

Islamic Law's View On Homosexual Marriage And Its Impact On The Younger Generation

Zahwa Amalia Fitri¹, Mizania Rizkinof², Isma Amalia Sayyidah³,
Imam Sanusi⁴, Ridho Oktavian⁵, Adi Sahputra⁶, Fedrik Wardiansyah⁷

¹²³⁴⁵⁶⁷Universitas Islam Negeri Sultan Maulana Hasanuddin Banten
Email Koresponden: 231110040.zahwa@uinbanten.ac.id,

Abstract: The phenomenon of homosexuality and same-sex marriage (LGBT) has become a controversial international issue that affects social, ethical, and religious dynamics, including in Indonesia, which is based on Islamic values. Therefore, this development has led to a serious debate on the legitimacy of homosexual marriage. This study aims to assess Islamic law's views on same-sex marriage and examine its impact on the younger generation in Indonesia. According to Islamic law, marriage is only recognized between men and women, as stated in the Qur'an and hadith. Homosexuality is considered a despicable behavior (*liwāt/siḥāq*) that is classified as a major sin because it contradicts *maqāṣid al-sharī'ah*. Although there is debate over reinterpretation in modern thought, the majority of scholars still reject the legitimacy of same-sex marriage. This study uses a literature review method with a qualitative-normative approach, analyzing primary and secondary sources, including the Qur'an, hadith, the opinions of classical and modern scholars, statistical data, and scientific studies on the impact of LGBT in Indonesia. This analysis was conducted using the principles of *maqāṣid al-sharia* as an evaluative framework. The results show an increase in the number of LGBT communities both internationally and domestically, triggered by the Influence of digital media and global culture. Moreover, research findings show that there is a growing existence of homosexual marriage and this impact has a major influence on the younger generation in three main aspects: (1) social, including stigma, identity crisis, and potential social conflict; (2) education, through discrimination, psychological pressure, and increased dropout rates; and (3) health, which includes a high risk of HIV/AIDS, anal cancer, meningitis, and mental disorders due to social stigma. Same-sex

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marriage not only contradicts Islamic provisions but also has the potential to negatively impact the moral development, health, and social stability of the younger generation. Therefore, it is important to provide education grounded in Islamic values and to strengthen the roles of families, communities, and the government in fostering understanding and implementing preventive measures against the normalization of this deviant behavior.

Keywords: Islamic Law, Same-sex Marriage, Younger Generation

Introduction

In the modern era, humans face a variety of interesting issues to discuss, both formally and using scientific principles. One of the topics that has been talked about a lot lately is that same-sex relationships, better known as LGBT (Lesbian, Gay, Bisexual, and Transgender), are a deviant behavior between individuals of the same sex.¹ This phenomenon has mushroomed in various parts of the world, including in Western and Eastern countries. In the United States, LGBT has been officially recognized by the government, making it a part of a lifestyle that is continuously promoted.² LGBT practices have become an actual discussion and a long-running topic of debate in human history, as they relate to religious aspects. The LGBT phenomenon that is happening today not only involves influencing the lifestyle of the younger generation in the millennial era, but can also damage the individual themselves, exacerbating the spread of the HIV-AIDS virus.³

Today, LGBT practices are also beginning to emerge in Indonesia, a country that strongly upholds religious, cultural, and social norms, with the majority of the population being Muslim. A small number of people in the country engage in LGBT behavior, and these groups are actively demanding that their rights be officially recognized by the government. In addition, they urged the state to recognize their rights regarding the legality of same-sex relations and other public rights. Meanwhile, the government rejects the existence of

¹ M.A. Dr. Munadi, *Diskursus Hukum LGBT Di Indonesia*, Unimal Press, vol. 1, 2016

² Thobib Al-Asyhar, *Fikih Gaul #2 Era Milenial Be a Cool and Moderate Muslim*, (Jakarta: Direktorat Urusan Agama Islam dan Binsyar Ditjen Bimbingan Masyarakat, 2019), hal.

³ Khairunnas Rajab, *Psikologi Agama, Penguatan Nilai-Nilai Islam dalam Psikologi*, (Jakarta: Lentera Ilmu Cendekia, 2014), hal. 133

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LGBT, stating that the Attorney General's Office rejects candidates for State Civil Apparatus (ASN) who come from the LGBT community. Member of Commission II of the House of Representatives of the Republic of Indonesia, Sodik Mujahid, emphasized that LGBT is very contrary to the values of Pancasila, especially related to the precepts of divinity and humanity that are just and civilized.⁴

As for the perspective of Islamic law, LGBT marriage is a very controversial issue because it is contrary to the basic principles listed in Islamic law. Allah SWT. created humans in pairs, namely men and women, and vice versa. As stated in the Qur'an, Surah Ar-Rum verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

It means:

"Among the signs of His greatness is that He created for you pairs of your own so that you may feel at peace with him. He has made among you a sense of love and affection. Indeed, in such is the sign (of Allah's greatness) for the people who think."

Allah SWT also states that LGBT actions are reprehensible and transgressive, which is stated in Surah Al-Ankabut verse 28:

وَلَوْ طَأَّ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأْتَأْتُونَ الْفَاحِشَةَ مِمَّا سَبَقَتْكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ

It means:

"(Remember) when Lot said to his people, "Surely you have done a very heinous deed that no one has done before you in the universe."

The importance of this issue is increasingly felt, along with the impact of LGBT marriage on the younger generation, who are often exposed to content on social media and Western culture. The younger generation, as a very vulnerable group, can experience an identity crisis if they are not given a correct understanding of Islamic teachings. The study emphasizes that without

⁴ <http://www.dpr.go.id>

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proper education, young people may be influenced by liberal narratives that support LGBT marriage, potentially threatening both moral and social stability in society.

This article aims to analyze in depth the impact of the phenomenon of same-sex/homosexual marriage on the perspective and attitude of the younger generation in understanding the values of marriage according to Islamic teachings. In addition, this study also provides an explanation of the prohibition of same-sex/homosexual marriage in Islam, and seeks to provide education to the public, especially the younger generation to continue to adhere to Islamic values in the midst of global cultural influences.

Methodology

In this study, the method used is a literature study. Data is obtained from various sources in the library, including the Qur'an, Hadith, and scholars' opinions, to gather information on a topic, whether in the form of theories, methods, or research available in books and journals on same-sex marriage. This type of research is qualitative-normative, with a literature review that uses the framework of Maqasid Al-Shariah to assess the law on same-sex marriage and its impact on the younger generation.

Result & Discussion

Based on a report from the International Lesbian, Gay, Bisexual, Trans and Intersex Association (ILGA) together with International Survey Institutions such as Pew Research, on the estimated LGBT population in 2023, it is estimated that the LGBT population in Indonesia is estimated to be around $\pm 3\%$ of the population, although the majority of people are not open due to social stigma.⁵ Those diagnosed with HIV/AIDS based on the performance report of the Ministry of Health of the Republic of Indonesia (Ministry of Health of the Republic of Indonesia) in 2025 state that there are 564,000 people affected by HIV, of which 63% or around 356,638 people know their status, and also diagnosed with HIV among adolescents around 2,700 adolescents (aged 15-19 years).⁶

⁵ Liza Yosephine, "Potret Seorang Gay Indonesia", The Jakarta Post, 2025

⁶ Mia Turohmah, "Kemenkes: Hingga Maret 2025 Ribuan Remaja Idap HIV", 2025

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Then there are cases recorded in 2021-2023 based on Arus Pelangi (LGBT Rights Advocacy NGO), in the report on the dark record of violence against LGBT in Indonesia 2021-2023, there were 293 cases recorded in which transwomen were the most victims.⁷ Furthermore, there is also a case recorded by the media in 2024 from LBH Masyarakat (Legal Aid Institute), in the report on statements of attitude & criticism of discriminatory rhetoric against LGBT in political and public meetings, there were 401 LGBT respondents who experienced violence or discrimination.⁸

As for the case of violence against LBT women in 2014 by Komnas Perempuan (National Commission for Anti-Violence against Women), in the statement of attitude report along with data on violence experienced by lesbian, bisexual, and transgender (LBT) women, there were 37 cases of violence consisting of 21 cases of domestic violence, 15 cases in the community, and 1 case by the state/law enforcement.⁹

Based on these data, it shows that the impact on the younger generation is very real, such as mental health stress which can trigger trauma or depression, especially in the period of self-identity formation. Then it also has an impact on educational barriers, namely often facing learning difficulties due to social pressure, and even withdrawing from formal education due to an unsupportive environment. It even has an impact on inequality in rights and social protection, where based on the data shows that the protection of LGBT rights in Indonesia is still limited, so that it can worsen their welfare and development in society.

The data also shows that HIV cases can occur in young people, where the highest HIV cases occur in young people because it can have a direct impact on the high risk of HIV infection among adolescents due to risky sexual behavior. And the virality of LGBT content on social media can also increase

⁷ Khoirunnisa Nur Fithria, "Transpuan Jadi Korban Terbanyak: Catatan Kelam Kekerasan Terhadap LGBT 2021-2023", 2025

⁸ Lembaga Bantuan Hukum Masyarakat, "Ancaman Semu LGBTQ dalam Kajian Wantannas: Rilis Pers Lembaga Bantuan Hukum Masyarakat", 2024

⁹ Komnas Perempuan, "Pernyataan Sikap Komnas Perempuan: Hentikan yang Akan Memicu Kekerasan pada LGBT", 2017

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exposure to teenagers which can affect the mindset and sexual orientation of the younger generation.¹⁰

Discussion

Definition of Homosexual

Homosexuality is sexual attraction that occurs in the same sex.¹¹ According to Kaplan, homosexuality is a psychosexual disorder in the form of an adult individual who is sexually aroused by fellow same-sex friends.¹² According to the Dictionary of Ethnology, Gay comes from the 12th-century Old French word that means: joyful; cheerful; light of heart and cheerful. Later, the meaning of gay shifted to seeking pleasure. Seeking pleasure is intended to seek pleasure in unbiased sexual activities.¹³

Homosexual Development

The development of homosexual and LGBT identities over the past few decades shows that the process of forming sexual/gender identities is complex and multi-layered: it involves stages of self-recognition, coming out, and integration of identity in social life. Modern psychosocial research illustrates variations across ages and cohorts in when and how individuals pass through these stages, so that the picture of "homosexuality" is not a single pattern but a spectrum of experiences.

In terms of social epidemiology, several cross-country studies have found an increase in reporting of non-heterosexual orientation in younger age groups in part due to increased social acceptance and digital space for self-expression,

¹⁰ Audrey Afralia, Desy Safitri, dan Sujarwo Sujarwo, "Dampak Paparan Konten LGBT pada Orientasi Seksual Mahasiswa", *Jurnal Intelek dan Cendekiawan Nusantara* 2, no. 3 (2025).

¹¹ Nanang Khosim Azhari, Herni Susanti, and Ice Yulia Wardani, "Persepsi Gay Terhadap Penyebab Homoseksual," *Jurnal Keperawatan Jiwa* 7, no. 1 (2019): 1

¹² Wayan Aryawati, Angkas Mandala, and Christin Angelina, "Analisis Faktor Perilaku Seksual Yang Menyimpang (Homoseksual) Di Wilayah Kerja Puskesmas Simpung Bandar Lampung Tahun 2023," *Profesional Health Journal* 5, no. 1 (2023).

¹³ Miltahul Jannah, "Masa Depan Generasi Bangsa: Lebih Dari Sekadar Orientasi Seksual," 2025

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but the increase is also accompanied by mental health vulnerability due to stigma and discrimination. Systematic studies of internalized stigma confirm a strong link between internal stigma and the risk of depression, anxiety, and substance use problems.

The development of digital platforms and social media has accelerated the visibility of LGBT in Indonesia's public space, facilitating solidarity networks while triggering conservative backlash and anti-LGBT campaigns. Local research on self-disclosure and sentiment analysis concludes that social media is a dual arena: a place for identity affirmation and a source of exposure to hate speech, stigmatization, and negative reporting.¹⁴

In Indonesia, a review of the literature on LGBT (lesbian, gay, bisexual, transgender) groups shows an increase in attention from various fields of science including religion, human rights, law, and the media. A literature review found that between 2018 and 2023, 71 journal articles discussed LGBT issues in Indonesia, with key themes including religion, human rights, law, and the media.

The attitude of young people towards LGBT in Indonesia shows an interesting dynamic: the younger generation (aged 17-35 years) shows a slight increase in "acceptance" or openness to the existence of the LGBT community compared to previous generations, but still finds many negative perceptions, stigma, and challenges to social identity.¹⁵

Social media and digital space play a big role in the visibility of the LGBT community in Indonesia: platforms such as YouTube, Instagram, Twitter open up space for LGBT individuals to express their identity, form solidarity networks, and become targets of hate speech or stigmatization.¹⁶

¹⁴ Devi S & Syaifullah, *Latar Belakang dan Dampak dari Self-Disclosure Kaum LGBT pada Media Sosial Tiktok*, JSHP, 2024

¹⁵ Jefri S & Syurawasti M, *Antara Penolakan dan Penerimaan: Eksplorasi Sikap dan Persepsi Orang Muda terhadap LGBT+ di Indonesia*, Gadjah Mada Journal of Psychology(GamaJoP), 2023

¹⁶ Nanda K & Ita r, *Social Media Power to Increase LGBT Existences*, Journal of Feminism and Gender Studies, 2023

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In terms of public health and general knowledge: a study in Surabaya showed that among 154 respondents in the health care community, there was a relationship between the level of knowledge about STIs (sexually transmitted infections) and attitudes towards LGBT phenomena in Indonesian society.¹⁷

At the local level such as West Sumatra, research shows that the majority of people still have negative attitudes towards LGBT. For example, a study in City X West Sumatra found that 60.6% of respondents had a "negative" attitude towards LGBT people.¹⁸

From a legal and human rights perspective, the existence of the LGBT community in Indonesia still faces many challenges: some writers consider this group to be a "sexual deviant" within Indonesia's legal framework and social/traditional norms, meaning that their rights are not yet fully guaranteed structurally.

From a cultural and religious perspective, qualitative research in Indonesia shows that the dominance of religious and cultural values remains an obstacle to acceptance of the LGBT community at large. Although attitudes among young people and urbanites are changing, structural changes such as policy reform or public education are still urgently needed.

Overall, the development of LGBT in Indonesia shows an "open but limited" pattern: there is increased visibility and research, but legality, rights protection, and social acceptance are still constrained. Shifting towards inclusivity requires collaboration between policymakers, civil society, the religious sector, and public education.

Homosexuality in Islamic Law

Overall, from the perspective of Islamic law, homosexuality is considered a very despicable behavior and contrary to religious teachings. The hadiths condemning homosexuality provide a strong legal basis for the prohibition of such behavior. However, the application of this law is highly dependent on

¹⁷ Linda P, *Pengetahuan IMS dan Sikap terhadap Fenomena LGBT pada Masyarakat*, *ournal of Health, Education and Literacy (J-Healt)*, 2024

¹⁸ Novia Zu, Tosi Ra, *Analisis Sikap Masyarakat terhadap Lesbian, Gay, Biseks, Transgender (LGBT) di Kota X Sumatera Barat*, 2022

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social and political factors, as well as on scholars' interpretations, which leads to differences in its application across countries. On the one hand, most Islamic countries oppose homosexuality and impose harsh Sharia laws, but on the other hand, there is also room for more moderate discussion and understanding of the issue, especially in relation to human rights.¹⁹

Homosexual couples in the form of liwath are a type of serious crime (Great Sin), because they are classified as heinous acts that damage a person's personality, religion and morals. This is in accordance with the words of Allah in Q.S al-A'raf (7): 80 and 81 as follows:

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

It means:

"(We have also sent) Lot (to his people). (Remember) when he said to his people, "Have you done an abominable deed that no one has done before you in this world?" Al-A'raf [7]:80

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

It means:

"Indeed, you really come to men to vent orgasm, not to women, in fact you are people who transgress the limits." Al-A'raf [7]:81

In line with the above verse, it is also mentioned in the Qur'an surah Al-Shuara' verses 165 and 166:

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ

It means:

"Why do you come to the male kind among men (homosexuals)?" Ash-Shu'arā' [26]:165

وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا ۚ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

It means:

"Meanwhile, you leave (women) whom God created to be your wives? You are the people who transgress." Ash-Shu'arā' [26]:166

¹⁹ M.Ag. Yudhy, Drs., "LGBT Dalam Pandangan Islam,"

²⁰ Q.S Al. A'raf ayat 80 - 81

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In the view of classical Islamic jurisprudence, homosexual behavior is called *liwāt* for same-sex relationships and *sihaq* for same-sex relationships. The scholars of the four main schools agree that sodomy is a forbidden act and is classified as a great sin (*kaba'ir*). However, there are differences of opinion on the type of punishment that should be applied. The Hanafi school of opinion that the perpetrator of *liwāt* is not subject to *hudud* punishment, but can be sanctioned with *ta'zir* according to the judge's policy and consideration of benefits. The Maliki, Shafi'i, and Hanbali schools equate the punishment for sodomy perpetrators with the punishment for adulterers, so that if the perpetrator is married, he can be sentenced to stoning.²⁰

The scholars of *fiqh* agree on the prohibition of homosexuality according to the provisions of the *Shari'a*. Homosexuality is a very heinous act as the finger of adultery. Both are included in the great sin, and are acts that are not in accordance with the teachings of Islam and human nature.²¹

In addition to debates in *fiqh*, the moral and social dimensions are also important in Islamic law. The prohibition of same-sex relations is not only understood as a violation of the provisions of the law, but also as an effort to preserve offspring (*hifz Al-Nasl*) and maintain honor (*'ird*), which are part of the five main objectives of Islamic sharia (*maqasid al-shar'ah*). Therefore, these provisions aim to maintain moral order and social balance in society. However, in the development of modern thought, many Muslim scholars argue that this traditional approach needs to be reinterpreted to remain consistent with the principles of justice, compassion (*rahmah*), and universal humanity taught in Islam.²²

The ban on homosexuals and lesbians is not only because it damages the glory and dignity of human beings, but the risk is even greater, namely that it can cause genital cancer, HIV/AIDS, syphilis, and various other health problems. Likewise, marriage between a transvestite who has undergone sex reassignment surgery with a man is categorized as a homosexual practice, because his masculine nature cannot be changed by a doctor, even though he

²⁰ Al-Nawawi, *Al-Majmū' Sharḥ al-Muhadhdhab*, Juz 20 (Beirut: Dār al-Fikr, 2000)

²¹ Ramlan Rangkuti Yusuf Rangkuti, "Homoseksual Dalam Perspektif Hukum Islam," *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum* 46, no. 1 (2012)

²² Al-Syatibi, *Al-Muwāfaqāt fī Uṣūl al-Sharī'ah* (Kairo: Maktabah al-Tijāriyyah al-Kubrā, t.t.)

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already has female genitalia. Allah is angry with the behavior of men who have feminine qualities and vice versa, as the Prophet PBUH said as follows:

قال رسول هلا صلى الله عليه وسلم: إن هلا الينظر إلى رجل أتى رجال أو امرأته في الدبر. {رواه الترمذي}

The Messenger of Allah said: "Allah does not see a man who comes to a man (having sex with his fellow-man) and comes to his wife through the anus." (HR. al Tirmidzi)

In the development of modern Islamic thought, there are two main currents in interpreting the issue of homosexuality. First, conservatives who maintain the classical view and consider homosexual behavior to be an unacceptable moral offense. Second, reformists seek to reinterpret religious texts by taking into account the social, psychological, and scientific context of today, including the understanding that sexual orientation is not always a deliberate choice. Scholars such as Scott Siraj al-Haqq Kugle argue that the Qur'an's condemnation of the Lūṭ highlights the element of violence and coercion in the relationship, rather than on sexual orientation itself.²³

In addition, the study of modern Islamic law began to pay attention to the human rights aspect in studying the issue of homosexuality. A number of progressive Muslim thinkers affirm the importance of distinguishing between sexual orientation and sexual behavior in the context of Islamic law. They argue that Islamic teachings based on the values of justice and compassion should not be used as a basis for justifying discriminatory or violent acts against individuals of different sexual orientations. This approach does not aim to legitimize homosexual practices, but rather to affirm the principle of non-discrimination and respect for the dignity of every human being.²⁴

Social changes in various Muslim countries have also shown a shift in people's views on the issue of homosexuality. Now, some communities are beginning to create a more inclusive dialogue space between scholars and civil society groups to discuss the judicious application of Islamic law amid diverse

²³ Scott Siraj al-Haqq Kugle, *Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims* (Oxford: Oneworld Publications, 2010)

²⁴ Khaled Abou El Fadl, *The Place of Tolerance in Islam* (Boston: Beacon Press, 2002)

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orientations and gender identities. The initiative reflects the spirit of modern *ijtihad*, which is an effort to reinterpret classical texts to remain relevant to the dynamics and challenges of contemporary society.²⁵

In the study of Islamic law, it should be understood that the term sodomy in classical literature is not the same as the concept of homosexuality in the modern context. The term basically refers to a specific sexual act, not to an individual's orientation or identity. Therefore, many scholars today argue that the study of Islamic law should distinguish between personal morality and actions that have social impact. This view encourages the birth of a more ethical, proportional, and contextual approach in the application of sharia principles to contemporary issues.²⁶

In addition, the *maqasidi* approach (i.e., an approach based on the goals of sharia) seeks to interpret the prohibition against homosexuality in a more comprehensive perspective, namely, in order to protect human welfare and prevent society from damage (*mafsadah*). This approach emphasizes the importance of open dialogue, moral education, and spiritual coaching for individuals with homosexual tendencies without giving them a negative stigma. Thus, Islamic law is understood not solely as a tool of punishment but also as a means of guidance toward a better life.²⁷

Thus, the discussion of homosexuality reflects the view of Islamic law that is closely related to the dynamics of text interpretation, social change, and the development of human ways of thinking. Although classical Islamic law expressly prohibits homosexual practices, modern discourse shows that there is a wide space for *ijtihad* to understand this issue more humanely and in the context of the times. The *maqasid al-shari'ah*-based approach can serve as a bridge between religious values and contemporary social realities, ensuring that Islamic law continues to fulfill its role as a system that upholds justice and benefits the *ummah*.²⁸

²⁵ Adis Duderija, "Islamic Theology of Human Rights: *Maqasid al-Shari'a Approach*," *Journal of Islamic Ethics* 2, no. 1 (2018)

²⁶ usuf al-Qaradawi, *Fiqh al-Jinayah fi al-Islam* (Kairo: Maktabah Wahbah, 1998)

²⁷ Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2003)

²⁸ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: University of Chicago Press, 1982)

The Impact of Homosexuality on the Young Generation

Indonesia is a country whose society tends to be dominated by Muslims (Islam), of course strongly rejects the existence of LGBT. Which has a lot of impact if LGBT exists in our environment.²⁹ Starting from being dumped by the surrounding community, being viewed/considered contradictory to the principles of religion, morality, and customs in the community, so that later it will cause conflicts in the community, discrimination because LGBT is not common in Indonesia. So that, later, the younger generation will have difficulty establishing their identity because they are seen differently by the local community (social stigma). Based on research conducted by Abdurrazzaq Fathur Rahman Luthan in 2020, 87.6% of LGBT people are still considered a threat by the public. As many as 80% of Indonesian people deny the existence of homosexuality, especially if it is done by their leaders. That means that the Indonesian people believe that homosexuality is strictly forbidden by religion, state and customs.³⁰

As a result of many LGBT individuals experiencing what is called dropping out of school because of this, there are even 28% of them are forced to stop continuing their education by the community they join. People who are LGBT when they are in the education environment will, of course, think that they are different from other friends, whether it is experiencing exclusion, ridicule, or even verbal or physical violence in the school environment, because in essence, LGBT people have problems in their psyche, or even in the future, many young generations will imitate these acts.

Men who like the same sex during anal sex are at high risk of developing anal cancer or cancer of the anal area. In addition, oral sex routines can also risk oral cancer, as revealed in a study in the New England Journal of Medicine published on the Dallasvoice page. Meningitis, which is inflammation of the membranes of the brain, can occur as a result of infection with

²⁹ Tezar Alghifari Tubuon, “*The Impact of Homosexual Behavior on Family Life in the Perspective of Islamic Law: A Case Study of Gay Perpetrators in Bitung City*,” SPECTRUM: Journal of Gender and Children Studies 3, no. 2 (2023): 102–16

³⁰ Abdurrazzaq Fathur et al., “*Hubungan Antara Kontak Dan Sikap Terhadap Individu Homoseksual Di Kalangan Mahasiswa Jabodetabek*,” Jurnal KSM Eka Prasetya UI 2, no. 1 (2020).

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microorganisms, cancer, abuse of certain drugs, and inflammation of the body. In addition, an article in DetikHealth states that meningitis can also be transmitted through sexual intercourse in the LGBT community. In addition, LGBT people generally lead a promiscuous lifestyle with multiple partners, so they have a high tendency to be infected with the HIV/AIDS virus.³¹

Conclusion

The phenomenon of same-sex marriage in the view of Islamic law is clearly contrary and very deviant from the provisions of the sharia, which states that marriage is only valid between a man and a woman. This is based on the analysis of Qur'anic verses, hadiths, and the perspectives of classical and modern scholars; moreover, homosexuality undermines the moral order and principles of sharia (maqasid al-shari'ah), especially in maintaining offspring (hifz al-nasl) and dignity ('ird). The growth of LGBT in the age of globalization, driven by digital media, has had a significant influence on the perspective of the younger generation. As a result, social impacts such as stigma, social tension, and identity crises arise among young people. In the field of education, LGBT individuals often face discrimination, difficulty completing their studies, and mental distress. In terms of health, same-sex sexual relations have a high risk of sexually transmitted infections such as HIV/AIDS, rectal cancer, meningitis, and other health problems. Based on the study, same-sex/homosexual marriage has a bad effect on the morality, health, and social stability of the younger generation. Thus, it is important to strengthen education based on Islamic values, strengthen faith and morals, and the active involvement of families, educational institutions, communities, and the government to prevent the normalization of this deviant behavior and protect the younger generation from negative impacts that can damage the future of the people and the state. As an academic contribution, this research can clarify the study of Islamic law related to same-sex/homosexual marriage for the younger generation in Indonesia. Therefore, this research is further recommended to develop this research with an empirical approach, such as among students, students, or other groups, in order to get a more comprehensive picture.

³¹ Hamdan et al., "Dampak Bahaya LGBT Bagi Generasi Muda Dalam Perspektif Kesehatan," ALPATIH: Jurnal Inovasi Pengabdian Masyarakat 1, no. 1 (2023): 1–8

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