



## ISLAMIC LAW PERSPECTIVE ON LGBT BEHAVIOR (LESBIAN, GAY, BISEXUAL AND TRANSGENDER)

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### Abstract

This paper is entitled Perspective of Islamic Law on LGBT Behavior (Lesbian, Gay, Bisexual, and Transgender) which explains that as khalīfah, humans must submit, obey, obey, and serve Allah-not to others-in a broad sense based on the provisions which is stated in sharī'ah. For the convenience of carrying out this great mandate, Allah has equipped with super complete facilities starting from the mind, heart, five senses, sent by the prophet and given the book of the Qur'an as the main guide, although not a few people are still lost. As humans who have external dimensions, humans are given the freedom to enjoy their needs while in the world, including the need to eat, drink, and their biological needs (sexuality). The fulfillment of these needs must be in line with the demands of religion, it should not be as human. That means that human life, both in the spiritual dimension and in the worldly dimension, all of his actions are very tied to the provisions of Allah in this case is sharī'ah.

**Keywords: Islamic Law, LGBT Behavior**

### Preliminary

LGBT stands for “lesbian, gay, bisexual and transgender”. This term has been in use since the 1990s and has replaced the phrase “gay community” because it is more representative of the groups already mentioned. Recently, the issue of LGBT is rife with the release of a PP (profile picture) display changer application by Facebook. This application displays a rainbow flag which is a symbol of the LGBT community. This acronym was created with the aim of emphasizing the diversity of “cultures based on sexuality and gender identity”. Sometimes the term LGBT is used for anyone who is not heterosexual, not just homosexual, bisexual, or transgender people. Therefore, the letter Q is often added to represent queers and people who still question their sexual identity (eg “LGBTQ” or “GLBTQ”, recorded since 1996).

The existence of LGBT people is no stranger to us. The existence of these LGBT people in the midst of society naturally generates controversy because LGBT people are considered a minority with a sexual disorientation. Furthermore, discussing LGBT cannot be separated from discussions about sexuality because it causes discrimination and violence experienced by LBGT circles. Sexuality is meant here has a broad meaning, namely an aspect of life that covers the whole concept of sex (gender), gender, sexual orientation and gender identity, sexual identity, eroticism, pleasure, intimacy and reproduction.



Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs/values, behaviors, habits, roles, and relationships. However, not all aspects of sexuality are always experienced or expressed. Sexuality is influenced by the interaction of biological, psychological, social, economic, political, historical, religious, and spiritual factors. Basically, there are two opposing views on sexuality, namely between groups that base their thoughts on sexuality on the flow of essentialism, and the other group on social constructionism (Komnas Perempuan, 2015: 1-5). The differences between the two points of view on sexuality can be detailed as follows.

The generally accepted view in Indonesia is the first view, which believes that sexuality is external and cannot be changed. This view gains legitimacy, both from religious and cultural teachings so that groups of people whose sexuality is not in line with the concept (LGBT groups) are considered abnormal, get bad treatment, both in the form of discrimination and violence. *The stereotype* that already exists in society for gays is feminine. They are judged as men who have a more feminist attitude than men in general. Meanwhile, lesbians are rated as more masculine women than women in general.

This is very different from the reality in society. Gay is not necessarily feminine, and Lesbian is not necessarily masculine. This stereotype occurs because people find it easier to find feminine gays and masculine lesbians than masculine gays and feminine lesbians. This is because gay masculine and feminine lesbians are more difficult to distinguish from heterosexual men and women. In addition, there are other stereotypes, such as the assumption that homosexuals are a “disease” and they need “help”. Different from this view, according to research conducted by the American Psychiatric Association, homosexuality is no longer a mental disorder since 1973. Sigmund Freud (in Dhani, 2015) said that homosexuality is not something to be regretted.

## **Discussion of Humans and Their Fitrah**

Humans are identical with sexuality, or sexuality is a biological need that cannot be avoided by any human being-as long as normal-and wherever he lives his life. Sexuality as a necessity to maintain the existence of the human species itself on earth. Without sexuality it would be difficult for humans to maintain themselves as khalifatullah on planet earth. Islam recognizes the existence of lust for human sexuality as an inseparable part of the essence of humanity. The fulfillment of biological needs must be in line with religious provisions, namely sexuality is only justified if it is carried out with the opposite sex and through the mechanism of marriage. how Islam responds to it.

Human life will give virtue to self, environment, nation and religion if they walk and act in the corridor of normality according to their respective functions and authorities. Humans are formed in a perfect form based on the nature of constancy, harmony, propriety, morality, and goodness in order to achieve a life full of dignity and normality. This indicates that humans are special creatures desired by God with a great mission for the greatest benefit as



well, namely as God's representatives to manage and preserve life on earth based on instructions, provisions, and laws and in accordance with the divine will. That's why the purpose of human life is to serve. Devotion in the form of obedience to the supreme controller of life (God), it should be used as an attitude of individual awareness in order to create an ideal social order.

Shari'ah as a religious law regulates all matters relating to all aspects of human life without exception, which aims for the benefit. As a stipulation, it is certain that shari'ah contains obligations and prohibitions, promises and threats, appropriateness and inappropriateness, appropriateness and inappropriateness. All these provisions are nothing but for the good and benefit of the whole world. This provision has in reality become a basic human need, at least for the smooth and easy traffic of life in the universe.

Humans are identical with sexuality, or sexuality is a biological need that cannot be avoided by any human being-as long as normal-and wherever he lives his life. Sexuality as a necessity to maintain the existence of the human species itself on earth. Without sexuality it would be difficult for humans to maintain themselves as khalifatullah on planet earth. Islam recognizes the existence of lust for human sexuality as an inseparable part of the essence of humanity. The fulfillment of biological needs must be in line with religious provisions, namely sexuality is only justified if it is carried out with the opposite sex and through the mechanism of marriage. Biological channeling outside these two mechanisms is abnormal and deviant behavior. That way, Islam does not want humans to do immoral ways, ways that can damage the order of social life, where ethical values are no longer a benchmark for attitude, where these values are only a series of relative assumptions for them, even they form their respective commodities. without any shame and consideration of life in the midst of society.

Regarding gender, Allah only created male and female sexes, no third gender, or gray gender. In accordance with God's promise that this life is always in pairs for the sake of peace and comfort. On the other hand, religion really understands that men and women as different genders are believed to be able to provide a more peaceful life. Therefore, if human biological distribution is not institutionalized through marriage, then adultery becomes a necessity, and human morality will become crippled, love and responsibility will become absurd, surely human passion will run wild. Such conditions are contrary to the goals of Islamic shariah, where marriage is oriented towards the formation of responsibility, personal, family and community development based on benevolent values.

Marriage in human life is something that is considered sacred. Where marriage is a legal relationship to bind the relationship between two people of the opposite sex. Because, in this way, it is hoped that the process of human regeneration on this earth will continue and be sustainable. This is in accordance with the purpose of marriage, namely to obtain legal offspring. And another purpose of marriage which is a joint right and obligation of husband and wife is the fulfillment of biological or sexual needs.



To achieve a clean, holy, halal sexual life, and to be included in the category of worship, Islam conceptualizes that a Muslim who has been physically and mentally able to immediately enter into a marriage. Here marriage is seen as a bond that can neutralize human sexual urges, so that it becomes an invaluable grace. Islam also views marriage as an institution that can anticipate the occurrence of deviant sexual behavior. The source of the positive law above is the Marriage Law articles 6-12, BW. Articles 27-49 and KHI. Article 14, in essence, no one mentions and requires that a marriage must be carried out by a man and a woman. One of the conditions is the existence of a prospective husband and a prospective wife or both prospective brides. However, when it is said that a prospective husband will automatically assume that he is a man. And vice versa, if it is said that the prospective wife, then the assumption that she is a woman will appear by itself.

Thus, it seems clear that the existence of sex for humans is not a socio-cultural construction, but a natural one. What appears in social reality lately is a wave of abnormality in human sexuality which has significantly eroded the morals, values and morals of the life of the ummah. Instead of freedom and human rights, it is as if humans are free in all respects, and God is positioned as a spectator.

This is not only a social and cultural problem, but a moral bomb that will destroy the future of human life by living without values, without principles, especially the context of sexuality. There is nothing wrong with what George Harvard said in his book *Sex Revolution* "We are not so worried about nuclear dangers that threaten human life in this modern age. What we are worried about is a sex bomb attack that could explode at any moment, destroying human morale."

Now it is an undeniable fact, we are really witnessing a sex revolution in a status that threatens the joints of religious and national life. Human trafficking fills small alleys to star hotels, free sex is consumed by rural and urban children, sodomy becomes a new trend for middle class society to celebrities who have their own disorders, and the existence of lesbian, gay, bisexual and transgender people who are better known as LGBT in the name of human rights are placed as if they were normal, as if they were natural, even though in reality everything destroys morality and human values.

Modern humans with hedonistic views claim that today's sex relationship can no longer be limited to husband and wife or two people of the opposite sex, but the tendency of comfort, tranquility and feelings of affection must be adjusted to the desires of humans themselves. This is man's servitude to 'desire and gratification' not to the giver of gratification. And it is no longer inevitable that the life they think is true is the life of their own group (*truth claim*). Consciously or not, sex is a necessity and even a necessity, in addition to healthy biological functions, psychological conditions (mental) will also feel calm, apart from that all that needs to be realized about the distribution of sexual desire is as an attitude of awareness of survival-regeneration to continue the history of life. man.



## QUR'AN ISYARAH ABOUT LGBT BEHAVIOR

### Lesbians and Gays in Islam

Lesbians are women who tend to make love or women who have sexual relations with other women. While gay or homosexual are men who channel their sexual needs to the same sex men. From this understanding it can be understood clearly and unequivocally that gay and lesbian are sexual behavior with the same sex, in Islam the practice of same-sex sexuality is called *liwāṭ*.<sup>26</sup>unusualAnsexuality practice and cannot be understood by normal human reason, because there is still common and normal that can be accepted by humans in general. Therefore, religion sees and regards homosexual acts as a form of disgusting act, and is considered to damage human nature. Sexual deviation in the form of homosexuality first occurred in the people of the Prophet Lut as explained in the verse whose meaning is as follows:

*"And (we have also sent) Lut. (remember) when he said to his people: "Why do you do fahīsyah (the dirty deeds), which no one knows you do in the universe (80) Indeed you have come to men to release your lust (desire) to them, not women, even you are a people who transgress (81). There was no answer from his people except that they simply stated: "Cast them (Lut and his followers) out of your village" verily they are people who are very purified "(82). So We saved him and his family except his wife; she (Lut's wife) was one of those who were left behind (annihilated)(83), And We sent down a hail of stones; so pay attention to how the sinners end (84)." Thea sin*

Verse above clearly states that homosexuality (sodomy) is large (*fahīshah*). Predicate *fahīshah* illustrates that the quality of these vices is very heavy and is intolerance. A violation elusive and inexcusable under any circumstances, so that the actions called *durhaka*. *Kedurhakan* act in question is the form of distribution of biological lust rather than on a reasonable, ie, in the same sex, instinctively should be channeling the biological lust of men to women, On the other hand, women are paired with men with sexual needs in a legal and justified way. The path is nothing but marriage of the other sex.

As for same-sex marriage, it remains a homosexual practice, as did the prophet Lut. Homosexual acts were carried out not because of the absence of women at that time, but because they were motivated by disobedience so that they were called people who transgressed limits. Homosexuals are hated by Allah, there is no reason whatsoever that justifies the practice of homosexuals, either in normal circumstances or in urgent circumstances. In comparison, the practice of killing in religion can be justified for reasons of self-defense or imposing legal sanctions (*qisas*) or other legal sanctions, as for sex with the same sex, both homosexuals and lesbians, there is no place in religion, because Allah has provided the space and the way, namely with the opposite sex.

Seeing the damage to the morality of the *Sadūm*, Allah sent the prophet Lut to straighten out their homosexual behavior which was considered to be able to destroy the moral



order of the people. However, the reprimand of the prophet Lut – who did not come from their village group – was apparently considered a breeze, ignored, even the homosexual community group loudly expelled the prophet Lut who was considered to be people who only pretended to purify themselves. While they remain consistent with heinous deeds without any sign of abandoning their *disobedience*.<sup>33</sup> *The Sadūm community* considers all habits normal, long-lasting evil is considered a natural and a good thing. No wonder they responded with hatred to the warning of the prophet Lut. Not because their souls are used to bad things, but also because something they are used to doing is finally considered normal and even good, as the proverb reminds us that if something is done often, it is considered ma'ruf, while something that is ma'ruf but rarely is done. when it is about to be done is judged as munkar.

The actions of the Sadūm crossed the line of reasonableness, let alone expelling the prophet Lut who brought the truth, and Allah also rewarded the patience of the prophet Lut in facing the attitude of his ummah by sending good news through two angels who were sent to save the prophet Lut and his family, except for the first wife of the prophet Lut who came from Sadm, including those who were drowned by Allah as the following verse:

*"And when Our messenger came to Lut, he felt difficult and felt limited ability for them, and he said, "This is a very difficult day "(77). His people came rushing to meet him, and from the beginning they had always done abominable things. He said, "O my people, these are my daughters, they are purer to you, so fear Allah and do not dishonor me against my guests. Is there not among you a man of understanding? (78) They replied, "You know that we have no desire for your daughters; and surely you know what we really want. Lut said: "If I had the strength to resist you or if I could take refuge in a strong family, I would do it. "The messengers (angels) said, "O Lut, indeed we are messengers of your Lord, they will never be able to disturb you, so go with your family and followers at the end of the night and let no one be in your presence. of you who are left behind, except your wife. Verily, their punishment will be upon them. Verily, the time of their punishment will be at dawn; Isn't dawn already near?" So when Our torment came, We made the land of the people of Lut above and below, and We showered them with stones from burning ground, which your Lord marked, and the torment was not far from the wrongdoers. .*

The moral depravity of the prophet Lut in the sexual field was so rampant that it became a common practice. Homosexuality at that time was not something that was done secretly because they were ashamed to do it, but they did it openly. Maybe this is done because they feel proud or at least because it is considered something normal. It was in this context that they later reproached the prophet Lut for reminding them of their actions which they thought had become a long-standing habit. When the people of the prophet Lut were offered to marry his daughters, they also showed the same attitude, namely refusing it while asserting that they really did not like women. They prefer to channel their biological needs to their fellow men. This is the peak of the moral depravity of the *sadm*, not only violating the nature of humanity,



but also destroying the mind of the soul, not closing the possibility of various other forms of crime. That homosexuality is seen as something normal so they do not hesitate to talk about it in public, just like discussing other necessities of life.

The attitude of the prophet Lut seems to have now become a trend among the modern world community under the pretext of human rights. Human rights arguments should be built and placed in order to glorify and place humans as honorable beings, not destroying the nature of humanity itself. The trend of modern society is increasingly being carried out in order to legalize same-sex marriage in the name of human rights. Such marriages are certainly based on lust and disobedience like the prophet Lut.

Whatever is postulated by the prophets of Lut in committing homosexuality, whether in the name of custom or in the name of human rights, the practice of homosexuality or lesbianism is still a crime against humanity, a crime that destroys the mind, an abomination that destroys human civilization because it violates human nature. Because of that, Allah burned down the entire homosexual community at that time, including one of the wives of the prophet Lut who did not believe. This punishment emphasizes how dangerous homosexual life is if left unchecked, not only morals and human reason, but also stopping the generation of life. In line with that, the prophet also condemned and cursed firmly all homosexuals, even homosexuals were judged as adultery, as the following hadith means:

*From Ibn 'Abbas, that the Prophet SAW. said: "Allah cursed those who did the deeds of the people of Prophet Lut, Allah cursed those who did the deeds of the people of Prophet Lut, Allah cursed those who did the deeds of the people of Prophet Lut".*

Al-Shairazi in the book *Al-Muhadzdzab*, provides a fairly firm comment in positioning homosexual offenders with punishments like adulterers, as the following quote:

*Liwath (intercourse into the anus) is forbidden because of the word of Allah SWT.: "And (remember the story of) Lut, when he said to his people: "Why do you do the "fahishah" (very heinous) act that has never happened to anyone from the Ummah. -the people of the world." (Surah Al-A'raf: 80). In this verse Allah SWT calls liwath the word "fahishah" (heinous deeds). And Allah says: "And do not approach the deeds abominable, whether visible in between or hidden, and do not kill the soul that Allah has forbidden except for something that is right. That is what Allah has commanded you so that you may understand." (Surah Al-An'am: 151)*

*And also because Allah tormented the people of Lut with a torment that has never been inflicted on anyone because of their "fahishah". this became proposition also on Prohibition "liwath". Whoever did it, and he was among those who are subject to "hadd" zina, then him hard punished adultery.*

Based on the above, no doubt about the position of homosexuals in Islam that is not getting tolerance under any circumstances. Thus, Allah's warning to the people of Prophet Lut



should become the realization of modern society that what the sadūm do can not provide any benefit, let alone continue the generation as in the teachings of marriage.<sup>38</sup> It is difficult to understand when some people say that marrying another types can bring happiness and tranquility. Isn't it clear that one of the wisdoms created by the gender n women are to give color to men's lives, the color in question is happiness and peace of mind because of different characters and psyche. At the same time, to clarify and emphasize the function of creating creatures in the form of male-female or male-female so that they reproduce biologically, not just talking about the distribution of desires-satisfaction.

## **Bisexual and Transgender in Islam**

Bisexuality is romantic attraction, sexual attraction, or sexual behavior towards both men and women. This term is used to describe forms of human life that have same-sex and other-sex sexual tendencies at the same time, or can be referred to as pansexuality.<sup>39</sup> Thus, bisexuality is a continuation of the homo and lesbian sexual relationship model. If in the homo and lesbi pattern, sexual relations are carried out based on preferences for the same sex, while bisexuality is the distribution of biological desires carried out on the same sex and the other sex at the same time. This means that the bisexual group has the same idiosyncrasies as the homo group, only that the bisexual group still shows a preference for the other sex.

Such a relationship is also classified as strange and abnormal in terms of biology. Because the basic concept of sexuality as explained above is the relationship between different sexes as in Surah al-Najmu verse 45 and Surah al-Nur verse 30-31 which means as follows:

*And that it is He who created the two partners, male and female. female (45). Say to the believing men: "Let them hold their gazes and guard their private; that part is purer for them, verily Allah is Knowing of what they do " (30). Say to the believing women: "Let them hold their gazes and guard their(31).*

In the first verse the husband and wife are referred to as *private parts*"zaujani" consisting of male and female sexes. That means there is no chance for a husband and wife to be married. the wife of the same sex or mixed sex with a fake, because there is no gender other than that referred to in the verse, while in the second verse it is also explicitly stated for believing men to guard and protect their eyes and their genitals from wild and uncontrollable sexual urges. A man who is a believer who is solid in his faith will not give up his lust except to a lawful one, namely a legal wife, not to the same sex which has been forbidden as previously stated. So a man who is able to maintain his private parts sexual wildness and only having sex with a partner who is prevented According to religion, such a man is a good man, who maintains his faith, so that he is called more holy and honorable for him. In other words, sexual relations that are not carried out with partners who are not permitted to have legal consequences also have an adverse impact on the soul, mind and health. A legalized couple is a married couple consisting of a man and a woman with a bond that is justified according to shari'ah rules. The pattern of bisexual relationships clearly deviates from the shari'ah rules.



This is also based on the provisions in the letter al-Mu'minun verses 5-6, and the letter al-Ma'arij verses 29-30 and the letter al-Shu'ara' verses 165-166 which means as follows: their private parts

*And those who guard, except for their wives or their slaves; then verily they in this are blameless (5). Whoever seeks behind it, then they are the transgressors (6).*

*And those who guard their private parts (29) except for their wives or the slaves they have, then indeed they are blameless in this matter (30).*

*Why do you have intercourse with other men among men (165), and you leave the wives your Lord made for you, even though you are transgressors (166).*

Meanwhile, transgender or transsexual according to Heuken, as quoted by Koeswinarno, is someone whose sex is physically perfect and clear, but psychologically tends to present themselves as the opposite sex. Meanwhile, Marzuki defines transsexual as a symptom of a person's dissatisfaction with their gender because they feel they have the opposite sexuality. This dissatisfaction is then manifested in various ways, from changing their walking habits, speaking, clothing, wearing jewelry and make-up to attempting sex reassignment surgery.

Davidson and Neale in their research on transsexualism, as quoted by Koeswinarno, concluded that one of the causes of transsexual behavior is heterophobia, namely there is a fear of having sex of the opposite sex or between sexes because of wrong experiences, the sex drive to have a mother for male transsexuals. male or have a father for transsexual women when the age of approximately four years, for example.

Apparently transsexualism has become a significant part in the construction of the crucial issue of sexuality in Islamic society in Indonesia. Although their number and existence are not too large, it still takes a lot of effort to accept their existence because of some differences of opinion between Islamic groups in Indonesia. In the process of development, male transsexuals have difficulty determining attitudes, what to do to indicate the onset of transsexualism in women. But not so with transsexual women, most of them stated that they wanted to be members of the opposite sex.

Transsexuals are known as the most extreme form of gender conversion or exchange. This is because their desire is not only limited to dressing, dressing and acting like women, but also changing their genitals through surgery to match their personality or soul. A transsexual who has started hormonal processes and sex reassignment surgery but failed is called a partial transsexual. In contrast to transvestites, *cross-dressing* performed by transsexuals does not aim to fulfill sexual needs but to dress their bodies to suit their personalities. And this is one of the most important things to distinguish transsexuals from others, especially with people with transvestism. So that the disturbed transsexuals are their gender identity (gender identity) which is contrary to their psyche. In general, transgender people think that transsexuals are different from waria. However, all experts agree that transvestites are included in a sexual disorder called transsexualism, which is a symptom of a person feeling that they have a



sexuality that is contrary to their physical structure. In addition, Rudy also did not distinguish between waria and transsexuals by mentioning the words "a transsexual or transgender".

As the initial understanding that transgender or transsexual is an individual who experiences gender confusion so that he tries to change his gender to live according to his tastes and desires. It is as if they want to live life according to their hopes and desires, as if this life can be determined by themselves. Self-creation as a human being is absolute in the power of Allah as mentioned in the Qur'an Surah al-Insān verse 2 and 3 which means as follows: *Verily We have created man from a drop of mixed semen which We wish to test him (by command and prohibition), because that We made Him hear and see, (2) Indeed We have shown him the straight path; some are grateful and some are disbelievers (3).*

This man was created by Allah from nutfah, which is a mixture of male and female seeds. After the germ becomes a clot of blood through the process through the uterus, then the blood becomes flesh. He was born into the world as a human baby, both male and female. The word nutfah *amshājīn* the verse above means that man was made from a drop of semen mixed between male and female seeds.

The verse above also alludes to the creation of man with the intention of testing loyalty as a servant of Allah with various commands and prohibitions, so the ability to hear and see as a means to make it easier for humans to heed what is ordered to him, think about signs of power through Allah's verses. few people deny or violate what He forbids. Included in the context of transgender / transsexual is one form where there are several parts of humans who want to run away from the reality of their gender.

Even if in reality there is something that is less than perfect it is a natural thing, but that does not mean running away from the imperfection. In other words, the question of gender identity is part of a natural thing, something that is not his choice. But it is purely a matter of Allah as in Surah al-Haj verse 5 which means as follows:

*"O mankind, if you are in doubt about the resurrection (from the grave), then (know) Verily We have made you from clay, then from a drop of sperm, then from a clot of blood, then from a lump of flesh which is perfect in appearance and which is not perfect, so that We may explain to you and determine in the womb what We will until the appointed time, then We bring you out as babies, then (gradually) ) you come to maturity, and some of you are passed away and some of you have been extended to the point of senility, so that He may no longer know anything that he previously knew. and you see the earth is dry, then when We have sent down water on it, the earth lives and is fertile and grows all kinds of beautiful plants."*

The verse above states that with all His will, humans were created perfectly and imperfectly, both physically and non-physically, as experienced by transsexuals. They have imperfections in their physique, so they feel like fixing it with surgery to perfect what they are not yet perfect. These are the conflicts that not least encourage transgenders in various ways and efforts to carry out genital surgery so that they can fully become the person they want to



be, not only in terms of behavior, but also regarding gender. Of course this reality becomes a serious problem when faced with religious values. Because their behavior alone has been cursed let alone to change the shape of the body even though they say it is an effort to live according to their wishes or on the basis of human rights.

Because genital surgery in Islam is only allowed if it is purely for treatment, in accordance with the words of the Prophet who ordered sick people to seek treatment. Sex surgery is also allowed for the repair or refinement of the genitals, in accordance with the anatomical condition of the internal genitals of people who have sexual or multiple sex disorders. In other words, sex reassignment surgery other than that purpose is forbidden as in the letter al-Nisa' verse 119 which means as follows:

*"And I will really lead them astray, and will arouse empty dreams in them and tell them ( cut off the ears of cattle), then they will actually cut them off, and I will tell them (to change Allah's creation), then they will actually change it. Whoever makes Satan a protector other than Allah, then indeed he suffers a real loss (119).*

In looking at the verse above, Imam Qurtubi states that changing Allah's creation in any form that has nothing to do with health is a prohibited act. Even some scholars' interpretations stated that plastic surgery is a form of surgery that is prohibited as well. Meanwhile, some see that sex surgery can be done if it contains *maslahah*, not for the sake of transgender (gender identity shift).

Even the Messenger of Allah denounced those who change their shape and equate themselves with the opposite sex. Thus, the existence of transgender as seen from several statements clearly contradicts or is not justified in religion. And even if a transgender does not change his gender status in law, his legal sex status is the same as his original gender before it was changed. And it needs to be emphasized, that the community formed by personal will and even forced status is part of social deviation, and even religious norms, because it is already contrary to the social conditions that are formed in a pluralistic way. Thus, living life on the basis of the *nature* of creative power *divine* is proof of obedience from both a social and religious perspective, and it does not conflict with the rules of God's word that are grounded in ways *social-religious*.

Minority groups always wear human rights clothes to support their existence even though many things are contrary to the general pattern of life. The unfairness that occurs is considered a difference that has not been understood by the other party, even though in reality the difference is very forced or actually a difference that is always campaigned for self-satisfaction. It is as if marginalized in the midst of the right to life that is being fought for. That's a human right that will not actually humanize the LGBT group.

## Conclusion

This religious perspective wants to save humans as *khalifatullah* on earth who are always bound by the rules of decency, morality and religion. From this perspective, LGBT



cannot find any justification. Unless its existence will continue to be a problem in the midst of the abnormality of life being carried out. Morality, reason and religion want to build human life more dignified, beneficial for themselves and their environment. Therefore, satisfaction and tastes must be measurable, bound so as not to damage the social life of the general public.

Sexuality is a human interest that needs to be regulated so that humans are more directed, orderly and driven by lust alone. Religion does not at all castrate sexuality, even religion encourages humans to maintain sexuality in order to balance life. Considering the human passion for this one is very large, religion needs to put the issue of sexuality in the right place so that no one is harmed. Marriage is a space provided for all humans with diverse choices of the opposite sex. While homosexuality, lesbian, bisexual are sexual practices that are difficult to tolerate under any circumstances. Its existence will damage the soul of every human being in the midst of the availability of a life partner with the opposite sex. Because marriage from a religious perspective is not just a matter of biological satisfaction, peace of mind and preserving generations of life that cannot be removed, which is so difficult to obtain in LGBT life. In other words, the sexual pattern of LGBT is purely based on wild gratification, without care and responsibility. If all humans base themselves on freedom for the sake of satisfaction, then such freedom will be a time bomb for humans. It is not wrong if the Messenger of Allah reminded "that the greatest jihad is controlling one's passions". Humans will become honorable creatures because of their controlled passions, on the other hand humans become the scourge of many people's lives if they are not able to control their passions.

Religious provisions do not need to be protested, let alone cornered to curb humans, religion wants humans to be pious individuals, there is no religious rule that wants to plunge humans into the valley of humiliation, it is lust that drags humans into the black valley. The ability of logic is not intended to outsmart religion or find loopholes to justify every desire. Such logic, although rational, is the logic of justification for all problems. Therefore, human rights must be able to convince people that what is being fought for is a right that can provide good for themselves and the public, a right that can create morality for life, not the other way around.

The problem in the midst of the abnormality of life that is carried out. Morality, reason and religion want to build human life more dignified, beneficial for themselves and their environment. Therefore, satisfaction and tastes must be measurable, bound so as not to damage the social life of the general public.

Sexuality is a human interest that needs to be regulated so that humans are more directed, orderly and driven by lust alone. Religion does not at all castrate sexuality, even religion encourages humans to maintain sexuality in order to balance life. Considering the human passion for this one is very large, religion needs to put the issue of sexuality in the right place so that no one is harmed. Marriage is a space provided for all humans with diverse



choices of the opposite sex. While homosexuality, lesbian, bisexual are sexual practices that are difficult to tolerate under any circumstances.

Its existence will damage the soul of every human being in the midst of the availability of a life partner with the opposite sex. Because marriage in a religious perspective is not just a matter of biological satisfaction, peace of mind and preserving generations of life that cannot be removed, which is so difficult to obtain in LGBT life. In other words, the sexual pattern of LGBT is purely based on wild gratification, without care and responsibility. If all humans base themselves on freedom for the sake of satisfaction, then such freedom will be a time bomb for humans. It is not wrong if the Messenger of Allah reminded "that the greatest jihad is controlling one's passions". Humans will become honorable creatures because of their controlled passions, on the other hand humans become the scourge of many people's lives if they are not able to control their passions.

Religious provisions do not need to be protested, let alone cornered to curb humans, religion wants humans to be pious individuals, there is no religious rule that wants to plunge humans into the valley of humiliation, it is lust that drags humans into the black valley. The ability of logic is not intended to outsmart religion or find loopholes to justify every desire. Such logic, although rational, is the logic of justification for all problems. Therefore, human rights must be able to convince people that what is being fought for is a right that can provide good for themselves and the public, a right that can create morality for life, not the other way around.

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