

## AL QUR'ANIC REVIEW OF THE LGBT PHENOMENON: AN ANALYSIS OF SURAH AL-A'RAF VERSES 80-81

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### ABSTRACT

This article analyzes the LGBT phenomenon from the perspective of the Qur'an, particularly QS. Al-A'raf: 80-81, through the maqashidi method of interpretation that prioritizes the purpose of sharia (maqasid al-shariah). This study aims to explain the Qur'anic view of homosexual behavior as an act that is contrary to human nature and social morals. The research method uses a contextual approach, referring to the interpretations of classical and contemporary scholars to explore the main purpose of the prohibition of LGBT in Islam. The analysis focuses on three main aspects: (1) Hifz al-Nasl (protection of offspring), where the prohibition aims to preserve the continuity of generations and religious values; (2) Hifz al-Nafs (protection of the soul), which links homosexual practices to health risks such as HIV/AIDS; and (3) Hifz al-'Aql (preservation of the intellect), where this behavior is seen as exceeding the limits of common sense. The article recommends a preventive approach through religious education, moral strengthening, and prevention of promiscuity. In conclusion, the Islamic view of LGBT emphasizes the protection of religious values, health, and public morals, which is in accordance with the maqashidi principle in Islamic sharia.

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### INTRODUCTION

Today, a social phenomenon that is of considerable concern and considered problematic by society, both at the national and international levels, in Muslim and non-Muslim majority countries, is the issue of Lesbian, Gay, Bisexual and Transgender (LGBT). In Indonesia, this issue is not only related to the recognition of their existence, but also the demand to legalize same-sex marriage in legislation. (Abdul Mustaqim, 2016).

Recently, there was a case of LGBT-related sexual violence at the Darussalam Annur Orphanage in Tangerang. The owner of the orphanage was accused of sexually abusing around 25 foster children over eight years. This case involved acts of sodomy and same-sex sexual violence, where the perpetrator abused his position as a caregiver to abuse children. This caused deep trauma for the victim, who finally dared to report it after years of experiencing violence.

The authorities have handled this case and sealed the orphanage, sparking public attention about the need for better protection for children in orphanages and strict supervision of the management of the orphanage.

Another case that has stolen attention is Ragil Mahardika, an Indonesian influencer who openly declared himself as part of the LGBT community. His appearance on social media often raises pros and cons, because this topic is still considered taboo for most Indonesians. Ragil often gets media attention and sparks discussions about human rights, acceptance, and diversity in Indonesia.

In 2024, there are several important data related to the LGBT community in the world. According to a recent survey by Ipsos, 17% of Gen Zers across 26 countries identify as part of the LGBT community, compared to 11% of millennials, 6% of Gen Xers, and just 5% of baby boomers. Additionally, support for same-sex marriage varies globally, with 86% in Sweden but only 37% in Turkey. The survey also found that younger generations are more likely to support LGBT representation in media and popular culture (Ahmad,2024).

Data from Our World in Data shows that LGBT rights such as same-sex marriage, same-sex adoption, and gender reassignment are now recognized in more countries, but there are still regions of the world that have more regressive policies. Some countries have not even given adequate legal recognition to the basic rights of this community.

Some sources note that around 3% of the total population of Indonesia is LGBT. In 2016, statistical data from the Indonesian Ministry of Health showed that as many as 780 thousand people in Indonesia had a non-heterosexual sexual orientation. This distribution shows that 58.3% of men identify as bisexual, 5.6% of women identify as lesbian, and 0.7% are transgender.(Mumtazah dkk., 2023).

A National Survey conducted by SMRC found that around 57.7% of Indonesians believe that LGBT have the right to live in this country, although there are also those who do not accept them.

This article aims to find a solution to the LGBT phenomenon by analyzing the views of the Qur'an using the contextual interpretation approach of Q.S Al-A'raf Verses 80-81. This article focuses on the classification of steps offered by the Qur'an in facing and overcoming LGBT issues, by combining the perspective of the Qur'an. In this context, the author explores how the Qur'an views LGBT and the steps to eradicate it, where LGBT is expressly prohibited. The maqasidi interpretation approach is used to examine the solutions that can be taken to eradicate this phenomenon.

## **Research Method**

### **1. Population and Sampling**

The population in this study encompasses Islamic interpretations and scholarly texts concerning the topic. Key sources include classical and contemporary tafsir (interpretations) that provide a detailed context and perspective on Surah Al-A'raf verses 80-81.

### **2. Instrumentation**

The primary instrument is a textual analysis framework, utilizing Tafsir Maqashidi as a lens to analyze religious texts. Key Islamic scholarly sources, such as the works of Al-Qurtubi, Ibn Kathir, and Quraish Shihab, are reviewed for their interpretations on the LGBT topic.

### **3. Procedure**

The study follows a structured procedure of collecting, reviewing, and thematically categorizing interpretations from selected tafsir resources. Each interpretation is examined to understand how scholars approach the subject from religious, cultural, and health perspectives.

### **4. Analysis Plan**

Data were analyzed by grouping findings into themes related to the protection of religion, health, and social morality. Each theme was then analyzed within the framework of Maqashid al-Shariah, examining how these interpretations support Islamic teachings on human sexuality.

#### 5. Validity and Reliability

To ensure validity, the study consulted multiple interpretations from prominent Islamic scholars, ensuring diverse perspectives. Reliability was maintained by cross-referencing interpretations against established theological resources.

#### 6. Statistical and Comparative Analysis

While qualitative in nature, the study also references statistical data on LGBT demographics where relevant to provide a broader context of the issue within contemporary society.

#### 7. Scope and Limitations

This study focuses on Islamic interpretations of LGBT issues and does not encompass non-Islamic perspectives on the topic. Additionally, while comprehensive in religious scope, it is limited by the availability of relevant tafsir sources (Mahbubi & Istiqomah, 2024).

### Research Finding

#### 1. LGBT phenomenon

The phenomenon of lesbian, gay, bisexual, and transgender (LGBT) has become a global concern, largely due to the views of heterosexuals who consider LGBT as a disease. On the other hand, LGBT campaigns have reached various levels of society, both through media propaganda and movement symbols such as the rainbow flag in various forums, both local, national, and international. Based on independent domestic and foreign surveys, it is estimated that around 3% of the total population in Indonesia are LGBT. This phenomenon is closely related to the trend of liberalism that provides space for the LGBT community to maintain its existence. (Sidabutar, H., 2016).

LGBT is seen as part of the lifestyle of modern society, while heterosexuals are considered conservative and exclusive. In addition, the LGBT community seeks to build social legitimacy to strengthen their claim to existence. This is what makes the LGBT movement spread rapidly and is considered a social epidemic. The rise of the LGBT community movement in Indonesia can generally be seen from two main perspectives that are often used in discussing this issue, namely the religious perspective and the Human Rights (HAM) perspective. First, from a religious perspective. In Islamic teachings, LGBT behavior is known as *liwāt* and is considered a major sin. This action is contrary to religious norms and morality. (Zuhdi, M., 1991). so that the perpetrators can be subject to severe punishment, including the death penalty, as explained in several hadiths.

Second, from the perspective of Human Rights (HAM). Supporters of the LGBT movement make HAM the main basis for gaining legitimacy. LGBT is seen as an inherent right of every individual and must be protected. HAM itself is a fundamental right that is inherent in every human being, is universal and absolute, so it must be respected, maintained, protected, and must not be ignored, reduced, or taken away by any party. In the Preamble to the Universal Declaration of Human Rights (UDHR) it is emphasized that "Human rights must be protected by law, so that people do not feel compelled to rebel as a last resort against oppression and injustice.

Based on the background of thought above, the phenomenon of the LGBT movement has given rise to a dialectical debate in Indonesia which is still multi-interpreted (pro and con) both from the perspective of HAM and Islamic law. Therefore, this article attempts to explore the LGBT phenomenon Based on the Review of the Qur'an Surah Al A'raf Verses 80-81.

## 2. Analysis of Q.S Al-A'raf Verses 80-81 from the perspective of Maqashidi interpretation

In the application of the Maqashidi Interpretation put forward by Abdul Mustaqim, there are four steps that can be simplified, namely: (1) Finding and applying the benefits, (2) Interpreting the verses of the Qur'an thematically, (3) Understanding the historical and genealogical context, and (4) Paying attention to socio-humanities and science studies. In addition to continuing to focus on the benefits in maqashid al-syari'ah with five main pillars, namely protection of religion (hifdz al-din), soul (hifdz al-nafs), reason (hifdz al-'aql), descendants (hifdz an-nasl), and property (hifdz al-mal), Abdul Mustaqim expanded its scope by adding two important elements based on moderation, namely protection of the state (hifdz al-daulah) and protection of the environment (hifdz al-bi'ah). Below we will explain several analyzes of the verses of the Al-Qur'an surah Al-A'raf 80-81 along with their interpretations which discuss LGBT: Q.s. al-A'raf verses 80-81:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

Meaning: *And (We have also sent) Lot (to his people). (Remember) when he said to them: "Why are you doing those faahisyah deeds, which no one (in this world) has done before you?"*

إِنكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

*Verily, you approach men to satisfy your lust (with them), not with women, but you are a people who transgress the limits.*

In an effort to understand the maqashid in QS. Al-A'raf [7]: 80-81 using the maqashidi interpretation method, it is important to refer comprehensively to the opinions of the commentators in the interpretation books. As is known, understanding of the verses of the Qur'an continues to develop along with changes in time and context.

In the Muyassar Interpretation, it is said that the Prophet Luth, who was the nephew of the Prophet Ibrahim, criticized and mocked the vile behavior of his people by saying: "Why did you make a big and cruel mistake?" Namely by having sexual relations with other men. Furthermore, he claimed that they were the first group to do this after the jin. (Aidh Al Qarni, 2008).

In his interpretation, Imam At-Thabari explained that Allah sent the Prophet Luth to his people (Sodom) to reprimand their vile behavior, namely homosexuality, which caused them to be punished by Allah. This behavior had never been done before, where the homosexuality in question was sexual relations between men through the anus. This act is considered a disobedience to Allah and is forbidden. Imam Al-Qurthubi also explained that Prophet Luth was sent to the Sadum people, who were the nephews of Prophet Ibrahim. He questioned the vile deeds they committed, namely falling into adultery. (Qurthubi, S.I., 2009).

Ibnu Katsir explained that Allah SWT sent Prophet Lut to call on the Sadum people to believe in him, do good deeds, and abandon heinous acts that had never been done by the people before, namely sexual relations between men (homosexuals). Prophet Lut's people had deviated from human nature, because Allah created women as partners for men, but they instead chose the same sex. This action is considered an act of exceeding limits. (Abdullah, M., 2005).

Wahbah az-Zuhaili interpreted that the bad deeds committed by Prophet Lut's people were the result of their own creation, and every time they did them they would incur sin because this violated human nature. The deviation in their sexual relations, namely leaving women and choosing men, is a form of cruelty and stupidity, because it does not put things in their place. Az-Zuhaili even firmly linked this act with polytheism. (Az-Zuhaili, W., 2013)

Imam Asy-Syaukani in his commentary explains that Prophet Lut was the son of Harun bin Tarikh and was sent to a people known as Sadum. By the command of Allah SWT, Prophet Luth condemned the vile acts committed by his people, namely the act of liwath, which had never been done by any people before. Their actions were solely driven by irrational lust, even though Allah SWT had created women as partners for men to channel sexual desires in the right way. Sayyid Qutb, with a view that is in line with previous commentators, emphasized that homosexuality is a deviant behavior and contrary to the morals taught by Islam. Interestingly, he also criticized the legalization of homosexual behavior in the United States, which he said was influenced by the freedom of relationships between men and women.

Hamka, in addition to explaining the lineage and bad behavior of the Sadum people, also describes the homosexual practices that occurred among the people of Prophet Luth. He describes that old men approached young men to have sex, which then spread into a destructive disease. For men who are married, the husband will order the man he likes to have sex with his wife. If an old man is unable to visit a young man, he will hire one. As a result of this behavior, women who do not get sexual satisfaction are at risk of contracting the same disease, illustrating how destroyed the morals of the Sodomites are. On the other hand, Quraish Shihab interprets that the homosexual behavior carried out by the Sodomites has exceeded the limits of human nature and wasted potential that should be used to continue human life in the right way. (Hamka, 1999).

Quraish Shihab interprets the word *al-fahisyah* as a very bad act, namely homosexuality. Meanwhile, according to Az-Zulfi, the term *al-fahisyah* refers to the highest level of evil. There is no doubt that this act is a very despicable act. The addition of the word "al" in the verse of Allah "*al-fahisyah*" aims to emphasize the previous statement, as if to show that this act is something vile and its evil is already known by everyone. (Shihab, M. Q, 2007).

The experts of interpretation in general consensus is to prohibit same-sex or homosexual relations. They argue that such acts constitute adultery, and are even considered idolatrous, because they violate the divine nature that created men and women to be paired with each other. Apart from that, this action is seen as going beyond the limits and not in accordance with common sense. Because it is only to vent lust, Hamka emphasized that even animals have the instinct to procreate. Apart from needing to understand this from a religious perspective, it is also important to look at it from a health

perspective in order to emphasize the negative impact of same-sex relationship behavior, without ignoring religious grounds. Therefore, the use of Tafsir Maqashidi developed by Abdul Mustaqim is a further effort to understand the context of the prohibition on same-sex relations in the QS. Al-A'raf [7]: 80-81.

### **3. The purpose of prohibiting LGBT in QS. Al-A'raf: 80-81:**

#### **a. Hifz al-Nasl and Hifz al-Din: Preserving Islamic Teachings**

QS. Al-A'raf: 80-81 emphasizes the importance of the continuity of generations in Islamic teachings. Scholars agree that homosexuality is contrary to the natural state of humans who are created in pairs between men and women. In addition, the call to continue offspring legally is very important in ensuring the sustainability of the Muslim community and ensuring that Islamic teachings continue to develop. If homosexuality is not expressly prohibited as stated in this verse, the next generation could become extinct, which will result in stagnation in the spread of Islamic teachings and the development of science.

#### **b. Hifz al-Nafs: Maintaining Reproductive Health**

Islam pays great attention to health, including reproductive health, as implied in QS. Al-A'raf: 80-81. Homosexual practices are often associated with various diseases, such as HIV/AIDS, the number of which has increased by 6% in the United States. In addition to HIV/AIDS, homosexuals are also susceptible to other diseases such as Hepatitis B, syphilis, gonorrhea, and mental disorders. In fact, they can get anal cancer and mouth cancer. Thus, the prohibition of homosexual sex has a strong basis because there are no health benefits in it, but rather just an outlet for lust.

#### **c. Hifz al-'Aql: Avoiding Behavior that Goes Beyond the Limit**

In QS. Al-A'raf: 81, the Qur'an describes the people of Sodom who went beyond the limit in sexual matters. This prohibition is a warning to humanity that going beyond the limit in any matter does not bring good. In addition to sexual matters, other examples such as Qarun in the economic sector (QS. Al-Qashas: 76-82) and Pharaoh in the field of power (QS. Al-A'raf: 109-126) show that behavior that goes beyond the limit in various aspects of life always ends badly.

### **4. Implications of LGBT Eradication reviewed from the Qur'an**

In the Islamic perspective, lesbian, gay, bisexual, and transgender (LGBT) behavior is seen as a deviation that is contrary to human nature and the values taught by religion. The Qur'an emphasizes the importance of maintaining personal purity and community morals through firm warnings, such as in the story of the people of Prophet Luth who were destroyed because of their homosexual behavior (Al-A'raf [7]: 80-81).

The principle of "al-wiqayah khair min al-'ilaj" or prevention is better than cure is a guideline in building moral and spiritual resilience for Muslims, including preventing deviant behavior through religious education, strengthening family values, and creating a physically and mentally healthy environment. Verses such as Al-Isra' (17): 32 which prohibits approaching adultery, Al-Nur (24): 31 which teaches the importance of maintaining one's gaze and honor, and Yunus (10): 44 which emphasizes justice and obedience to Allah, are references in building a society based on noble morals. In addition, Islam also teaches the importance of providing religious-based guidance and therapy for

individuals who are trapped in deviant behavior, as part of a recovery effort that is in line with the values of the Qur'an and the Sunnah of the Prophet Muhammad SAW. This effort is not only aimed at overcoming deviations, but also to return the individual to the natural state of humanity in accordance with Islamic teachings.

Lesbian, Gay, Bisexual, and Transgender are prohibited acts in the Qur'an. Islam also recognizes that biological, psychological, and environmental factors can influence the occurrence of this deviant behavior. In Islam, there are principles that are used as a basis for regulating community life, which are often referred to as "al-wiqayah khair min al-'ilaj," which means prevention is better than cure. This principle relates to preventive efforts, including in the context of physical and mental health, especially those related to sexuality. The Qur'an and the hadith of the Prophet SAW contain recommendations for prevention, as found in Surah Yunus (10): 44, Al-Isra' (17): 32, al-Nur (24): 31, and al-A'raf (7): 80-81. When viewed from the context of the Qur'an, LGBT can be prevented and can be treated with the procedures contained in the Qur'an:

#### 1. Surah Yunus verse 44

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ

These verses explain that LGBT prevention efforts are carried out by increasing public awareness, understanding, and appreciation of the noble values of Islam. This aims to encourage them to practice Islamic teachings in their entirety, especially among the younger generation. Thus, it is hoped that a society of faith and piety will be formed, which is more resistant to the spread of diseases such as HIV and others.

#### 2. Surah al-Isra' verse 32:

وَلَا تَقْرُبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

Surah al-Nur verse 31 :

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَلَكَتْ أَيْمَانَهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولَى الْأَرْبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلَ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا إِلَيْهِ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Surah al-Isra' verse 32 and Surah al-Nur verse 31 explain that in order to prevent sexual deviation, it is necessary to carry out early prevention against promiscuity and zina (sexual relations outside of marriage), both for those who are married and those who are not.

Preventing sexual deviation, as emphasized in Surah Al-Isra' (17:32) and Surah An-Nur (24:31), requires a comprehensive approach that includes education, strong family values, and community support. For those who are unmarried, this involves instilling the importance of modesty, self-control, and lowering one's gaze as a means of protecting their chastity. For those who are married, it requires

mutual respect, fidelity, and prioritizing the sanctity of their relationship. Early prevention starts with raising awareness about the spiritual and societal harms of promiscuity and zina, encouraging adherence to Islamic values through youth programs, counseling, and religious gatherings. By nurturing an environment that emphasizes moral integrity and accountability, society can collectively work to safeguard individuals from the temptations and consequences of sexual immorality.

### 3. Surah al-A'raf verses 80-81

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ  
إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

This verse explains that one way to prevent sexual deviation is by conveying that forms of sexual relations such as homosexuality are very heinous acts and are hated by Allah.

**4. Holding and implementing outreach activities** with an approach and language religious, where all arguments presented to the public are based on the Qur'an and hadith.

Such outreach activities should prioritize a compassionate and inclusive approach, ensuring that the message is delivered with wisdom (hikmah) and good counsel (mau'izah hasanah), as advocated in the Qur'an (An-Nahl [16]: 125). Religious leaders and scholars can play a pivotal role in presenting arguments grounded in Islamic teachings, highlighting the moral, spiritual, and social benefits of adhering to the values outlined in the Qur'an and Hadith. These activities can include sermons, workshops, and discussion forums that not only address the consequences of immoral behavior but also provide practical guidance for individuals and families to strengthen their faith and character. By fostering a supportive community environment and offering solutions rooted in religious principles, these programs can inspire positive behavioral changes and promote a deeper understanding of Islamic ethics.

**5. Remind the public to impose sanctions on people** who easily change partners (promiscuous sex), as well as on perpetrators of lesbian, gay sex and similar behavior.

The enforcement of sanctions against such behaviors serves as a preventive measure to safeguard the moral and social fabric of society, ensuring that individuals uphold ethical and spiritual values. It is crucial to address these issues through education and awareness programs that emphasize the consequences of promiscuity and LGBT behaviors from both a health and moral perspective. Communities and leaders must collaborate to create an environment that fosters accountability while providing guidance and support for those willing to reform. By combining preventive education, legal measures, and compassionate counseling, society can work towards reducing such practices while respecting human dignity and encouraging adherence to shared ethical principles.



## Conclusion

The LGBT phenomenon has become a global concern, including in Indonesia, where cases of sexual violence such as at the Darussalam Annur Orphanage, Tangerang, have strengthened the urgency of child protection and supervision of foster care institutions. LGBT in Indonesia is often seen as problematic, especially related to the issue of same-sex marriage which is faced with rejection based on religious values and social norms.

Religious perspectives, especially Islam, through QS. Al-A'raf [7]: 80-81 consider homosexual behavior as a heinous act that goes beyond the limits of human nature, as emphasized by scholars in their interpretations. Maqashidi interpretations, which focus on the objectives of sharia (maqasid al-shariah), emphasize the importance of maintaining the continuity of humanity, health, and social morality.

1. Hifz al-Nasl (Protecting Offspring): The prohibition of LGBT serves to protect the continuity of generations and Islamic teachings.
2. Hifz al-Nafs (Protecting the Soul): Homosexual practices are associated with health problems, such as HIV/AIDS, which endanger the perpetrators.
3. Hifz al-'Aql (Guarding Reason): Homosexual behavior is considered to be beyond the bounds of reasonableness and damages the morality of society. For prevention, Islam recommends preventive approaches such as strengthening religious understanding, protection against free association, and enforcing moral values based on the Qur'an.

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