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Strengthening Social Morality through the Qur'anic Discourse on LGBT: A Comparative Exegetical Study of Tafsīr al-Qur'ān li al-Shabāb and Tafsīr Marāh Labīd"

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Abstract

LGBT is a sexual orientation that does not represent the tendency of the majority of people, but rather a phenomenon that appears outside the general pattern of sexual orientation. The phenomenon will be viewed from the perspective of the Qur'an, the holy book of Muslims. This research uses the method of tafsir maudhu'i al-Farmawi by looking at the interpretation of female scholars, Fātin al-Falakī "Tafsīr al-Quran li al-Shabāb" and Tafsīr Marāh al-Labīd by Nawawī al-Bantanī, a mufassir born in Tanara, Banten, who is well known among the Nusantara Pesantren. This research analyzes five verses related to GBT behavior, namely QS. al-Shu'arā': 165-166, al-Naml: 54-55, al-Ankabūt: 38-30, al-A'rāf: 80-81, and QS. al-Nisā': 119. As a result, both Mufasirs condemn LGBT behavior, which in the Quran is described by the terms *Ata'tūna al-Dukrāna*, *Fākhishah*, and *Taghyīr Khalq Allah*. However, both only discuss the gay, bisexual, and transgender (GBT) aspects without explicitly touching the lesbian aspect. Preventive measures to prevent GBT behavior can be done by avoiding promiscuity, keeping the eyes and honor by dressing modestly and in accordance with Sharia values, getting married, and social sanctions through social control from elements of society.

Keywords: LGBT; Tafsīr al-Quran li al-Shabāb; Tafsīr Marāh Labīd.

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Introduction

Recently, the Indonesian Muslim community was shocked by the news circulating in the media regarding the legalization of same-sex marriage practices that took place on Thursday, January 23, 2025. Many LGBT couples from various countries have entered into this marriage practice facilitated by the state of Thailand. Recently, the Indonesian Muslim community was shocked by the news circulating in the media regarding the legalization of same-sex marriage practices that took place on Thursday, January 23, 2025. Many LGBT couples from various countries are practicing this marriage facilitated by the country of Thailand [1]. This marks Thailand as the first country in the ASEAN region and the third in Asia to legalize marriage equality laws with the motive of recognizing LGBT people. In Eastern Greek history, a myth emerged around 580 BC about the romance between the daughter of Sappho, a member of the upper class, and her student, Athis, on the island of Lesbos. The word "lesbian" was later used to describe female homosexuals from the island of Lesbos.

In fact, long before the events in Greece, the Quran has immortalized the story of the inhabitants of Sodom, the people of the prophet Lot, who were destroyed by Allah for committing homosexual and other crimes. The rainbow flag created by San Francisco artist Gilbert Baker in 1978 AD symbolizes the freedom of LGBT people. Harvey Milk, a homosexual activist, asked Gilbert Baker to create a flag that would represent gay rights, identity, and resistance. Gilbert Baker obliged. According to the Indonesian Family Love Alliance (AILA), LGBT people have been present in Indonesia since the 1960s and reached a peak in 2016 when they tried to come out publicly but encountered obstacles and social rejection amidst the liberal cultural frenzy in the United States.

Many studies have been conducted, including those that focus solely on understanding and identifying ways to raise awareness of those who commit this sexual deviation. Muhammad Abdi Rahim and Mirdad Maulana, for example, have examined the opinions of contemporary mufassirs on homosexuality in the Quran by comparing the interpretations of Quraish Shihab and Wahbah al-Zuhayli [2]. The results of this study emphasize that homosexuality is a violation of human nature. In another study, Abdul Mustaqim used the Tafsir Maqāṣidī method to examine the positive perspective of the Qur'an on sexuality. He also discusses the treatment and punishment of homosexuals [3]. Salma's study of homosexuality from the perspective of Islamic jurisprudence scholars and Western intellectuals examines and emphasizes the similarities between Michael Levin and Abu Hanifah's perspectives on homosexuality [4]. Although studies on LGBT in the Quran have been conducted, they are still normative and focus on prohibition and punishment. Existing studies have not paid enough attention

to the views of female Mufasirs and local Mufasirs of Pesantren (Nusantara) and rarely emphasize ethical and social solutions to address LGBT issues. Therefore, this study analyzes LGBT themes in *Tafsīr al-Quran li al-Shabāb* by Fātin al-Falakī and *Tafsīr Marāh al-Labīd* by Nawawī al-Bantanī to address this gap. The selection of Fātin al-Falakī in addition to being a form of appreciation for the work of interpretation of the female gender, as well as the characteristics of *Tafsīr al-Quran li al-Shabāb* which is concise, simple language, contextual thematic, and seeks to ground the message of the Quran by discussing social issues faced by young people today, such as gender, education, relationships, and moral issues [5]. With a thematic, social, and contextual method of interpretation that is inclusive of current issues, this interpretation is very suitable for research on LGBT issues that the author will discuss. The selection of *Tafsīr Marāh al-Labīd* by Nawawī al-Bantanī is more due to the Sufi genre of this interpretation by emphasizing aspects of ahlak, cleanliness of the heart, and spirituality, which is very suitable as an early preventive measure against sexual deviant behavior or LGBT [6]. Nawawī al-Bantanī is a cleric born in Tanara, Banten, who has a scientific, socio-cultural identity, as well as a da'wah orientation that is rooted in the Archipelago, especially among the Pesantren, even though he lived and died in Makah [7]. This makes *Tafsīr Marāh al-Labīd* relevant to be studied in the LGBT phenomenon, because the Sufistic and ethical style is in line with the needs of Muslims, especially Southeast Asian Muslims, in responding to the problem of sexual deviance with a moral-spiritual approach that emphasizes moral purity and social order.

Method

This research uses the *mudhu'i tafsir* method as formulated by 'Abd al-Hayy al-Farmawī, namely by examining the verses of the Qur'an related to a particular theme comprehensively and systematically [8]. This approach is used to methodically explain the meaning and substance of Quranic verses relevant to the definition of LGBT by reading *Tafsīr al-Quran li al-Shabāb* by Fātin al-Falakī and *Tafsīr Marāh Labīd* by Nawawī al-Bantanī. The thematic method used in this research includes the following steps, [9]. First, finding the Quranic passages that discuss sexual deviations, such as the story of Luth, which are relevant to LGBT issues. The author then uses the chronological theory of the letters of Theodor Noldeke and Friedrich Schwally to organize the verses found. This theory divides the suras of the Quran according to the time and place of their revelation, namely the early, middle, late, and Medina periods [10]. Second, collecting Nawawī al-Bantanī and Fātin Falakī's explanations of the verses. Third, analyzing the content of the tafsir by paying attention to language aspects, the context of *asbāb al-nuzūl*, and the correlation between the verses interpreted. Fourth, compiling descriptive descriptions that analyze the thought patterns of

Nawawī al-Bantani and Fātin al-Falaki, the arguments used, and the relevance of their interpretations in answering LGBT issues in the modern era.

The verses related to LGBT behavior are not only analyzed from the thematic side of the verse, but also explored further to see how Tafsīr Marāh al-Labīd and Tafsīr al-Quran li al-Shabāb offer concrete solutions as a prevention against the phenomenon of sexual deviance or LGBT. This is important because the LGBT problem, in the view of Quraysh Shihab, has an urgency that is equivalent to the issue of faith that is urgently resolved [11]. The findings of this study are expected to help determine the interpretation of local Mufasir Pesantren Nusantara and Women Mufasir on LGBT verses, as well as solutions offered by both.

Result and Discussion

LGBT and Sexual Orientation

Human beings, as caliphs on earth by nature in addition to being given reason, are also given by God a desire so that they can regenerate and not become extinct. The Quran itself basically does not deny lust; in fact, humans are given lust to be tested, but there are a handful of humans who find it difficult to understand this gift and finally channel their sexuality not in accordance with fitrah, religion, and even social norms, such as lesbian, gay, bisexual, transgender, or known as LGBT. A lesbian is a relationship where one woman feels attracted to another woman while one of them pretends to be a man. Gay is a man who is sexually attracted to other men. Bisexual is a sexual orientation that shows one's attraction to another person regardless of gender. A transgender person is a person whose behavior or appearance does not conform to normal gender roles, or a person born with external male and female genitalia [12].

From the above definition, LGBT actions are a form of sexual expression or orientation that is unnatural and violates human nature. Regarding sexual orientation, there are four types: heterosexual, asexual, homosexual, and bisexual. Heterosexuals are sexually and emotionally attracted to the opposite sex, while asexuals are not attracted to sex or gender. In Islam, attraction to the opposite sex is considered a natural sexual orientation and is regulated by sharia through marriage contracts. Whereas homosexuality refers to sexual attraction between people of the same sex, such as gays and lesbians. A bisexual person is someone who is attracted to both sexes, male and female. If we look at the existing definitions, LGBT can be classified in terms of homosexual and bisexual. The discussion about sexual orientation is closely related to the discussion about the terms sex and sexuality.

a. Sex

Sex comes from the Latin “sexus” which was later absorbed by the old French “sexe.” In lexical language, the word sex can be a noun, adjective, or transitive verb [13]. Terminologically, many experts define the term sex, including Nazarudin Umar and Musdah Mulia, both of whom have almost the same definition of the term sex. According to Nazarudin Umar, the term sex refers to human biological components such as hormone levels, chemical elements in the body, body anatomy, reproduction, and other biological traits. Meanwhile, Musdah Mulia’s study reveals that sex is a word used to distinguish between the male and female sexes. According to him, in recent research, it was found that people who are anatomically male but have female mental tendencies or vice versa are known as Intersex. This term can also be included in gender studies, considering that gender does not only concentrate on sex but is oriented towards psychological and sociocultural aspects.

Based on the description above, Fahmi Hamdan’s study found that certain phrases in the Quran lean towards the term sex, namely the word *Sau’ah* in QS. al-A’rāf: 20, 22, 26, and 27 and QS. Tāhā: 121, the word *Farji* in QS. al-Anbiyā’: 91, al-Tahrīm: 12, al-Mu’minūn: 5, al-Nūr: 30 and 31, al-Aḥzab: 35, and QS. al-Ma’ārij: 29, and the word sperm (*al-Manī*) found in QS. al-Sajdah: 8 and QS. al-Qiyāmah: 37 [14].

b. Sexual

According to Wardah, as found in the Kamus Besar Bahasa Indonesia (KBBI), the term “sexual” refers to male and female sex, as well as activities related to the genitals, such as sexual intercourse. Sexuality refers to sexual qualities, attributes, or roles, sexual desire, and sex life. While terminologically, Musdah Mulia states that sexuality is the act of using genitals that are given, which is influenced by social and cultural constructions [15]. Musdah Mulia’s description leads to the discovery of many Quranic verses about the use of genitals, both in accordance with Sharia law, deviating, and even prohibited by Sharia, such as the word *Libās* in QS. al-Baqarah: 187, *Dukhūl* in QS. al-Nisā’: 23, *Lamasa* in QS. al-Nisā’: 43 and al-Māidah: 6, *Nakaḥa* and its derivatives found in 23 suras, such as Surah al-Baqarah: 221, 230, 232, 235, and 237, al-Nisā’: 3, 6, 22, 25, and 127, al-Aḥzab: 49 and 50, al-Mumtaḥanah: 10, al-Nūr: 3, 32, 33, and 60, *Zinā* and its derivatives, namely QS. al-Isrā’: 32 and al-Nūr: 1, and the word *Shahwat* found in QS. Ali ‘Imrān: 14, al-Nisā’: 27, al-A’rāf: 81, al-Naml: 55, and QS. Maryam: 59.

According to the definition above, sex is the gender that is part of the anatomical structure of the human body, while sexuality is the function of the

genitals. In psychology, sexual orientation is one of three categories of sexual discussion: sexual orientation, sexual behavior, and sexual identity [16].

a) Sexual orientation

The American Psychological Association (APA) defines sexual orientation as a long-term emotional, romantic, and sexual attraction to another individual (male, female, or both). According to the American Psychological Association, a person may have an inclination to do what is in their mind, but not implement that inclination in the form of visible behavior, or the person stores their sexual orientation in their brain but does not experience sexual interactions in the form of sexual behavior. As mentioned earlier, sexual orientation includes heterosexual, gay, bisexual, asexual, and nonsexual.

b) Sexual Behavior

Sexual behavior is the way a person expresses their sexual relationships. All behavior is motivated by sexual desire, both towards the opposite sex (heterosexual) and the same sex (homosexual). According to Marzuki Umar Sa'abah, as quoted by Rofiah, sexual deviance has many kinds when viewed from the way it is fulfilled, masturbation, sadism, Masochism, Sadomasochism, oral sex, sodomy, Voyeurism (receiving sexual pleasure by secretly watching someone having sex and being naked), Exhibitionism (sexual pleasure by exposing genitals), Scopophilia (sexual gratification by watching someone else having sex or looking at someone else's genitals), Transvestism (pathological urge to wear clothes of the opposite sex), Transsexualism (belief that one's sexuality is at odds with one's physical structure), and Trollism refers to having sex while watching oneself [17].

c) Sexual Identity

Sexual identity refers to biological sexual characteristics, such as a penis and testicles in men and a vagina, breasts, and uterus in women [18].

GBT Verses and Their Interpretation in Tafsir al-Quran li al-Shabab and Tafsir Marah Labid

Explicitly, the term GBT is not found in the Quran, but implicitly, GBT has been mentioned in the Quran, such as the story of homosexuality of the people of Sodom, which is the people of the Prophet Luth. In the book Mu'jam al-Mufahras li al-Faz al-Quran, Fuad 'Abd al-Baqi mentions words related to the study of LGBT. There are 27 verses from 14 surahs, namely QS. al-An'am: 86, al-A'raf: 80, Hud: 70, 74, 77, 81, 89, al-Hijr: 59, 61, al-Anbiya': 71, 74, al-Hajj: 43, al-Shu'ara': 160, 161, 167, al-Naml: 56, al-Ankabut: 26, al-Saffat: 133, Sad: 13, Qaf: 13, al-Qamar: 33-34, and al-Tahrim: 10 [19]. However, the author will limit this research to QS. al-Shu'ara': 165-166, QS. al-Naml: 54-55, QS. al-Ankabut: 28-30,

QS. al-A'rāf: 80-81, and QS. al-Nisā': 119 so that a more in-depth analysis can be done on the social dimension, ethical values, and solutions offered in Tafsīr Marāh al-Labīd and Tafsīr al-Quran li al-Shabāb. In addition, these five verses are explicitly categorized by Fātin al-Falakī in her Tafsir as the story of the people of Prophet Luth who committed sexual deviations [20]. This allows tafsir research to be implemented in a structured and comprehensive manner without compromising the level of academic rigor and analysis. Then the verses are sorted by the chronology of the surahs of Theodor Noldeke and Friedrich Schwally. According to Taufik Adnan Amal, Theodor Noldeke and Friedrich Schwally's division of surah chronology is historical and can be used to analyze the social conditions that developed when the verses were revealed [10]. Noldeke and Schwally divide the Makyah category into three main periods, namely: First, the Early Makah, which is characterized by a short, rhythmic, and passionate language style. The themes revolve around tawhid, the Day of Judgment, hell and heaven, signs of God's power, including al-'Alaq, al-Qalam, al-Muzzammil, al-Muddaththīr, al-Fātihah, al-Masād, al-Takwir, al-A'lā, al-Layl, al-Fajr, al-Duḥā, al-Inshirah, al-'Asr, al-'Adiyāt, al-Kawthar, al-Takathūr, al-Ma'ūn, al-Kāfirūn, al-Fīl, and al-Quraysh. Second, the Middle Makah period, with its language style, is longer than the early period, but still poetic. The thematic focus began to expand, such as the stories of the Prophets, affirmation of the oneness of God and revelation, and resistance to the polytheists, namely surahs al-Ma'ārij, Abasa, al-Nāzi'at, al-Infiṭār, al-Inshiqāq, al-Rūm, al-Ankabūt, al-Muṭaffifin, al-Saffāt, Luqmān, Saba', al-Zumar, Yāsin, al-Furqān, Fātir, Maryām, Tāhā, al-Waqī'ah, al-Shu'arā', al-Naml, al-Qasās, al-Isrā', Yunūs, Hūd, Yusūf, al-Hijr, al-'An'ām, al-Saffāt, and Sād. Third, the Late Makah period, in which the surahs became longer and began to touch on social issues, as well as preparations for the migration, and commands for patience and moral jihad appeared. Among them are Surah al-'A'rāf, al-Jīn, Yāsīn, al-Zukhrūf, al-Dukhān, al-Jathiyah, al-Aḥqāf, al-Dhāriyat, al-Tūr, al-Najm, al-Qamar, al-Raḥman, al-Insān, al-Mursalat, al-Naba', al-Nāzi'at. The fourth period of Medina is characterized by a more prosaic style, and the laws of sharia began to be revealed from Surah al-Baqarah, al-Anfal, Ali 'Imrān, al-Ahzāb, al-Mumtaḥanah, al-Nisā', al-Zalzalah, al-Ḥadīd, al-Mujadalah, al-Hasyr, al-Nūr, al-Hajj, al-Munāfiqūn, al-Mā'idah, al-Taubah, al-Fath, al-Hujurat, al-Taḥrīm, al-Talaq, al-Bayyinah, al-Ḥashr, and al-Nasr.

In the Early Makah Period (48 surahs), verses that explain GBT have not been revealed. Middle Makah Period (21 surahs) GBT verses began to be revealed, namely Surah al-Shu'arā' and al-Naml, which rank 8th and 20th. Late Makah Period (26 surahs), Surah al-Ankabūt and al-'A'rāf rank 12th and 18th. Then, in the Madaniyah Period (24 surahs), the verse that indicates the existence of GBT behavior is mentioned in Surah al-Nisā', which ranks 10th. Thus, when

viewed from the chronological theory of Makkīyah and Madaniyah offered by Noeldeke-Schwally, the verses that explain about LGBT are QS. al-Shu'arā': 165-166, al-Naml: 54-55, al-Ankabūt: 38-30, al-A'rāf: 80-81, and QS. al-Nisā': 119. Before looking at the interpretations of Fātin al-Falakī and Nawawī al-Bantanī regarding these verses, the author briefly explains the biography and characteristics of the two commentaries.

Fātin Falakī and Tafsīr al-Quran li al-Shabāb

Fātin has the full name Fātin Mahmūd Fālakī is a female interpretation figure who was born in Egypt, September 4, 1954 AD. Fātin is a medical graduate from 'Ain al-Syams University and a graduate of al-Azhar in Quranic Studies. She is a doctor who prefers to practice tafsir rather than medicine. Fātin is an activist who cares about the development of Islam and its generation. It is proven that Fatin has conducted many studies on Islamic issues, Islamic history and debate, and modern sciences. Many of her thoughts are conveyed in social media, such as a YouTube account called "Bi al-Quran Nahya" and her Facebook account called "Faten Falaky." Besides being active in social media, Fātin is also a female cleric who is prolific in writing works, including Tafsīr al-Quran li al-Shabāb.

In his interpretation, he uses the ijmalī method, which uses words that are short, concise, and clear. This interpretation is written 30 complete juz by using tartib Mushafī by interpreting the word for each verse, then given a title according to the theme discussed. In the preamble of his tafsir, he said that tafsir al-Quran li al-Shabab uses reliable references, such as Tafsīr Sha'rawī, Tafsīr Jāmi' al-Bayān, Tafsīr Safwah al-Tafāsīr, Tafsīr Jalalayn, and Hadīth Riyād al-Sālihīn. This shows that this interpretation combines bi al-Ma'thur and bi al-Ra'yi techniques by referring to previous interpretations and contextualizing them with the present. Tafsīr al-Quran li al-Shabāb includes tafsīr adabī ijtimā'ī because of its concern to touch the lives of young Egyptians who are busy working while on the other hand they need the intake of knowledge of the Quran and its simple explanation to guide their lives so as not to fall into promiscuity. Finally, this tafsir was written by Fātin Falakī for 5 years.

Nawawī al-Bantanī and Tafsīr Marāh al-Labīd

Sheikh Nawawī's full name is Abu 'Abd al-Mu'tī Muhammad Nawawī ibn 'Umar ibn 'Arabī ibn 'Aly al-Jāwī. He was born in 1813 AD in Tanara, Serang, Banten, and died in 1897 AD at the age of 84 [21]. Nawawī al-Bantani studied with Nusantara scholars such as Kiai Sahal and KH. Yusuf, as well as famous Mecca scholars who came from the archipelago, such as Sheikh Ahmad Khātib Sambas, Sheikh Abdul Ghani Bima, Sheikh Ahmad Naḥrawī, and others. He

wrote a lot on various topics, including Tafsir, Hadith, Tawheed and Usūl al-Dīn, Fiqh and Usū al-Fiqh, Sufism and Ahlaq, Nabawi History or Sirah, Arabic Grammar, and Tajweed.

In the realm of interpretation, he authored *Marāh Labīd li Kashf Ma'na al-Quran al-Majīd*, or known in Indonesia as *Tafsīr al-Munīr*, which was first published in Cairo in 1305 H. This interpretation was present because of the request of his friends during Nawawī's stay in Mecca. In terms of title, this tafsir wants to give a message that this tafsir will continue to exist and deserves to be used as a solution as well as a guide for Muslims who want to understand the Quran correctly. In his interpretation, Nawawī did not escape from previous sources of interpretation, such as *al-Futuḥāt al-Ilāhiyyah*, *Mafātiḥ al-Gḥāyb*, *al-Sirāj al-Munīr*, *Tanwīr al-Miqbas*, *Irshād al-'Aql al-Salīm*, *Jāmi' al-Bayān*, *Tafsīr al-Quran al-'Aẓīm*, *al-Dūr al-Manthūr*, and *Tafsīr al-Jāmi' li Aḥkām al-Quran*. In terms of interpretation techniques, *Marāh Labīd* dominantly uses the *ijmalī* method by trying to interpret the Quran concisely and straightforwardly. Although in his interpretation, Nawawī also uses the *tahlilī* method on certain verses. *Tafsīr Marāh Labīd* is a combination of *tafsīr bi al-Ma'thūr* and *bi al-Ra'yī*, combining *riwayat* with *ijtihad* based on scientific techniques and *Syar'iyah* (*Surūṭ al-Mufassīr*). The systematic writing of this tafsir uses *tartib Mushafi* by mentioning the name of the Surah, the status of *Makīyah* and *Madaniyah*, and mentioning the number of verses, words, and letters in each Surah [22]. Finally, this tafsir can be categorized as a tafsir with a *Fiqhī*, *Sufī*, or *Ishārī* style because it departs from Nawawī's extraordinary mastery of Islamic knowledge.

Fātin al-Falakī in *Tafsīr al-Quran li al-Shabāb* and Nawawī al-Bantanī in *Tafsīr Marāh Labīd* have interpreted the above verses defining GBT as follows:

a. QS. al-Shu'arā': 165-166 [23]

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاحِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ

In her interpretation, Fatin includes the two verses above under the title "The Story of Prophet Lot's". In QS. al-Shu'arā': 165, the phrase *أَتَأْتُونَ الذُّكْرَانَ* is interpreted with *Adbarihīm* "their rectum or anus", which is gay (homosexual) behavior. In QS. al-Shu'arā': 166, Fātin interprets the word "Ādūn" with the actions of *قبيح* "barbaric" and *اجرام* "criminal" and has never been done by people before. In his tafsir, Nawawī does not interpret word for word, as Fātin al-Falakī does. According to him, QS. al-Shu'arā': 165 explains that the behavior of the Sodomites by having sex with men is an illogical sexual orientation because there are still women. In QS. al-Shu'arā' 166, Nawawī explains that the Sodomites have left something that is allowed by Allah, namely their wives, and chose to do the heinous act of "Fākhishah" exceeding the behavior of animals [24]. When viewed

from the interpretation of Fātin al-Falakī and Nawawī al-Bantanī on QS. al-Shu'arā': 165-166, these two verses indicate gay and bisexual behavior. This is evidenced by the gay perpetrator, "the people of Luth," also having a wife. Gay and bisexual behavior is referred to by Allah as "Ādūn", namely, humans who are out of their nature.

b. QS. al-Naml: 54-55

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَلْحِشَةَ وَأَنْتُمْ تُبْصِرُونَ أَيِّنَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ
أَنْتُمْ قَوْمٌ جَاهِلُونَ

In Tafsīr al-Quran li al-Shabāb, these two verses are among the verses that explain homosexuality. Fatin titled this verse "The Story of Prophet Lot's". In QS. al-Naml: 54, the word Fāhishah is interpreted with the word Liwat "sodomite behavior". He also explains the phrase Antum Tubshirūn, which means that sexual perversion is done consciously, and no one denies it. In verse 55, the word "Tajhalūn" is interpreted as the consequence of "punishment" received due to ignorance. While in Tafsīr Marāh Labīd, Nawawī explains that the word Fākhishah in QS. al-Naml: 54 is a prohibited and disgusting act (الفعلة المتناهية في السماجة). In addition, the behavior is done consciously, and the person knows the dangers. In Surah al-Naml: 55, Nawawī explains that gay behavior is the behavior of animals because it thwarts their natural partners (women) and only ignorant (سفهاء) and insane (مجنون) people do this [24]. In QS. al-Naml: 54-55, Fātin and Nawawī both slander the word "Fākhishah" with the act of "gay" sodomy. Unlike the previous verse, the gay perpetrator in QS. al-Naml: 54-5 has no interest in women at all. Gay offenders are fools because they have committed disgusting acts knowingly and have no shame. At this level, the gay perpetrator is called by Allah as "Tajhalūn", i.e., a foolish man.

c. QS. al-Ankabūt: 28-30

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَلْحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ أَيِّنَكُمْ لَتَأْتُونَ
الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَدَابِ
اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ

In Tafsīr al-Quran li al-Shabāb, these three verses are included in the theme "The Story of Prophet Luth". In QS. al-Ankabūt: 28, Fātin does not interpret the meaning of Fākhishah. In QS. al-Ankabūt: 29, the word "al-Rijāl" is interpreted as "Adbārihīm" (sodomite behavior). Not only gay, the people of Luth also committed other crimes, namely robbery and murder, which are prohibited by the Religion of heaven (al-Adyān al-Samāwiyyāt). While in Tafsīr

Marāh Labīd, Nawawī interprets the word Fākishah in QS. al-Ankabūt: 28 with Liwat (اللوامة) or gay behavior, and the sexual deviation has never been done by humans or jinn. In QS. al-Ankabūt: 29 and 30, Nawawī explains three behaviors of the Sodomites, namely gay behavior, cutting off human generations, and committing crimes and vices, such as sex parties, farting carelessly, raping, throwing catapults, chewing sap, and swearing. In his Tafsir, Nawawī adds that they do this depraved action by sitting on the side of the road while carrying a bowl of gravel. If the pebbles were thrown at a passerby, then the person would be fucked and charged 3 dirhams. The three crimes of the Sodomites (مفسدين) that led to Allah's punishment (Al-Bantani, n.d.-b).

In these three verses, the word "Fākishah" is interpreted by Fātin and Nawawī not only in the form of "gay" sexual perversion but also includes crimes against humanity and criminality, namely rape, robbery, murder, and gambling. These multi-layered crimes are called by Allah as "Mufsidūn", i.e., people who create disasters.

d. QS. al-A'rāf: 80-81

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ إِنَّكُمْ لَأَتَّاتُونَ الرِّجَالَ شَهْوَةً
مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

In her interpretation, Fātin includes these two verses in the theme "The Story of Prophet Lot's". Fātin interprets the word Fākishah in QS. al-A'rāf: 80 with the practice of sodomy. In Surah al-A'rāf: 81, Fātin interprets the word "Musrifūn" with the perverted act of "al-Ḍalāl", meaning that sodomy behavior is a perverted sexual activity. In Tafsīr Marāh Labīd, Nawawī explained that Luth bin Haran was a prophet sent by Allah to awaken the people of Sodom in the country of Himsa, who committed sexual perversion "Fākishah" with Liwat or sodomy. Nawawī narrated the opinion of Muhammad ibn Ishaq regarding the cultural background of the sexual perversion of the Sodomites, namely that initially the area of Sodom was a fertile and beautiful area that was not owned by the surrounding areas, which were barren and arid. The beauty and fertility of the land encouraged outsiders to stay and even seize the area of Sodom. The conflict was instigated by Satan, who disguised himself as an old man. Satan said, "If you do such and such (meaning homosexuality) to them, then they will leave". Although the Sodomites initially refused, Satan managed to convince them to carry out his depraved actions by fucking the handsome men who came to the Sodom area. Over time, the act had become a tradition and culture of the Sodomites and was considered commonplace by them. In QS. al-A'rāf: 81, Nawawī explains that homosexuality is a form of perversion of lust without regard to regeneration and love that is normally channeled to women. This

behavior is considered deviant, “Musrifūn” by Allah, because they prefer the forbidden to the permissible, namely, their wives.

In these two verses, Fātin and Nawawī’s interpretation of the word “Fākhishah” leads to the definition of gayness, namely liwath or sodomy. Although these two verses are almost similar to the previous verse, QS. al-Naml: 54-55, but between QS. al-A’rāf: 80-81 and QS. al-Naml: 54-55 have differences. If in QS. al-Naml: 54-55, gay behavior is done purely out of lust, but in QS. al-A’rāf: 80-81 gay behavior is influenced by political and economic conditions that were destroyed by colonialism. Gay behavior was originally a solution, but eventually became a disease wrapped in tradition. Gay people who are influenced by external factors are referred to by Allah as “Musrifūn”, which means misguided people.

e. QS. al-Nisā’:

وَلَا ضَلَّاهُمْ وَلَا أَمْنَيْنَهُمْ وَلَا مَرْثَهُمْ فَلْيُبَيِّكُنَّ عَادَانَ الْأَنْعَمِ وَلَا مَرْثَهُمْ فَلْيُعَيِّرَنَّ خَلْقَ اللَّهِ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا

In Tafsīr al-Quran li al-Shabāb, this verse is included in the theme “Torment for Those Who Disobey the Messenger of Allah”. Fātin interprets the phrase “فَلْيُعَيِّرَنَّ خَلْقَ اللَّهِ” in QS. al-Nisā’: 119 with two meanings. First, changing Allah’s creation, namely, body shape and gender. Second, changing the religion of Allah. In Tafsīr Marāh Labīd, Nawawī interprets the phrase “فَلْيُعَيِّرَنَّ خَلْقَ اللَّهِ” by changing the physical body and gender, such as castrating slaves, gouging out eyes, piercing ears, tattooing the body, and connecting hair. This verse is interpreted by Nawawī as the behavior of male transgender “al-Takhannus” (التخنث) and female transgender “al-Sahaqāt” (السحاقيات). According to him, al-Takhannus is a man who resembles a woman (التخنث عبارة عن ذكر يشبه الأنثى), and “al-Sahaqāt” is a woman who resembles a man (والسحاق عبارة عن أنثى تشبه الذكر).

In the verse above, Fātin and Nawawī’s interpretation clearly leads to the definition of transgender. Transgender perpetrators are among the losers of “Ḥusrān” because they follow the devil, namely lust.

From the above explanation, it can be concluded that the interpretations of Fātin al-Falakī and Nawawī al-Bantanī on QS. al-Shu’arā’: 165-166, leads to the definition of gay and bisexual. Meanwhile, QS. al-Naml: 54-55, QS. al-Ankabūt: 38-30, and QS. al-A’rāf: 80-81 lead to the definition of gay only. In QS. al-Nisā’: 119, both interpretations clearly lead to the definition of transgender. In the above verses, the author did not find any interpretation of the two that refers to the definition of lesbian. This means that the interpretations made by Fatin and Nawawī only cover the term GBT (gay, bisexual, and transgender) and have not

reached the complete term, namely LGBT (lesbian, gay, bisexual, and transgender). The term lesbian is not found in either interpretation because both emphasize male homosexual behavior (*liwat*) as the main form of sexual deviance categorized in deviant sexual orientation “*al-Fākhishah*”. In addition, Nawawī al-Bantani refers extensively to classical interpretations, such as al-Ṭabarī and al-Dūr al-Manthūr, which follow the traditional interpretation that only discusses male homosexuality (*liwat*) in interpreting the verses about the story of Prophet Lot’s people. Similarly, Fātin al-Falakī, despite having a contextual and socio-ethical approach, still follows the framework of classical exegesis that emphasizes male homosexuality without mentioning lesbianism. Thus, the absence of discussion about lesbianism in both interpretations is more a consequence of the focus of the Qur’anic text and the tradition of interpretation, rather than a disregard for the phenomenon of lesbianism itself. Although not explicitly discussed, lesbianism is still positioned in the category of deviant sexual orientation, “*al-Fākhishah*”. In Islamic positive law, lesbianism is classified as *zina majazī* (adultery in a figurative sense), because it does not involve penetration, but it is still considered haram and a major sin [25]. Both Nawawī and Fātin emphasize that homosexual, bisexual, and transgender acts are criminal and deviate from human nature. The difference between the two lies only in the approach and style of interpretation they use. Fātin uses more concise, contextual language and emphasizes the socio-ethical and criminal aspects of gay, bisexual, and transgender behavior, while Nawawī is more detailed, Sufi-oriented, and quotes many classical accounts with interpretations of moral-spiritual aspects and socio-historical backgrounds.

The following is a table of interpretations by Fātin al-Falakī and Nawawī al-Bantani on QS. al-Shu’arā’: 165-166, QS. al-Naml: 54-55, QS. al-Ankabūt: 38-30, QS. al-A’rāf: 80-81, and QS. al-Nisā’: 119, which indicates the terms gay, bisexual, and transgender (GBT) as follows:

Verse	<i>Tafsīr al-Quran li al-Shabāb</i>	<i>Tafsīr Marāh Labīd</i>	Equation	Difference
QS. al-Shu’arā’: 165-166	Interpreting “ <i>ata’tūna al-dhukrān</i> ” as sodomy (gay). Calling the act <i>qabīh</i> (vile) and	Explaining that the actions of the people of Lūṭ were illogical because there were still women. Mentioning that they abandoned	Both emphasize the behavior of the people of Lot’s as gay/bisexual and deviant from human nature.	Fātin is more textual, highlighting criminality; Nawawī is more moral-spiritual, emphasizing abandoning

	<i>ijrām</i> (criminal).	what was lawful (their wives) and then committed <i>fāḥishah</i> .		what is lawful.
QS. al-Naml: 54-55,	<i>Fāḥishah</i> is sodomy. “ <i>Antum tubṣirūn</i> ” is done consciously, without shame.	<i>Fāḥishah</i> is a disgusting act. Gays are considered like animals; only stupid people (<i>sufahā'</i>) do it.	Both interpret <i>fāḥishah</i> as sodomy/gay	Fāṭin emphasizes the perpetrator’s awareness; Nawawī emphasizes ignorance and degradation to animals.
QS. al-Ankabūt: 38-30	Calling the people of Lūṭ not only homosexual, but also robbers and murderers	Interpreting <i>fāḥishah</i> as <i>liwāt</i> (sodomy). Additional details: the people of Lot’s committed rape, gambling, and even set rates for sodomy.	Both emphasize the various crimes of the people of Lot’s (sexual and social).	Fāṭin is concise (sodomy and crime), Nawawī is detailed with additional stories from classical history.
QS. al-A’rāf: 80-81	<i>Fāḥishah</i> is sodomy. Musrifūn is misguided behavior, deviating from human nature.	<i>Fāḥishah</i> is <i>liwāt</i> (homosexuality). Explaining the origins of the tradition of sodomy due to the whisperings of Satan and political-economic conditions.	Both interpret it as homosexuality (<i>liwāt</i>).	Fāṭin focuses directly on the moral meaning; Nawawī connects it to socio-historical factors.
QS. al-Nisā’: 119	<i>Taghyīr khalq Allāh</i> is changing Allah's	<i>Taghyīr khalq Allāh</i> is transgender (al-takhannus, men	Both relate to transgender	Fāṭin interprets it generally (physically

	creation: body, gender, or religion.	resembling women; al-sahāqāt, women resembling men).		and religiously), while Nawawī interprets it more specifically in relation to the transgender phenomenon.
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Solution of Tafsīr al-Quran li al-Shabāb and Tafsīr Marāh Labīd on GBT (Gay, Bisexual, and Transgender) Prevention

From the interpretation of Nawawī al-Bantanī and Fātin al-Falakī, GBT behavior is an irrational, immoral, and criminal sexual activity. In addition, GBT can damage the ecosystem and society because it deliberately cuts off human regeneration. Wrong sexual orientation can be prevented by instilling spirituality from an early age. Educative actions taken by the family, community, and government are needed to deal with this phenomenon [26]. According to Robinson, as quoted by Abdul Mufid, a lifestyle that is not based on spirituality will give birth to mental illness and health [27]. Therefore, preventive and solution-oriented measures are needed to maintain social balance. Here, verses from the Quran that contain ethical and moral values can be applied in moral guidance, strengthening family institutions, and controlling community behavior or social control. The identification of these solution-oriented and preventive verses is expected to provide a more constructive direction in dealing with the increasingly widespread phenomenon of GBT.

Protecting Yourself from Promiscuity (Free Sex)

The environment and promiscuity are the beginning of the destruction of the younger generation. For this reason, in QS. al-Isrā': 32, Allah forbids humans from engaging in wrong sexual orientation, such as adultery. According to Nawawī al-Bantanī in his interpretation, deviant sexual orientation has tremendous social impacts, such as damaging family lines, causing family conflicts, and even damaging the environment. Adultery or GBT behavior is considered lower than that of animals because it deviates from human nature, which has been blessed by Allah with reason and heart.

وَلَا تَقْرُبُوا الزَّانِيَاتِ إِنَّهُنَّ كَانَفَحِشَةً وَسَاءَ سَبِيلًا

In QS. al-A'rāf: 33, Nawawī al-Bantani explains that Allah forbids wrong sexual orientation "al-Fawahish" whether secretly or openly, and even equates this criminal act "Jinayāt" with blasphemy. Fātin al-Falakī interprets "al-Fawahish" as sins resulting from vile acts. This means that GBT behavior not only disrupts the social order but is also a criminal act and considered blasphemy against religion if the perpetrator is Muslim.

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَأَلَّا تَمَّ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Maintaining Dignity and Honor

Including measures to prevent misguided sexual orientation, "GBT" means guarding one's gaze toward the opposite sex. In her interpretation, Fātin al-Falakī gives this verse the theme of "Guarding One's Gaze." In QS. al-Nūr: 30 and 31, Fātin al-Falakī explains in her interpretation that guarding one's gaze, modesty, and covering oneself are forms of preserving honor. Nawawī al-Bantani said that GBT behavior can be controlled by prevention as early as possible, namely by guarding one's gaze, covering one's aurat, not wearing excessive jewelry, and being smart in socializing.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

This is also found in QS. al-A'rāf: 26, which contains an exhortation for humans to cover their aurat. In QS. al-A'rāf: 26, Nawawī al-Bantani explains in his interpretation that covering the aurat with clothing that is in accordance with sharia can cover up immoral acts "Fākhishah" in addition to having a pious heart, namely faith or a sense of shame. Similar to Nawawī al-Bantani's interpretation, Fātin al-Falakī explains that "al-Taqwa" is the fear of Allah. This means that preventive measures against LGBT behavior can be taken in basic ways, such as dressing modestly, instilling a sense of shame if one's private parts are exposed, and instilling a fear of God.

يَبْنِيْءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَرِّى سَوَاءَ تَكْمُمْ وَرِيشًا وَلِبَاسًا التَّقْوَى ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ

This can be maximized if the immediate environment, such as the family, instills good ethics and morals. In QS. al-Taḥrīm: 6, Nawawī al-Bantani explains in his interpretation that family members, whether wives or children, must be taught goodness from an early age by setting an example of noble character.

يَأْتِيهَا الَّذِينَ ءَامَنُوا فُؤَا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَفُودَهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Channeling Sexuality Properly

Marriage is not only a religious requirement but also a solution to avoid sexual deviance, such as GBT. Through marriage, people can channel their sexual desires to their lawful partners. In QS. al-Nūr: 32-33, Nawawī al-Bantanī explains that this verse has two meanings: those who can marry are encouraged to do so immediately, and those who are not yet able should control their sexual desires until they have sufficient funds to get married. Fātin al-Falakī explains in her interpretation that the command to marry has two benefits, namely maintaining personal purity and social order.

وَأَنكِحُوا الْأَيْمَىٰ مِنكُمُ وَالصَّالِحِينَ مِن عِبَادِكُمْ وَإِمَائِكُمْ إِن يَكُونُوا فُقَرَاءَ يُعْزِهِمُ اللَّهُ مِن فَضْلِهِ ۗ وَاللَّهُ وَسِيعٌ عَلِيمٌ وَلَيْسَتَعْفِيفُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُعْزِيَهُمُ اللَّهُ مِن فَضْلِهِ ۗ

This is in line with Allah's command in Qs. Mukminūn: 5-7, which obliges believers to channel their sexual desires to their lawful spouses. Nawawī al-Bantanī, in his interpretation of this verse, explains that adultery, sodomy, and masturbation are acts that deviate from Allah's Sharia law. Similarly, Fātin al-Falakī explains that adultery is an act that transgresses the boundaries set by Allah.

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

In QS. al-Rūm: 21, it is indicated that GBT behavior is contrary to human nature, which was created in pairs. According to Nawawī al-Bantanī in his interpretation, love and peace can only be obtained when a person's sexual orientation is directed towards their lawful partner, who is of the opposite sex.[24] This means that GBT individuals do not actually gain anything psychologically or emotionally that normal couples do not.

وَمِنَ ءَايَاتِهِ ۚ أَنْ خَلَقَ لَكُمْ مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

Control of Public Behavior (Social Control)

In QS. Ali 'Imrān: 104, preventive measures against GBT can be taken through social control by the government or elements of society. Fātin al-Falakī gives this verse the theme of “the command to do good and the prohibition of doing evil.” Furthermore, Nawawī al-Bantanī, in his interpretation, emphasizes that the role of a community in doing good has a major impact on the environment.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

This means that collaborative action from various elements of the government and the community can prevent GBT behavior. Currently, there is no law regulating GBT issues, but the Indonesian government has included points about LGBT in the Draft Criminal Code (KUHP). With the Criminal Code ruling (KUHP), countermeasures will be more effective. In QS. al-Nahl: 90, Nawawī al-Bantanī explains that al-Fakhshā' is sexual deviance that is not in accordance with Sharia values. In this verse, Allah forbids the vile act of “al-Fakhshā'”, such as GBT. Fātin al-Falakī defines “al-Fakhshā'” as anything that is considered shameful if done, such as adultery. This means that, in addition to violating Sharia values, social sanctions against “GBT” sexual deviance have a major impact on the prevention of GBT behavior.

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

From the above explanation, the interpretations of Nawawī al-Bantanī in “Tafsīr Marāh al-Labīd” and Fātin al-Falakī in “Tafsīr al-Quran li al-Shabāb” in QS. al-Isrā': 32, QS. al-A'rāf: 33, QS. al-Nūr: 30 and 31, QS. al-A'rāf, QS. al-Taḥrīm: 6, QS. al-Nūr: 32-33, Qs. Mukminūn: 5-7, QS. al-Rūm: 21, QS. Ali 'Imrūn: 104, and QS. al-Nahl: 90 provides an understanding that abnormal sexual orientation or GBT behavior can be prevented in various ways, namely by avoiding promiscuity, guarding one's gaze and honor by dressing modestly and in accordance with sharia values, getting married, and imposing social sanctions through social control by elements of society.

Conclusion

This study concludes that GBT behavior is not found in the Quran, but its moral and ethical values can be drawn from the verses that discuss the story of the people of Luth and other relevant verses. Fātin al-Falakī and Nawawī al-Bantanī interpret the verses as a form of condemnation of deviant sexual behavior, which in the modern context includes gay, bisexual, and transgender. QS. al-Shu'arā' 165-166 leads to gay and bisexual behavior. QS. al-Naml 54-55 and Qs. al-A'rāf: 80-81 indicate gayness as a form of sexual deviation that is done consciously and even becomes a culture under certain conditions. QS. al-Ankabūt: 28-30 associates gay behavior with social evils, such as rape and criminality. QS. al-Nisā': 119 highlights transgender practices as a form of God's creation. Both Mufassirs do not give an explicit interpretation of the term lesbian in QS. al-Shu'arā': 165-166, al-Naml 54-55, al-A'rāf: 80-81, al-Ankabūt: 28-30, and al-Nisā': 119 so that the analysis of tafsir Fātin al-Falakī and Nawawī al-Bantanī only covers the phenomenon of GBT (gay, bisexual, and transgender) rather than LGBT (lesbian, gay, bisexual, and transgender) as a whole. As a result, both Mufasirs condemn LGBT behavior, which is described in the Quran as *Ata'tūna al-Dukrāna, Fākhishah, and Taghyīr Khalq Allah*. Although Nawawī al-Bantanī and Fātin al-Falakī do not explicitly mention the term GBT as understood in contemporary discourse. But in their interpretation in QS. al-Isrā': 32, QS. al-A'rāf: 33, in QS. al-Nūr: 30 and 31, QS. al-A'rāf: 26, QS. al-Taḥrīm: 6, Qs. al-Nūr: 32-33, Qs. Mukminūn: 5-7, QS. al-Rūm: 21, QS. Ali 'Imrān: 104, and QS. Al-Nahl: 90, there is an emphasis on the importance of avoiding promiscuity, keeping the eyes and honor by dressing modestly and in accordance with sharia values, getting married, and the existence of social sanctions through social control from the community environment which indirectly Nawawī al-Bantanī and Fātin al-Falakī have provided preventive solutions to avoid sexual deviance or GBT.

Author Contributions

Nur Rohmat: Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration. **Abdul Mufid:** Methodology, Writing - review & editing, Investigation. **Mohammad Arif & Ahmad Mahmudi:** Conceptualization, Methodology, Writing - review & editing, Investigation.

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Conflict of Interest

The authors declare no conflicts of interest.

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