprehensible behavior for the people of Prophet Lot to love each other of the same sex (Eliya et al., 2021). Luth was sent by Allah SWT. to awaken his people. Prophet Lot had worked for decades to sensitize and guide his people. But only a few of his people realized and most of them still remained with the stance that their lives were increasingly immoral.

Research on LGBT cases has recently been widely discussed by researchers, including: Research conducted by Febby Shafira Dhamayanti on Pro-Cons of LGBT Views Based on Human Rights, Religion, and Law Perspectives in Indonesia (Dhamayanti, 2022), Toba Satrawan Manik et al on the Existence of LGBT in Indonesia in the Study of Human Rights, Religion, and Pancasila Perspectives (Manik et al., 2021), and Erna Febrina on the Phenomenon of the Emergence of LGBT Groups in Virtual Public Space (Febriani, 2020). From some of the studies above, no one discusses specifically about how LGBT behavior in the Qur'an and the history of deviant behavior in both Islam and Indonesia. It is the interest of researchers to look back at past events as a lesson for Muslims about LGBT deviant behavior, namely the story of Prophet Luth with the shadam. The story of Prophet Luth and his people is the record of researchers to analyze LGBT related to it which is seen through a historical approach with the title "Historical Approach in Lgbt Behavior: Ibrah The Story of Prophet Luth in the Qur'an Against the LGBT Phenomenon".

RESEARCH METHODS

The type of research used is library research. Basically, this research is obtained through library research conducted by searching, collecting and compiling information or data from various references related to the historical approach of Islamic studies in LGBT behavior. Researchers collect writings from different literatures, describe them and then analyze them according to the flow of research (Zaluchu, 2021). Then carry out the data management process to draw conclusions with certain methods to find understanding or knowledge in the research. All sources found by researchers are related to the subject matter discussed, namely the historical approach to the study of Islamic studies. Researchers use the method of collection by means of documentation, which is research that uses data by analyzing document data, especially in the form of data sources from a number of literatures relevant to the focus of research (Ramdhan, 2021). The documents contained here can be books, articles or internet sources related to the object of research. The method of data analysis in this research is the analysis of the references listed.

RESULTS AND DISCUSSION

Historical Approach to Islamic Studies

The term approach according to language is often referred to as *madrak* (Arabic) or approach (English) (Arsyad, 2019). In addition to these two terms, other terms that have almost the same meaning and indicate the same goal are theoretical framework, conceptual framework, perspective, point of view and paradigm (Zulkipli et al., 2023). This means that they all mean "a way of looking at and explaining a phenomenon or event."

Ghazali said that approach is a scientific attitude (perception) of a person to find scientific truth (Abdullah, 2020). In other words, approach means a perspective or paradigm in a field of science, which is then used in understanding religion. Thus, in simple terms, we can interpret the approach as someone's perspective to understand something. If the object is the religion of Islam, the approach in question is the way a person views the religion of Islam itself (Ghazali & Gunawan, 2015).

Understanding history as a story will develop an understanding of history as a science, especially historical science (R. Kurniawan, 2017). Western terms of history such as history in English, *histoire* in French, *historia* in Latin from Greek *historia* all refer to meanings that lead to the concept of science (Padang, 2021). According to Plato, *historia* or *historia* means inquiry or knowledge. Meanwhile, Aristotle explained that *historia* named one of his books in the sense of a collection of documents on a particular subject (JEPI, 2022). This is to distinguish it from descriptions that provide a systematic interpretation of history (Daliman, 2015).

According to Ibn Khaldun, history can be seen from two sides, namely the outer side and the inner side (Hardanti, 2021). From the outside, the understanding of history is nothing more than a record of the rotation of power in the human past. But from the inside, history is a critical reasoning and a careful attempt to find the truth, an intelligent explanation of the causes and origins of all things (MS., 2006).

History or history is a science in which various events are discussed by paying attention to elements of place, time, objects, background, and actors of these events (Firdaus, Azzahra, et al., 2022). History as a science that seeks to describe the phenomenon of life during changes due to the relationship between humans and society (Syarifuddin, 2018).

The historical or historical approach is a science in which various events are discussed by taking into account elements of place, time, objects, background, and actors of these events (Violita, 2021). According to this science all events can be traced by looking at when they occurred, where, why, who was involved in the event (Nata, 1999). Thus, the historical approach is an approach to see something based on the analysis of past events (history) based on historical data and facts / evidence to reveal historical events scientifically.

The historical approach in a literary work aims to understand historical events by observing their causes as well as retelling them (Ghazali & Gunawan, 2015). Therefore, the historical process is thoroughly reviewed in causative, conditional, contextual elements that are components studied in past events. In analyzing something with a historical approach, instruments are needed to examine it from an

analytical historical point of view, namely with a special methodology in the historical approach.

Through this approach, a person is invited to enter the actual state regarding the application of an event. Then one will not understand religion out of its historical context, because such an understanding will mislead those who understand it (Batubara, 2019). Actually, in the process of actualization history depends on the re-disclosure in the form of statements (statements) about the event and this is called historical facts. Another feature in the historical approach is related to the focus of the study. Historians make the object referred to in man, time and space or location (Pratama et al., 2022).

LGBT Conduct

1. Understanding LGBT

LGBT stands for Lesbian, Gay, Bisexual and Transgender which refers to forms of sexual orientation found in humans. The term has been used since the 1990s and replaced the phrase "gay community" because it better represents the groups that have been intended to emphasize cultural diversity based on sexuality and gender identity (Munadi, 2017). In particular, the understanding of each LGBT component is as follows:

a. Lesbian

The word lesbian comes from a resident of the Greek island of Lesbos named Sappho. Sappho was a poet who produced lyrical poetry. The poem is about lesbian love. At that time, homosexual romance was understood as higher than heterosexual romance. The term lesbian is used for women who direct their sexual orientation to fellow women or called women who love women both physically, sexually, emotionally and spiritually.

The term lesbian in Islam is called "al-sihaq" (السحاق) which means women who have sexual relations with other women (Yanggo, 2019). According to the Big Indonesian Dictionary (KBBI), lesbians are women who love or feel same-sex sexual stimulation or also called homosexual women.

It can be concluded that lesbian is the behavior of women who are psychologically, emotionally and sexually attracted to other women. A lesbian person does not have a desire for a different gender but is only attracted to the same gender.

b. Gay

Homosexuals (gays) in Islam are called "al-liwath" (اللوواط) which means one who commits deeds like those of the Prophet Luth, whose perpetrators are called "al-luthiyyu" (اللوثي), which means a man who has sexual relations with a man (Yanggo, 2019). Simply put, gay is a man who has a tendency to like the same sex. A gay person has no desire for a different gender but is only attracted to the same gender.

c. Biseksual

Bisexuality is romantic attraction, sexual attraction, or sexual habit towards both men and women. Bisexual is a person who can have emissal and sexual relationships of two genders, namely being able to have romantic relationships with men and women (Saleh & Arif, 2018)

d. Transgender

Transgender is the inequality of gender identity assigned to the person with their gender, and a transgender person can be homosexual, bisexual, or also heterosexual (Marhaba et al., 2021).

2. History of LGBT

Viewed through an Islamic lens, LGBT behavior has existed since the time of the prophet Luth. As a result of the actions of the Prophet Lut, namely Bani Shadam, these people received a very harsh punishment from Allah SWT (S. Kurniawan, 2021). The story is contained in Q.S al-A'raf: 80-81 which reads:

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ ۖ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ۗ ۘ ۙ ۚ ۛ ۜ ۝ ٨٠ إِنَّكُمْ لَتَأْتُونَ
الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۗ ۚ ۛ ۜ ۝ ٨١

It means: "And (we have also sent) Luth when he said to them: 'Why do you do evil deeds, which no one has done (in this world)'. Surely you go to men to release your lust (to them), not to women, instead you are a transgressive race".

According to Quraish Shihab in his tafsir, the Prophet Luth committed great iniquity i.e. the bad work of same-sex homosexuals and did not channel their instincts to women (Shihab, 2005). This is done by men not because women are not there or insufficient for you, so they do it because of lawlessness by venting shahwat not because of their place.

The derivation of the verse relates to the Shadams. It is known that the destruction of women's morals at that time was because they did not get complete satisfaction when having intercourse with men (Juwita & Sadiyah, 2023). The disease began to spread among women at that time. They satisfy themselves by having sex with the same sex (Juwita & Sadiyah, 2023). It was this behavior that brought God's wrath because it had never happened to the people before them.

In line with the above verse, it is also mentioned in Q.S as-Shu'ara: 165-166 as follows:

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ۚ ۛ ۜ ۝ ١٦٥ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ ۗ بَلْ أَنْتُمْ قَوْمٌ
عَادُونَ ۗ ۚ ۛ ۜ ۝ ١٦٦

It means: "Lut said to his people: Why do you come among men? And you left the wives made by your Lord for you, even you are transgressors."

This verse shows that in addition to committing sodomy (liwath) against men, the Sodomites also had wives (Aletmi et al., 2019). Word ازواج (azwâj) according to Nasaruddin Umar is sexual identity on the title of status related to gender. This shows that the Sodomites were actually heterosexual people because they had wives, but also homosexuals because of their inclination towards men. In other words, the Sodomites had two sexual orientations, heterosexual and homosexual. The combination of these two orientations in sexual psychology is called bisexual (Aletmi et al., 2019).

The verses mentioned explain that the act of the prophets of Lut who had sexual relations with men gave up their martyrdom only to men and had no interest in women, eventually Allah punished them and turned their country upside down. So that the inhabitants of Sodom including the wife of the prophet Lut were embedded along with the upside down of the land. Only the prophet Lut and his pious followers abstained from homosexuality (Yanggo, 2019).

According to Sinyo, the development of homosexuality in the world began to occur in the XI century AD. While the terms Lesbian, Gay, Bisexual, and Transgender or commonly referred to as LGBT began to be popular around the 1990s. The emergence of this term replaced the existence of the term previously known as "gay community" (Yanggo, 2019). This shows that the existence of this group with sexual orientation disorder cannot be underestimated. Previously when the sexual revolution in the 60s had not yet found a specific term to describe homosexual, the word closest to sexual orientation other than heterosexual was the term "third gender" which was popular around the 1860s (Rohmawati, 2016).

Sexual revolution is a term used to describe sociopolitical changes (1960-1970) regarding sex. Starting with the culture of free love, millions of young people embraced the lifestyle of hippies. They call for the power of love and the majesty of sex as part of a natural life. Hippies believed that sex was a natural biological phenomenon and so should not be banned and suppressed.

The words gay and lesbian are widely replacing the term homosexual as a social identity in society. The words gay and lesbian are preferred and chosen by many people because they are simpler and do not carry the word sex. The term bisexual emerged later after it was discovered that there were people who had a sexual orientation towards the same sex and the opposite sex. Along with the development of science and psychology came new behaviors and terms that did not include gay, lesbian, and bisexual, namely transgender. The community later identified with LGBT. The term is used to describe non-heterosexual sexual orientation. The term LGBT is well known and/or recognized by many countries, most of their movements in the name of human rights (HAM) (Sinyo, 2014).

The gay rights movement began in the 1980s. AIDS and gay people are considered the main spreaders, the word "queer" is known as a term for people who are sexually oriented or gender minority in society. At this time the struggle of LGBT people has been so widespread with many organizations (legal or illegal) in every country. One of them is the loss of homosexuality of *International Classification of Diseases* made by WHO on May 17, 1990, so that on that date it was made as *International Day Against Homophobia and Transphobia (IDAHO)* (FAUZIYAH,

2018). The LGBT community is seeking legal legalization of marriage in countries that have legalized same-sex marriage. The Netherlands was the first country to legalize same-sex marriage in 2001. In 2008 it was followed by Belgium, Canada, Norway, South Africa, and Spain (for the United States it is in two states namely Massachusetts and Connecticut)(Sinyo, 2014). Based on the description above, it can be understood that the struggle of the LGBT community in the world has reached its glory point, especially in European countries. At first this behavior was considered a mental disorder and a social disease, but gradually this assumption has been abolished.

In Indonesia, gay and lesbian are relatively new categories of sexual identity. According to Boellstorff no one in Indonesia called themselves gay or lesbian in the years 900, 1400, 1900 or maybe even until 1960. In the early 80s the use of the terms gay and lesbian spread nationwide (FLORENCYA, 2016).

Sinyo explained that in Indonesia homosexuals began to appear in big cities during the Dutch East Indies era (Aziz, 2017). In Indonesia there is a small LGBT community although at the time of the Dutch East Indies era it had not yet emerged as a social movement. Around 1968 the term wadam (adam woman) was used as a substitute for the word sissy or bencong which was considered to have a negative image. So that the first wadam organization was established, assisted and facilitated by the governor of DKI Jakarta, Ali Sadikin. The wadam organization is called *Himpunan Wadam Djakarta (HIWAD)*(Andina, 2019). The first openly gay organization was established in Indonesia on March 1, 1982, making it a historic day for LGBT Indonesians. The organization is called *Lambda*. *Lambda* has a secretariat in Solo. *Lambda* branches were then established in other major cities such as Yogyakarta, Surabaya, and Jakarta. They published a newsletter under the name *G: Cheerful Lifestyle* in 1982-1984(FAUZIYAH, 2018).

3. A Historical Approach to LGBT

The historical approach talks about how we see a story based on the analysis of past events (history) based on data and facts / evidence (Izzah & Sumartono, 2017). Through a historical approach, a person is invited to trace from the idealistic realm to the empirical and global realm. From this situation one will see a gap or harmony between what exists in the idealistic realm and that which exists in the empirical and historical realms.

On the historical approach in LGBT behavior, the author takes literature through the Qur'an which is the guideline of life for Muslims. In the Qur'an tells the story of the Prophet Luth who was doomed by Allah for deviant behavior that likes the same sex. They satisfy themselves by having sex with the same sex. It was this behavior that brought God's wrath because it had never happened to the people before them.

Along with the development of science and psychology came new behaviors and terms that did not include gay, lesbian, and bisexual, namely transgender. The community later identified with LGBT. The term is used to describe non-heterosexual sexual orientation. The term LGBT is well known and/or recognized by many countries, most of their movements in the name of human rights (HAM).

If we examine the historical approach in LGBT behavior, same-sex behavior originated in the time of Prophet Luth. Homo and lesbian acts also contradict Pancasila and the 1945 Constitution as well as Law No. 1 of 1974 on marriage and the IHL on marriage, which says that married couples are men and women. Not a gay couple, or lesbians who are mating (Yanggo, 2019).

From the description above, it can be concluded that homo and lesbian acts are haram law, whether it is in the form of a married couple or not. If there is an expression or statement that says that homo and lesbian are permissible, it is not the teaching of the Qur'an and Hadith nor is it the result of *ijtihad* ulama who are qualified in their field (Kusnadi & Septian, 2020). It is just a phrase and statement from liberals armed with little religious knowledge. Those who have not studied well the verses of the Qur'an and Hadith, so they give misleading fatwas, namely legitimizing homosexual and lesbian behavior.

The prohibition of homosexuals and lesbians is not only because it damages the glory and dignity of humanity, but the risk is even greater, which can cause venereal cancer HIV / AIDS, spilis, and others (Yanggo, 2018). Similarly, the marriage of a transvestite who has undergone sex reassignment surgery with a man is categorized as a homosexual practice, because his male character remains unchanged by doctors, even though he already has a female gender.

CONCLUSION

In Islam, LGBT behavior has existed since the time of the prophet Luth. As a result of their actions, the people received a very harsh punishment found in the Qur'an. Along with the development of science and psychology, new behaviors and terms emerged that did not include gay, lesbian and bisexual, namely transgender. The community then identified itself as LGBT. This term is used to describe non-heterosexual sexual orientation. The term LGBT is known and or recognized by many countries, most of their movements in the name of human rights (Hak Asasi Manusia). In Indonesia, gays and lesbians are a relatively new category of sexual identity. According to Boellstorff, no one in Indonesia called themselves gay or lesbian in 900, 1400, 1900 or maybe even until 1960. It was only in the early 80s that the use of the terms gay and lesbian spread nationally.

If the historical approach to LGBT behavior is examined, the behavior of liking the same sex originated during the time of the Prophet Lot. Homo and lesbian behavior is also contrary to Pancasila and the 1945 Constitution and Law No. 1 of 1974 on marriage and KHI in the field of marriage, which says that the married couple is a man and a woman. It is not a homo, or lesbian couple who do marriage.

The author knows that there are still many shortcomings that must be added in this study. The author recommends to further researchers to discuss LGBT behavior through a multidisciplinary approach.

BIBLIOGRAPHY

- Abdullah, A. (2020). *Antara al-Ghazali dan Kant: Filsafat Etika Islam*. IRCiSoD.
Aletmi, A., Rofiah, N., & Yani, A. (2019). *Seksualitas Kaum Sodom dalam Perspektif*

- Al-Qur'an: Revitalisasi Homoseksual Dalam Kisah Kaum Luth. as Berbasis Tafsir Ilmi. *Islamika: Jurnal Ilmu-Ilmu Keislaman*, 19(02), 63–78. <https://doi.org/https://doi.org/10.32939/islamika.v19i02.481>
- Andina, E. (2019). Faktor psikososial dalam interaksi masyarakat dengan gerakan lgbt di indonesia. *Aspirasi: Jurnal Masalah-Masalah Sosial*, 7(2), 173–185. <https://jurnal.dpr.go.id/index.php/aspirasi/article/view/1288>
- Aqidah, J. H. N. (2022). Kritik Globalisasi: Maraknya Konten LGBT Dalam Media Sosial TikTok Menurut Agama Dan HAM. *JURNAL SOSIAL Jurnal Penelitian Ilmu-Ilmu Sosial*, 23(2), 1–7.
- Arsyad, M. H. (2019). Metode-Metode Pembelajaran Bahasa Arab Berdasarkan Pendekatan Komunikatif Untuk Meningkatkan Kecakapan Berbahasa. *Jurnal Shaut Al-Arabiyah*, 7(1), 13–30.
- Aziz, S. (2017). *Pendidikan seks perspektif terapi sufistik bagi LGBT*. Penerbit Ernest.
- Batubara, F. K. (2019). *Metodologi Studi Islam “Menyingkap Persoalan Ideologi dari Arus Pemikiran Islam dengan Berbagai Pendekatan dan Cabang Ilmu Pengetahuan Lainnya.”* Deepublish.
- Daliman, A. (2015). *Metode Penelitian Sejarah*. Penerbit Ombak.
- Dhamayanti, F. S. (2022). Pro-Kontra Terhadap Pandangan Mengenai LGBT Berdasarkan Perspektif HAM, Agama, dan Hukum di Indonesia. *Ikatan Penulis Mahasiswa Hukum Indonesia Law Journal*, 2(2), 210–231.
- Eliya, F., Ladawiyah, P. R., & Alfiah, A. (2021). DEVIASI SOSIAL HUBUNGAN SESAMA JENIS HOMOSEKSUAL PERSPEKTIF PSIKOLOGI ISLAM. *International Virtual Conference on Islamic Guidance and Counseling*, 1(1), 159–174.
- Ermayani, T. (2017). Lgbt Dalam Perspektif Islam. *Humanika*, 17(2), 147–168. <https://doi.org/10.21831/hum.v17i1.18569>
- FAUZIYAH, E. (2018). GAMBARAN PERSEPSI REMAJA TERHADAP PERILAKU LESBIAN, GAY, BISEKSUAL DAN TRANSGENDER (LGBT) DI SMPN 45 BANDUNG PERIODE FEBRUARI-JULI 2018. <https://repository.bku.ac.id/xmlui/handle/123456789/2446>
- Febriani, E. (2020). Fenomena Kemunculan Kelompok LGBT Dalam Ruang Publik Virtual. *KOMUNIKOLOGI: Jurnal Ilmiah Ilmu Komunikasi*, 17(01).
- Firdaus, A., Aprilia, L., & Ispriono, T. (2022). Lesbian Gay Bisexual dan Transgender (LGBT) dari Perspektif HAM dan Agama. *Proceeding of Conference on Law and Social Studies*.
- Firdaus, A., Azzahra, J., & Risnawati, R. (2022). Historitas Studi Islam. *Tasamuh: Jurnal Studi Islam*, 14(2), 188–198.
- FLORENCYA, A. (2016). AGAMA, PRAKTEK-PRAKTEK KEAGAMAAN DAN SIKAP TERHADAP LGBT (LESBIAN, GAY, BISEKSUAL DAN TRANSGENDER)(Studi Kasus pada Mahasiswa Fakultas Ilmu Sosial dan Politik Universitas Lampung). <https://digilib.unila.ac.id/22442/>
- Gawa, E. C. S., & Te'dang, V. (2023). Penggunaan Media Sosial Sebagai Simbol dalam Mendukung Hubungan LGBT. *Journal on Education*, 5(4), 15598–15608.
- Ghazali, D. A., & Gunawan, H. (2015). *Studi Islam*. Remaja Rosdakarya.
- Hardanti, B. W. (2021). Tiga fase sejarah berdasarkan pemikiran Ibnu Khaldun dalam

- sejarah Indonesia. *Historiography*, 1(2), 178–192.
- Hasnah, H., & Alang, S. (2019). Lesbian, Gay, Biseksual Dan Transgender (Lgbt) Versus Kesehata: Studi Etnografi. *Jurnal Kesehatan*, 12(1), 63–72.
- Ihsan, W. (2022). *LGBT DAN LIWĀT UMAT NABI LUTH DALAM PERSPEKTIF TAFSIR*. 2, 19–30.
- Izzah, L., & Sumartono, H. (2017). *Pengantar Ilmu Sejarah*. <https://repository.unej.ac.id/handle/123456789/79259>
- JEPI, W. (2022). *ETIKA NIKOMACHEA DALAM PERSPEKTIF ARISTOTELES STUDI ATAS ETIKA MANUSIA*. UIN FATMAWATI SUKARNO BENGKULU.
- Juwita, R., & Sadiyah, H. (2023). Homoseksual dalam Perspektif Tafsir Al Qur'an Al Adzim Karya Ibnu Katsir dan Al Azhar Karya Buya Hamka (Studi Komparatif atas Penafsiran Qs. Al A'raf Ayat 80-84). *Iklil: Jurnal Dirasah Al Qur'an Dan Tafsir*, 1(1), 1–21. <https://ojs.unublitar.ac.id/index.php/iklil/article/view/788>
- Khairani, N., & Rodiah, I. (2023). Social Media Power to Increase LGBT Existences. *Journal of Feminism and Gender Studies*, 3(2), 107–120.
- Kurniawan, R. (2017). Antara sejarah dan sastra: novel sejarah sebagai bahan ajar pembelajaran sejarah. *Sejarah Dan Budaya: Jurnal Sejarah, Budaya, Dan Pengajarannya*, 11(1), 55–70.
- Kurniawan, S. (2021). *Isu-Isu Kontemporer tentang Islam dan Pendidikan Islam*. Samudra Biru.
- Kusnadi, K., & Septian, A. M. I. (2020). Isu LGBT (Lesbian, Gay, Biseksual & Trasgender) Dalam Al-Qur'an. *Media Intelektual Muslim Dan Bimbingan Rohani*, 6(2).
- Manik, T. S., Riyanti, D., Murdiono, M., & Prasetyo, D. (2021). Eksistensi LGBT Di Indonesia dalam Kajian Perspektif HAM, Agama, dan Pancasila. *Jurnal Kewarganegaraan*, 18.
- Marhaba, M., Paat, C., & Zakarias, J. (2021). Jarak Sosial Masyarakat Dengan Kelompok Lesbian Gay Biseksual Dan Trangender (LGBT) Desa Salilama Kecamatan Manunggu Kabupaten Boalemo Provinsi Gotontalo. *Jurnal Ilmiah Society*, 1(1). <https://ejournal.unsrat.ac.id/index.php/jurnalilmiahsociety/article/view/36121>
- MS., B. (2006). *Metodologi Penelitian Sejarah (Pendekatan, Teori, dan Praktik)*. Restu Agung.
- Munadi. (2017). *Diskursus Hukum LGBT di Indonesia*. Unimal Press.
- Nata, A. (1999). *Metodologi Studi Islam*. Raja Grafindo Persada.
- Padang, S. F. (2021). *Sejarah Dan Pelestarian Genderang Sisibah Sebagai Warisan Budaya Suku Pakpak Di Kabupaten Dairi*. Universitas Islam Negeri Sumatera Utara.
- Pratama, R. A., Baharuddin, A., Farakhan, A., & Nurlitasari, A. (2022). *Metodologi Studi Islam*. IDEA Press.
- Ramdhan, M. (2021). *Metode penelitian*. Cipta Media Nusantara.
- Rohmawati, R. (2016). Perkawinan lesbian, gay, biseksual dan transgender/transeksual (LGBT) perspektif hukum islam. *IAIN Tulungagung Research Collections*, 4(2), 305–326.
- Saleh, G., & Arif, M. (2018). Fenomenologi Sosial Lgbt Dalam Paradigma Agama. *Jurnal Riset Komunikasi*, 1(1), 88–98. <https://doi.org/10.24329/jurkom.viii.16>

- Shihab, M. Q. (2005). *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an*. Lentera Hati.
- Sinyo. (2014). *Anakku Bertanya Tentang LGBT*. Quanta.
- Syarifuddin, S. (2018). Pendekatan Historis Dalam Pengkajian Pendidikan Islam. *KREATIF: Jurnal Studi Pemikiran Pendidikan Agama Islam*, 13(2), 121–133. <https://doi.org/10.52266/kreatif.v13i2.91>
- Violita, N. C. A. (2021). Peristiwa Pembantaian PKI dalam Novel Kumara Hikayat Sang Kekasih Karya S. Jai (Kajian Historis Islam). *Prosiding Seminar Nasional Bahasa Dan Sastra Indonesia (SENASBASA)*, 5(1). <https://doi.org/https://doi.org/10.22219/.v5i1.4906>
- Yanggo, H. T. (2018). Penyimpangan seksual (LGBT) dalam pandangan hukum Islam. *Jurnal Misykat*, 3(2), 1–28.
- Yanggo, H. T. (2019). Penyimpangan Seksual (LGBT) Dalam Pandangan Hukum Islam. *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah*, 3(2), 1. <https://doi.org/10.33511/misykat.v3i2.59>
- Zaluchu, S. E. (2021). Metode penelitian di dalam manuskrip jurnal ilmiah keagamaan. *Jurnal Teologi Berita Hidup*, 3(2), 249–266.
- Zulkipli, S. N., Suliaman, I., ZAINAL ABIDIN, M. S., Anas, N., & NADZIF WAN JAMIL, W. A. N. K. (2023). Psikoterapi Nabawi Sebagai Rawatan Komplimentari Kejiwaan Dalam Menangani Isu Kesehatan Mental. *Islāmiyyāt: International Journal of Islamic Studies*, 45(1). <https://doi.org/10.17576/islamiyyat-2023-4501-17>