

LGBT-Related Crime: The Imperative of Awareness and Islamic Education

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ABSTRAK: Penerimaan terhadap amalan LGBT yang semakin meluas menimbulkan cabaran moral dan sosial yang signifikan dalam kalangan komuniti Muslim, kerana amalan tersebut bertentangan dengan asas etika dan perundangan dalam ajaran Islam. Fenomena ini menyumbang kepada kemerosotan struktur kekeluargaan Muslim tradisional dan melemahkan identiti keagamaan individu, khususnya dalam kalangan generasi muda. Artikel ini bertujuan untuk menganalisis kesalahan jenayah yang berkaitan dengan LGBT serta meneroka strategi pencegahan menurut perspektif Islam. Kajian ini menggunakan metodologi kualitatif dengan kaedah analisis kandungan sebagai teknik utama pengumpulan data. Seterusnya, data dianalisis secara tematik dan deskriptif selaras dengan objektif kajian. Dapatan kajian mendedahkan beberapa bentuk kesalahan jenayah dalam Islam yang berkaitan dengan tingkah laku LGBT. Justeru, kesedaran yang tinggi dan penerapan pendidikan Islam amat penting dalam menangani isu ini secara berkesan.

Kata Kunci: Jenayah, Kesedaran, LGBT, Pendidikan Islam, Pencegahan

ABSTRACT: The increasing acceptance of LGBT practices presents substantial moral and social challenges within Muslim communities, as such practices are inconsistent with the ethical and legal foundations of Islamic teachings. This phenomenon contributes to the deterioration of Muslim family structures and undermines the religious identity of individuals, particularly among the youth. This article aims to analyse LGBT-related offences and explore preventive strategies from an Islamic perspective. A qualitative research methodology was adopted, with content analysis employed as the primary method of data collection. The data were subsequently examined thematically and descriptively in line with the study's objectives. The findings revealed several forms of criminal conduct in Islam that are linked to LGBT-related behaviour. Consequently, heightened awareness and the integration of Islamic education are essential in effectively addressing this issue.

Keywords: Awareness, Crime, Islamic Education, LGBT, Prevention

1. INTRODUCTION

Islam is a religion revealed by Allah SWT to Prophet Muhammad SAW that strongly upholds well-being, consistent with the meaning of the word *salima*. Islam unequivocally prohibits all forms of homosexual behavior, including same-sex relationships and gender nonconformity, as such acts are considered violations of divine law (*sharī'ah*), contrary to the natural disposition (*fiṭrah*), and incompatible with the moral and social objectives upheld by Islamic teachings.

Misconduct related to LGBT is also supported by fatwas issued by the Fatwa Committee of the National Council for Islamic Religious Affairs Malaysia and Majelis Ulama Indonesia (2014). The following is a summary table by Muhammad Adam Abd. Azid (2020), based on the official fatwa portal, e-SMAF:

| Year | Issues |
|------|--|
| 1982 | Gender change from male to female |
| 1989 | The position of <i>mak nyah</i> (trans women) in Islam |
| 2005 | Ruling on changing gender status in MyKad |
| 2006 | Gender confusion issues: Congenital Adrenal Hyperplasia and Testicular Feminization Syndrome |
| 2008 | Ruling on women imitating men (<i>pengkid</i>) |

Table 1: Summary of Fatwas of Malaysia related to LGBT

One of the key wisdoms (*hikmah*) behind the prohibition of LGBT behavior in Islam lies in the significant harm and societal disruption it causes. Such behavior is considered devoid of any tangible benefit and is viewed as fundamentally contrary to Islamic legal rulings and the overarching objectives of Maqāsid al-Sharī'ah (Al-Syatibi, 2004; Al-Zuhaili, 2008; Zaidan, 2006). It directly undermines essential elements of Islamic social structure, particularly the preservation of lineage (*hifz al-nasl*) and the sanctity of marriage (*zawaj*).

Lesbian, Gay, Bisexual, and Transgender (LGBT) identities are commonly associated with the behaviors and psychological conditions classified under the term 'Gender Identity Disorder and Sexual Orientation'. The acronym LGBT is more commonly used and understood by the public. According to *Kamus Dewan* in the Malaysian context, a lesbian is defined as a woman who is sexually attracted to another woman, while a gay man is one who experiences sexual attraction toward other men. The term bisexual refers to individuals who are inclined to engage in sexual relations with both males and females. Meanwhile, transgender refers to individuals whose behaviors, thoughts, feelings, or perceived skills differ from those typically associated with their biological sex at birth.

From these definitions, it is evident that lesbianism and homosexuality fall under the category of same-sex sexual orientation. In contrast, gender identity is a relatively modern concept that refers to an individual's internal sense of self, behavior, and personality, which may or may not align with their biological sex. While sexual orientation is often closely related to gender identity, the two are not always congruent due to a variety of psychological, social, or environmental influences.

The normalization of LGBT practices within society poses significant challenges, particularly from moral, legal, and socio-religious perspectives. When such behaviors are widely accepted and promoted as part of mainstream culture, it can lead to the erosion of Muslim family values and the destabilization of social norms that have long served as the foundation of societal harmony. This article aims to analyse LGBT-related offences and explore preventive strategies from an Islamic perspective.

2. METHOD

This study adopts a qualitative research methodology utilizing content analysis design. Data for the research is primarily collected through documentary analysis, involving both classical and contemporary sources. The primary documents examined include jurisprudential texts from the contemporary scholarly works and fatwa compilations issued in Malaysia and Indonesia. The collected data is then subjected to descriptive and thematic analysis, aligned with the objectives of the study.

3. RESULT AND DISCUSSION

The following presents several research findings along with their corresponding discussions:

Understanding LGBT-Related Crime

LGBT-related crimes encompass offenses that are either perpetrated by individuals identifying with the LGBT lifestyle or crimes resulting from associated behaviors. Therefore, it is crucial for society to be informed about the serious crimes associated with it as follows:

i. Sodomy (*al-liwat*)

The jurists agreed on the prohibition of intercourse with men, known as sodomy (*al-liwat*). Sodomy, defined as anal intercourse, is regarded in Islamic jurisprudence as a major sin and one of the gravest moral transgressions ('Awdah, 2005; Wizarah al-Awqaf, 1998). It is considered a deviation from natural human disposition (*fitrah*) and is associated with severe consequences both in this world and the hereafter. Classical and contemporary scholars emphasize that those who engage in such acts are subject to divine punishment and social condemnation, reflecting the seriousness with which this offence is treated in Islamic teachings (Al-Zuhaili, 2007).

Homosexual behavior can be traced back to ancient times, with its earliest recorded occurrence associated with the people of Sodom, the community of Prophet Lūṭ. According to Islamic tradition, the people of Sodom were the first to engage in illicit same-sex relations, specifically acts of sexual intimacy between men, known as sodomy (*al-liwat*). Their actions constituted a clear violation of divine law, and due to their persistent disobedience and immoral conduct, they were subjected to severe punishment by Allah s.w.t. This historical episode is documented in the Qur'ān, notably in Surah al-A'rāf, which serves as a moral and legal reference regarding the prohibition of such acts in Islamic teachings.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ ۖ أَتَأْتُونَ الْفَحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ
لَأَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ مَا كَانَ جَوَابَ
قَوْمِهِ ۖ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٨٢﴾ فَأَنْجَيْنَاهُ
وَأَهْلَهُ ۚ إِلَّا امْرَأَتَهُ ۚ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۚ فَتَأَنَّى كَيْفَ
كَانَ عِقَابُ الْمُجْرِمِينَ ﴿٨٤﴾

Translation:

And (We had sent) Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds? (Verse 80). Indeed, you approach men with desire, instead of women. Rather, you are transgressing

people" (Verse 81). But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure"(Verse 82). So, We saved him and his family, except for his wife; she was of those who remained (with the evildoers) (Verse 83). And We rained upon them a rain [of stones]. Then see how the end of the criminals (Verse 84).

Indeed, severe punishments for perpetrators of homosexual acts are mentioned in the following hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، وَأَبُو بَكْرِ بْنُ خَلَّادٍ قَالَا حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلِ قَوْمِ لُوطٍ فَأَقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ " .

Translation:

"Whoever you find doing the action of the people of Lut, kill the one who does it, and the one to whom it is done." (Sunan Ibn Majah, hadith numb. 2561)

ii. Lesbian (al-sihaq)

In Islamic jurisprudence, lesbianism, commonly referred to as *sihaq*, is explicitly prohibited and classified as a major sin (Al-Zuhaili, 2007; Wizarah al-Awqaf, 1998). Although it differs from male same-sex relations in terms of legal punishment, it remains a serious moral and spiritual transgression. The prohibition of lesbian acts is articulated in hadith literature, wherein such acts are equated with the offence of adultery (*zina*).

السحاق بين النساء زنا بينهن

Translation: "Lesbianism between women is adultery between them" (al-Tabarani, no. 153)

In fact, the Qur'an and Hadith, while focusing more extensively on male homosexual acts, indirectly address female same-sex behavior through the broader prohibition of all forms of illicit sexual conduct (*fahishah*). These such acts are also viewed as a violation of the natural disposition (*fitrah*) and a threat to the sanctity of the family unit.

iii. Transgender (*al-mukhannath* and *al-mutarjilat*)

The prohibition against men imitating women and women imitating men is clearly stated in Islam, as evidenced in the following hadith:

حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا يَحْيَى، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَقَالَ " أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ " . وَأَخْرَجَ فَلَانًا، وَأَخْرَجَ عُمَرَ فَلَانًا.

Translation:

Narrated Ibn `Abbas: The Prophet Muhammad s.a.w cursed the effeminate men and those women who assume the similitude (manners) of men. He also said, "Turn them out of your houses." He turned such-and-such person out, and `Umar also turned out such-and-such person. (Sahih al-Bukhari, hadith numb. 6834)

Therefore, if merely imitating the opposite gender is already prohibited, then the prohibition against gender reassignment is even more justified. Nevertheless, in addition to the offences, there are also other crimes related to the LGBT that are committed online such as distribution of explicit content, grooming of minors, and psychological manipulation. Many of these offenses thrive in secrecy, especially through digital platforms, and remain hidden due to its difficulty to detect and to prove legally.

The Role of Awareness

Awareness is the first line of defense in combating LGBT-related criminality. Unfortunately, many Muslim communities either avoid discussions on this matter or treat them with denial, resulting in an environment where misconceptions flourish. The root causes include identity confusion, absence of religious guidance, peer influence (Wan Abdul Fattah Wan Ismail et. al, 2023; Thanuseeyah Varatharajoo & Hilwa Abdullah @ Mohd Nor, 2020), and exposure to global liberal ideologies that normalize same-sex behavior. In several Muslim-majority countries, authorities have noted increasing cases, particularly involving youth, linked to deviant acts that contradict Islamic moral teachings.

From the standpoint of Islamic jurisprudence, the legitimization of same-sex relationships and gender nonconformity contradicts clear religious injunctions, potentially leading to moral relativism and the weakening of communal identity. Furthermore, normalization may desensitize younger generations to behaviors deemed impermissible in many religious and cultural frameworks, thereby increasing the risk of social conflict and legal ambiguity. Therefore, unchecked acceptance of LGBT lifestyles must be critically examined to preserve ethical standards and societal cohesion.

Lack of knowledge contributes to ignorance about nature, signs, and consequences of such crimes. Effective awareness involves educating parents, teachers, and young people about LGBT ideologies, how they spread, and their potential criminal implications. Community-based programs, khutbahs (sermons), media literacy campaigns, and school outreach initiatives can play pivotal roles in increasing public vigilance and promoting responsible behavior.

Islamic Education as a Preventive Measure

Recent studies emphasize that integrating Islamic studies into education can effectively mitigate LGBT-related behaviors among youth (Ellydar Chaidir et al., 2025; Qorib & Umiarso, 2020). Islamic education serves as both a spiritual and practical mechanism for shaping behavior and preventing moral and legal transgressions. Rooted in the Qur'an and Sunnah, Islamic teachings emphasize the sanctity of natural human relations and clearly condemn sodomy (*al-liwat*), lesbian (*al-sihaq*), transgender and other unnatural sexual acts. When integrated meaningfully into early education, Islamic knowledge instills values of modesty, discipline, and accountability. Subjects like *Fiqh al-*

Jinayat (Islamic criminal law), *Akhlaq* (ethics), and *Tazkiyah al-Nafs* (spiritual purification) are crucial in forming strong moral character.

Beyond formal education, parents and community leaders must ensure that youth are nurtured in environments where Islamic values are practiced, not merely preached. The involvement of mosques, Islamic centers, and youth organizations in providing counseling, faith-based mentorship, and safe spaces for discussion is essential in building resilience against LGBT propaganda and preventing criminal behaviors.

4. CONCLUSION

LGBT-related crimes pose not only a legal threat but a deep moral and spiritual challenge to Muslim societies. Addressing them requires more than punitive measures. To effectively address LGBT-related crimes, a comprehensive strategy grounded in Islamic principles is essential. This includes integrating relevant content into the curriculum, enhancing parental and educator roles in early detection and guidance, promoting digital awareness among youth, and fostering collaboration between scholars, educators, and policymakers to formulate value-based national policies. For Muslim communities to protect their youth and preserve their faith, investing in awareness and Islamic education is not optional, but imperative.

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