

## CONTEXTUALIZING HADITH ON LGBT IN THE PERSPECTIVES OF HUMANITY, RELIGION, AND CULTURE

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**Abstract:** *This article aims to contextualize LGBT-related hadiths from humanitarian, religious, and cultural perspectives. In recent years, LGBT issues have sparked complex debates within Indonesian society, particularly due to their close ties with existing religious and cultural values. The purpose of this study is to analyze how LGBT-related hadiths are interpreted and applied in the Indonesian context and how humanitarian, religious, and cultural perspectives influence this understanding. The study employs a qualitative approach, gathering and analyzing data from primary and secondary sources, including hadith texts, religious literature, and the opinions of religious and community leaders. The analysis reveals that interpretations of hadiths concerning LGBT issues can vary significantly depending on the religious, cultural, and humanitarian frameworks employed. Some interpretations use traditional readings of hadith to oppose LGBT, while others advocate for prioritizing humanitarian principles and social values. This research highlights the complexity of interpreting and applying hadith on LGBT issues in Indonesia and explores the impact of contextualizing LGBT-related hadiths on religious, cultural, and humanitarian views. The findings indicate that the diverse perspectives in society reflect a conflict between religious values and the demands for greater inclusivity. The variations in religious, cultural, and humanitarian interpretations significantly shape discussions and policies surrounding this topic. Therefore, promoting inclusive dialogue and understanding is crucial to addressing LGBT issues wisely and respectfully, considering different perspectives.*

**Keywords:** *Contextualization; Hadith; LGBT; Religion; Culture; Humanity.*

**Abstrak:** Artikel ini bertujuan untuk mengontekstualisasikan hadis-hadis terkait LGBT dari perspektif kemanusiaan, agama, dan budaya. Dalam beberapa tahun terakhir, isu-isu LGBT telah memicu perdebatan yang kompleks dalam masyarakat Indonesia, terutama karena hubungan dekatnya dengan nilai-nilai agama dan budaya yang ada. Tujuan dari penelitian ini adalah untuk menganalisis bagaimana hadis-hadis terkait LGBT ditafsirkan dan diterapkan dalam konteks Indonesia dan bagaimana perspektif kemanusiaan, agama, dan budaya memengaruhi pemahaman ini. Penelitian ini menggunakan pendekatan kualitatif, dengan mengumpulkan dan menganalisis data dari sumber-sumber primer dan sekunder, termasuk teks-teks hadis, literatur agama, dan pendapat para pemimpin agama dan masyarakat. Analisis tersebut mengungkapkan bahwa penafsiran hadis-hadis tentang isu-isu LGBT dapat sangat bervariasi tergantung pada kerangka agama, budaya, dan kemanusiaan yang digunakan. Beberapa penafsiran menggunakan pembacaan tradisional untuk menentang LGBT, sementara yang lain menganjurkan untuk memprioritaskan prinsip-prinsip kemanusiaan dan nilai-nilai sosial. Penelitian ini menyoroti kompleksitas penafsiran dan penerapan hadis pada isu LGBT di Indonesia dan mengeksplorasi dampak kontekstualisasi hadis-hadis terkait LGBT terhadap pandangan agama, budaya, dan kemanusiaan. Temuan penelitian ini menunjukkan bahwa perspektif yang beragam dalam masyarakat mencerminkan konflik antara nilai-nilai agama dan tuntutan untuk inklusivitas yang lebih besar. Variasi penafsiran agama, budaya, dan kemanusiaan secara signifikan membentuk diskusi dan kebijakan seputar topik ini. Oleh karena itu, mempromosikan dialog dan pemahaman yang inklusif sangat penting untuk menangani isu LGBT secara bijaksana dan penuh rasa hormat, dengan mempertimbangkan berbagai perspektif.

**Kata kunci:** Kontekstualisasi; Hadis; LGBT; Agama; Budaya; Kemanusiaan.

## Introduction

The issues surrounding Lesbian, Gay, Bisexual, and Transgender (LGBT) individuals have emerged as a globally contentious topic, manifesting significantly within the Indonesian context.<sup>1</sup> As a nation distinguished by its rich cultural, religious, and social diversity, Indonesia faces complex challenges in comprehending, addressing, and reconciling the multifaceted perspectives on LGBT matters.<sup>2</sup> This complexity is compounded by the need to navigate and integrate various cultural norms, religious doctrines, and social attitudes, which often present conflicting viewpoints regarding LGBT rights and identities.<sup>3</sup> Consequently, the discourse on LGBT issues in Indonesia necessitates a nuanced and interdisciplinary approach, encompassing legal, sociocultural, and theological dimensions to foster a more inclusive and equitable society.<sup>4</sup>

According to a survey conducted by the CIA in 2015 and published on [topicmalaysia.com](http://topicmalaysia.com), India's LGBT community ranks fifth globally, following China, Europe, and the United States. Additionally, several independent investigative organizations, both domestic and international,

estimate that the LGBT population in Indonesia constitutes approximately 3% of the total population. This percentage translates to roughly 7.5 million individuals out of a total population of 250 million, suggesting that there are about three individuals who identify as LGBT for every 100 people in Indonesia.<sup>5</sup>

This assertion is substantiated by a report issued by the West Java Provincial Government, which disseminated statistics on HIV/AIDS transmission for the year 2022. According to the report, the cumulative number of HIV cases in West Java was recorded at 57,134, while the cumulative number of AIDS cases was documented at 12,326. Dewi Sartika, an administrative, legal, and social welfare assistant in West Java, elucidated that the principal cause of the increase in AIDS transmission was attributed to same-sex relationships, with 74% of the cases involving males and 26% involving females.<sup>6</sup>

Moreover, LGBT issues have evolved beyond the realm of individual deviant behavior and have emerged as a significant global movement advocating for recognition and acceptance.<sup>7</sup> This challenge is evidenced by the annual growth in the LGBT community, with the gay community experiencing a particularly notable increase. The movement's extensive reach is illustrated by the presence of 199 LGBT communities across 28 provinces in Indonesia, signifying the widespread influence of the lesbian, gay, bisexual, and transgender movements throughout the country. This pervasive presence is further bolstered by organizations such as the Support Group and Resource Center on Sexuality Studies (SGRC) at the University of Indonesia (UI), which actively supports and revitalizes these communities within the academic environment. The activities of the SGRC have also raised concerns, as it has been reported that the founders of the SGRC are themselves members of the LGBT community.<sup>8</sup>

In an increasingly globalized and interconnected world, the debate surrounding LGBT issues reflects complex and dynamic social changes.<sup>9</sup> Arguments presented by Tobak Sastrawan Menik et al.,<sup>10</sup> Daniel Tri et al.,<sup>11</sup> and Rustam Dahar,<sup>12</sup> highlight that the presence of LGBT individuals has the potential to influence individual rights, social development, and the interplay between religion, culture, and law.<sup>13</sup> Natasya suggests that, in an effort to dismantle social discrimination, there is a need for new perspectives on LGBT issues within the social context, aiming to shift how LGBT individuals are perceived.<sup>14</sup> They are human beings created to be loved from the perspective of God's creations.

As a predominantly Islamic nation, the perception that LGBT identities constitute a grave sin is firmly rooted, supported by scholars like Samida

Hanum,<sup>15</sup> Mohd Izwan bin Md Yusof,<sup>16</sup> and Zulva Hudiyani,<sup>17</sup> who argue that LGBT behaviors are fundamentally at odds with religious norms, moral codes, natural law (*sunnatullāh*), and intrinsic human nature, thus precluding their legalization. Conversely, Darmayanti posits that the hadiths prohibiting LGBT behaviors necessitate contextualization in contemporary times to address the current LGBT phenomenon from a humanitarian standpoint.<sup>18</sup>

The urgency of this study stems from its potential to address significant and timely issues. Central to the article is the widespread misunderstanding and misinterpretation of hadith concerning LGBT individuals. In many Islamic societies, including Indonesia, a literalist approach to religious texts often marginalizes and stigmatizes LGBT people. This article aims to provide a nuanced understanding of these hadiths by emphasizing context and the diversity of scholarly interpretations. Additionally, the article seeks to bridge the gap between human rights principles, which emphasize the dignity and equality of all individuals, and religious teachings that may condemn LGBT identities. By fostering a dialogue that respects both human rights and religious beliefs, the article promotes a harmonious coexistence.

Indonesia's cultural diversity, which includes varying views on sexuality and gender, underscores the importance of cultural sensitivity in interpreting hadith related to LGBT issues.<sup>19</sup> The article promotes an inclusive approach that respects the cultural context of different communities, vital in a nation where cultural and religious norms significantly shape societal attitudes. Scholarly contributions to contemporary debates on religion and sexuality are also a key aspect of the article, providing an academic platform for discussing the intersections of humanity, religion, and culture in the context of LGBT issues. By presenting diverse perspectives, the article enriches academic discourse and offers new insights for both scholarly and public debates.

Moreover, in a time when intolerance and discrimination against LGBT individuals are prevalent, this article promotes tolerance and understanding. It encourages readers to move beyond simplistic and prejudiced views, fostering a more compassionate and informed perspective. Addressing LGBT rights as a contemporary social concern, the article has significant implications for social justice, public policy, and community well-being. By contextualizing hadith on LGBT, it contributes to ongoing efforts to interpret religious teachings in ways that support justice, equality, and human dignity.

The review of previous literature highlights a range of perspectives on

understanding hadith related to LGBT, shaped by cultural, religious, and humanitarian contexts. Boellstorff, in “The Gay Archipelago: Sexuality and Nation in Indonesia,” explores how LGBT identities are formed within Indonesia’s diverse cultural context, emphasizing the cultural and religious norms that influence the understanding and acceptance of LGBT individuals.<sup>20</sup> Meanwhile, Kugle, in “Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims,” examines various interpretations and understandings of homosexuality in Islam, including an analysis of relevant hadiths, and how LGBT Muslims navigate their identities within the framework of religious beliefs.<sup>21</sup> Shah, in her study “The Making of a Gay Muslim: Religion, Sexuality and Identity in Malaysia and Britain,” investigates the experiences of LGBT Muslims in Malaysia and Britain, focusing on how they reconcile their religious and sexual identities and the role of hadith and religious texts in this process.<sup>22</sup> Rahman, in “Homosexualities, Muslim Cultures and Modernity,” explores the relationship between homosexuality and Muslim cultures in the context of modernity, discussing various theological and social perspectives on homosexuality in Muslim societies.<sup>23</sup> Hendricks, in his article “Islamic Texts: A Source for Acceptance of Queer Individuals into Mainstream Muslim Society,” examines Islamic texts, including hadith, to support the argument that Islam can accept queer individuals within the broader Muslim society, highlighting inclusive interpretations of hadith and religious texts.<sup>24</sup>

The primary distinction between these previous studies and this article lies in its focus on contextualizing hadith on LGBT within the specific perspectives of humanity, religion, and culture in the Indonesian context. This article not only examines the theological interpretations of hadith concerning LGBT but also considers how cultural norms and humanitarian principles interact and influence the understanding and treatment of LGBT individuals in Indonesia. Consequently, this article offers a more holistic and contextual approach compared to previous studies, which may have concentrated more narrowly on a single aspect, whether theological, cultural, or humanitarian.

To recapitulate, the urgency of this article lies in its potential to resolve misunderstandings, promote human rights, respect cultural diversity, contribute to scholarly debates, and foster tolerance and understanding, making it essential for advancing a more inclusive and compassionate approach to LGBT issues within the framework of Islamic teachings and cultural contexts.

This study employs a qualitative approach, underpinned by an extensive

and comprehensive literature review.<sup>25</sup> Data collection involved analyzing relevant hadith texts and scholarly works addressing LGBT issues within the context of Islam.<sup>26</sup> The selected literature encompasses both classical and contemporary scholars' viewpoints, as well as cultural and humanitarian studies related to the interpretation of these hadiths. The literature review aims to identify and understand the diverse perspectives that exist and how these perspectives have evolved over time.<sup>27</sup>

Data analysis was conducted using content analysis to examine how hadiths related to LGBT issues are interpreted in various contexts. This process involved thematic coding to identify major themes and sub-themes emerging from the hadith texts and secondary literature. This approach enables an in-depth exploration of how the interpretation of hadiths can contribute to a more holistic understanding of the interplay between religion, culture, and human rights. The findings of this analysis are then utilized to formulate the study's central argument: the importance of contextual interpretation of hadiths concerning LGBT issues and how an inclusive approach can support respect for human rights and cultural diversity.

### **The LGBT Context in Indonesian Society**

Public perceptions of LGBT individuals vary significantly worldwide, including in Indonesia. Globally, there has been progress in accepting and supporting LGBT individuals. Enhanced awareness of human rights, inclusivity, and respect for diversity has contributed to reducing stigmatization and promoting equal rights for LGBT communities.<sup>28</sup> This increasing acceptance is marked by a growing number of societies acknowledging the rights of individuals to live according to their gender identity and sexual orientation, fostering a more inclusive and understanding environment.<sup>29</sup>

In contrast, in certain regions and communities within Indonesia, societal attitudes towards LGBT individuals remain neutral, with less concern or criticism regarding a person's sexual orientation or gender identity.<sup>30</sup> This indifference reflects a broader societal shift where sexual and gender diversity is neither actively supported nor explicitly opposed, allowing for a more neutral coexistence.<sup>31</sup> However, this is not universally the case, as significant segments of the population continue to hold stigmatizing and discriminatory views towards LGBT individuals. In these areas, LGBT people are often perceived as unnatural or in conflict with traditional, religious, or cultural values, leading to social ostracism and prejudice.

Moreover, in many parts of Indonesia, rejection and violence against LGBT individuals persist.<sup>32</sup> Certain communities and groups actively condemn LGBT individuals, resulting in systemic discrimination, physical violence, and legal repression. These hostile environments are often influenced by religious and cultural factors, where specific religious interpretations consider LGBT identities as sinful or contrary to religious teachings.<sup>33</sup> Traditional cultural values also significantly shape these negative attitudes, reinforcing societal norms that marginalize LGBT communities.

Understanding the diverse spectrum of attitudes towards LGBT individuals in Indonesian society is crucial for addressing the challenges they face. While there are pockets of acceptance and tolerance, the overarching influence of stigmatization, discrimination, and cultural and religious condemnation highlights the need for continued efforts to promote inclusivity and equal rights. Addressing these complex social dynamics is essential for fostering a more inclusive society that respects and protects the rights of all individuals, regardless of their sexual orientation or gender identity.

### **Classical Islamic Scholars' Interpretations of Hadith on LGBT**

To understand the meaning of the hadiths concerning LGBT in Islamic tradition, it is essential to delve into the traditional Islamic scholarship and the various interpretations that have been offered throughout history. Classical scholars' interpretations of hadith on LGBT issues provide a foundational understanding that has influenced contemporary Islamic thought.

Classical scholars such as Ibn Ḥajar al-Athqalāni, in his commentary on *Saḥīḥ al-Bukhārī*, *Fatḥ al-Bārī*, discusses hadiths that are often cited in the context of same-sex relations. Ibn Ḥajar's interpretations reflect a literalist approach, emphasizing the prohibition and condemnation of such acts based on the texts. His views are grounded in a traditionalist understanding of Islamic jurisprudence (*fiqh*) that considers same-sex relations as major sins (*kabā'ir*) due to the explicit prohibitions found in the hadith literature.<sup>34</sup>

Similarly, al-Nawawī, in his commentary *Sharḥ Saḥīḥ Muslim*, also takes a stringent stance against homosexual acts. He interprets the relevant hadiths as clear evidence of their prohibition, aligning with the broader consensus (*ijmā'*) among classical scholars. Al-Nawawī's interpretation underscores the normative legal and moral frameworks that were established by early Islamic jurists and theologians, which have significantly influenced

subsequent Islamic legal thought.<sup>35</sup>

Contrastingly, there are more nuanced interpretations by scholars such as al-Ghazālī, who, while upholding the traditional prohibitions, also emphasizes the importance of compassion and understanding the context in which these actions occur. In his seminal work, *Ihyā' 'Ulūm al-Dīn*, al-Ghazālī discusses the moral and ethical dimensions of sexuality, advocating for a balanced approach that considers both the letter and the spirit of the law. His views suggest that while the act itself is condemned, the individuals involved should be treated with empathy and an opportunity for repentance (*tawbah*).<sup>36</sup>

In addition to these perspectives, some contemporary scholars have revisited the classical interpretations to re-evaluate them in light of modern understandings of human sexuality and rights. Scott Siraj al-Haqq Kugle, in his work “Homosexuality in Islam: Critical Reflection on Gay, Lesbian, and Transgender Muslims,” argues that the traditional interpretations were shaped by the socio-cultural contexts of their times and may not fully address the complexities of contemporary LGBT issues. Kugle’s work is significant in that it attempts to reconcile traditional Islamic teachings with modern human rights discourses, suggesting a more inclusive interpretation of hadith.<sup>37</sup>

Finally, it is important to consider the views of scholars like Tariq Ramadan, who calls for a re-interpretation (*ijtihad*) of Islamic texts in light of current social realities.<sup>38</sup> In his various works, Ramadan emphasizes the need for contextual understanding and the application of *maqāsid al-sharī'ah* to ensure justice and compassion in dealing with LGBT individuals.<sup>39</sup> He suggests that while the foundational texts remain unchanged, their interpretations must evolve to address the lived realities of Muslims today.

To recapitulate, the traditional scholarship on hadiths regarding LGBT issues primarily reflects a prohibitive stance grounded in literal interpretations. However, the evolving discourse, influenced by contemporary scholars, highlights the importance of re-evaluating these interpretations to align with modern understandings of human dignity and rights. This multifaceted approach offers a richer, more nuanced understanding of how Islamic teachings can be contextualized to foster a more inclusive and compassionate society.

### **Contextualization of Hadiths Related to LGBT**

In hadith literature, there is no term that directly addresses LGBT, necessitating a clear definition which will be elucidated below and linked

to traditions with similar meanings. The definition and concept of LGBT (Lesbian, Gay, Bisexual, and Transgender) refer to the diversity of gender identities and sexual orientations among humans.<sup>40</sup> These abbreviations describe individuals who identify as follows: *Firstly*, a lesbian refers to a woman who experiences emotional, romantic, or sexual attraction to another woman.<sup>41</sup> In Islam, the term lesbian is referred to as “*al-sihāq*”, which means women who engage in sexual relations with other women,<sup>42</sup> as mentioned in the following hadith:

السَّحَاقُ بَيْنَ النِّسَاءِ زَنًا بَيْنَهُنَّ

“*Women who engage in lesbian relationships (engaging in sexual activities with one another) are committing adultery between themselves.*”

However, it is important to note that this particular hadith has been classified as weak by the notable hadith scholar al-Albani in his work *Da‘īf al-Jāmi‘*, no. 3338. Despite its classification, this narration continues to be referenced in discussions on sexual ethics within Islamic teachings. This highlights the complexity and the need for a nuanced understanding of hadith literature in contemporary discussions on gender and sexuality within Islamic contexts.

*Secondly*, the term “gay” refers to a man who experiences emotional, romantic, or sexual attraction towards another man.<sup>43</sup> In Islamic terminology, this is referred to as “*al-liwāṭ*”, which describes individuals engaging in acts similar to those attributed to the people of the Prophet Luth.<sup>44</sup> The perpetrator is termed “*al-lūṭī*”, denoting a man who engages in sexual relations with another man. Practically, *liwāṭ* involves a man inserting his genitalia into another man’s anus, an act that is historically and religiously linked to the actions condemned in the era of Prophet Luth.<sup>45</sup> This concept is illustrated in the following hadith narrated by Ibn Mājah:

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

Prophet Muhammad said, “*Whoever among you finds someone engaged in acts similar to those of the people of the Prophet Luth, then your duty is to put to death both the perpetrator and the object of such acts.*”

In another narration by Ahmad bin Hanbal (no. 1779):

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ عِكْرِمَةَ عَنِ

ابن عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَلْعُونٌ مَنْ سَبَّ أَبَاهُ مَلْعُونٌ مَنْ سَبَّ  
 أُمَّهُ مَلْعُونٌ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ مَلْعُونٌ مَنْ غَيَّرَ تَحْوِمَ الْأَرْضِ مَلْعُونٌ مَنْ كَمَهَ أَعْمَى عَنِ  
 طَرِيقِ مَلْعُونٌ مَنْ وَقَعَ عَلَى بَهِيمَةٍ مَلْعُونٌ مَنْ عَمِلَ بِعَمَلِ قَوْمِ لُوطٍ / رواه احمد بن حنبل

The Prophet said, “Cursed are those who revile their parents, cursed are those who slaughter for other than Allah, cursed are those who change the boundaries of the land, cursed are those who do not guide a blind man who seeks the way, cursed are those who have sex with animals, and cursed are those who act like the people of the Prophet Luth.”

Thirdly, bisexual refers to individuals who experience emotional, romantic, or sexual attraction to individuals of both male and female genders.<sup>46</sup> This orientation encompasses a capacity for attraction regardless of binary gender distinctions, recognizing the potential for relationships with persons of either sex.<sup>47</sup> Experts claim that people who identify as heterosexual or homosexual can exhibit bisexual behavior, though some maintain sexual relationships with both men and women simultaneously.<sup>48</sup> There are no traditions that specifically address bisexuality in Islamic hadith literature.<sup>49</sup> Bisexuality refers to the sexual orientation of a person who feels emotionally or sexually attracted to both sexes. Hadiths in Islamic literature often address actions and behaviors in accordance with or contrary to religious teachings. However, discussions in the Islamic tradition predominantly focus on heterosexual or homosexual tendencies. As mentioned earlier, interpretations of some hadiths on homosexuality may vary and involve several scholars to understand them within their respective contexts. When discussing LGBT issues or sexual orientation in Islam, it is important to note that hadith literature does not specifically refer to modern terms such as bisexuality. Interpretations and opinions about religious teachings in this context may vary and reflect the religious understanding, culture, and worldview of a particular individual or community.

To enhance the clarity and coherence of this discussion, it is crucial to consider the historical and cultural contexts in which hadith were recorded and interpreted. The absence of explicit references to bisexuality in hadith literature does not imply a lack of relevance or importance; rather, it highlights the evolving nature of language and societal norms. Contemporary scholars and practitioners must navigate these complexities to provide nuanced and contextually informed interpretations that resonate with modern understandings of sexual orientation. Additionally, engaging with a diverse range of scholarly perspectives can enrich the discourse

and promote a more inclusive and comprehensive understanding of these issues within the framework of Islamic teachings.

*Fourthly*, transgender individuals are those whose gender identity and/or gender expression diverge from the sex assigned to them at birth. This category encompasses individuals who identify as male or female, yet whose gender identity does not conform to traditional binary definitions.<sup>50</sup> The hadith regarding transgender individuals in *Sahīḥ al-Bukhārī* no. 5325 is as follows:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عِنْدَهَا وَفِي الْبَيْتِ مُحْنَثٌ، فَقَالَ الْمُحْنَثُ لِأَخِي أُمِّ سَلَمَةَ عَبْدَ اللَّهِ بْنِ أَبِي أُمَيَّةَ: إِنْ فَتَحَ اللَّهُ لَكُمْ الطَّائِفَ غَدًا، أَذْلكَ عَلَى بِنْتِ غَيْلَانَ، فَإِنَّهَا تُقْبِلُ بِأَرْبَعِ بَارِيعٍ وَتُذْبِرُ بِثَمَانٍ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَدْخُلَنَّ هَذَا عَلَيكُنَّ.

*“When the Prophet Muhammad was at the house of Umm Salamah, there was a mukhannas (a man who behaves like a woman) present. The mukhannath said to the brother of Umm Salamah, ‘Abdullah bin Abū Umayyah, ‘If Allah grants you victory over Taif tomorrow, I will show you the daughter of Ghaylan, for she comes with four (front teeth) and retreats with eight (back teeth).’ The Prophet then said, ‘Do not let this person enter your houses.’”*

Based on the description above, the hadith provides a clear and unequivocal stance that LGBT behavior is prohibited. The hadith does not require implicit interpretation because its ruling is explicit and consistent. This hadith also serves as a basis for individuals to avoid deviant behavior and to remind those who have already engaged in LGBT behaviors. Therefore, the contextualization of hadith on LGBT shows that the hadith holds a firm and clear perspective, which can be used as a basis to avoid deviant behavior.<sup>51</sup> However, it needs to be contextualized with a more humanist and inclusive approach.

The aforementioned description indicates that Prophet Muhammad exhibited attitudes and behaviors that were not supportive of homosexuality and transgender identities. These attitudes included condemnation, displeasure, restriction, and rejection of their presence. However, it is crucial to note that there are no authentic narrations indicating that he ever imposed corporal punishment on homosexual or transgender individuals. The reports suggesting that Prophet Muhammad ordered the death penalty for homosexuality are based on weak or unreliable sources and therefore cannot be considered reliable. Nonetheless, the question remains as to why Prophet Muhammad had a negative view of homosexuality and transgenderism. The existing narrations do not provide sufficient

arguments to answer this question comprehensively.<sup>52</sup>

The argument is rooted in the Qur'an, where certain sexual behaviors, such as *zinā* (Quran 17:32) and homosexuality (Quran 7:80-81; 26:160-166; 27:54-55; and 29:28-29), are described as *fahīshah*, acts of transgression and indecent behavior. *Tafsīr al-Sa'dī* elaborates that adultery falls under the category of *fahīshah* because it violates the laws of Allah, the rights of women, the rights of a woman's family or husband, and causes harm to issues related to progeny and other societal aspects. Homosexuality, on the other hand, is deemed an abominable act as it is seen as contrary to human nature. In a natural context, sexual relations are expected to occur between men and women as natural partners. Thus, seeking a partner not aligned with this natural order is considered an act that surpasses the boundaries of human nature.<sup>53</sup>

The contextual approach to hadith, particularly in relation to LGBT issues, involves a method that integrates historical and cultural contexts with universal religious values. This approach enables a wise and relevant interpretation of hadith in today's context.<sup>54</sup> Contextualizing hadith related to LGBT is a complex endeavor that necessitates a scientific approach and a holistic understanding of both religious teachings and the social context. This method promotes a more humane and inclusive attitude towards LGBT individuals, encouraging them to return to a path that is considered normal, humane, and blessed by Allah SWT.

### **Humanitarian and Cultural Perspective**

In the context of Islam, the hadith holds great significance as it is considered the second primary source of guidance for Muslims, following the Qur'an. Hadiths, which are narrations of the sayings, actions, and approvals of the Prophet Muhammad (peace be upon him), serve as comprehensive guidelines in various aspects of life, including perspectives on issues such as LGBT. The Prophet Muhammad's authority is paramount for Muslims, and his words and actions, as recorded in the hadith, are crucial references for daily decisions and actions.<sup>55</sup> Therefore, his views and statements in the hadith carry significant weight in the interpretation and understanding of Islam on a wide range of issues, including LGBT.

Furthermore, the hadith provides essential explanatory content that complements the principles outlined in the Qur'an. Many issues, including those related to LGBT, may not be explicitly detailed in the Qur'an. The hadith offers the necessary context and further explanation, helping to shape the religious view of such matters. Additionally, hadiths serve as moral and ethical guidelines for Muslims. In the context of LGBT, these

narrations can significantly influence the religious perspective on sexual relationships and the moral principles that individuals follow, offering a framework for understanding and navigating these issues within the bounds of Islamic teachings.<sup>56</sup>

The cultural context and values influencing hadith interpretation are pivotal in understanding the Islamic perspective on LGBT issues. The culture and social values of a society significantly impact how hadith are interpreted and applied in daily life.<sup>57</sup> Below are some points that elucidate how cultural context and values can affect the interpretation of LGBT-related hadiths: *Firstly*, cultural heritage and local values. Every society possesses a unique cultural heritage and local values that profoundly shape its views on various matters, including social, moral, and religious issues. The interpretation of hadith concerning LGBT issues is inevitably influenced by these cultural perspectives and traditional values. Drawing on Pierre Bourdieu's theory of "habitus", we can understand how the cultural backdrop of a community—comprising deeply ingrained habits, practices, and beliefs—plays a decisive role in shaping its understanding and application of hadith related to LGBT.

Bourdieu's concept of habitus refers to the socially acquired dispositions that guide individuals' perceptions, thoughts, and actions.<sup>58</sup> In the context of interpreting hadith on LGBT issues, the habitus of a society, formed by its historical, cultural, and social experiences, conditions how religious texts are understood and implemented. For instance, in societies with a conservative habitus, traditional interpretations that view LGBT identities negatively may prevail. These interpretations are reinforced by social structures and cultural norms that uphold heterosexuality as the norm and view deviations from this norm as problematic.

Additionally, Clifford Geertz's interpretive approach to culture underscores that cultural symbols and meanings are crucial in understanding social phenomena.<sup>59</sup> The symbolic meanings attached to gender and sexuality in different cultures affect how LGBT issues are perceived and addressed. In many Muslim-majority societies, cultural symbols related to masculinity and femininity, honor, and social order profoundly influence the interpretation of hadith on LGBT. These cultural symbols are intertwined with religious teachings, creating a complex tapestry of meanings that shape societal attitudes and responses.

Moreover, the theory of social constructivism, which posits that knowledge and meaning are constructed through social interactions and shared understandings, also applies here.<sup>60</sup> The way a community constructs and reconstructs its collective understanding of gender and

sexuality impacts the interpretation of religious texts. This construction is dynamic and can change over time as societal values evolve. For example, increasing exposure to global discourses on human rights and gender equality can challenge traditional interpretations and lead to more inclusive understandings of hadith regarding LGBT.

In conclusion, the interpretation of hadith on LGBT issues is profoundly shaped by the cultural heritage and local values of a society. The theories of habitus, interpretive culture, and social constructivism provide valuable frameworks for understanding how these cultural factors influence religious interpretations. Recognizing the role of cultural context in shaping religious understanding is essential for a nuanced approach to interpreting hadith on LGBT issues, which respects the diversity of cultural and social experiences across different Muslim communities.<sup>61</sup>

*Secondly*, the social view of sexuality varies widely, with the LGBT movement being regarded as a natural aspect of society in some contexts. The LGBT movement stands as one of the most prominent social movements challenging traditional notions of citizenship rights and advocating for a more inclusive society. In social movement theory, as articulated by Charles Tilly and Sidney Tarrow, the LGBT movement can be seen as a form of “contentious politics,” where marginalized groups strive for recognition and rights within the broader society.<sup>62</sup> This movement challenges established social norms and seeks to expand the definitions of citizenship and social justice to include all individuals, regardless of sexual orientation or gender identity.

In Indonesia, however, social attitudes toward LGBT individuals remain predominantly negative. Many Indonesians still perceive LGBT as taboo, contrary to cultural and religious values. This can be understood through the lens of symbolic interactionism, as proposed by Herbert Blumer, where the meanings attached to LGBT identities are shaped by social interactions and symbolic interpretations within society.<sup>63</sup> In this context, LGBT identities are often constructed as deviant from accepted norms, which subsequently triggers discrimination and violence, both physical and verbal, against LGBT individuals.

Nevertheless, a growing number of Indonesians are beginning to accept LGBT individuals as part of the nation’s social diversity. This process can be analyzed through the lens of social change theory, such as Anthony Giddens’ theory of reflexive modernity. Giddens argues that in modern societies, reflexivity and social dialogue facilitate changes in attitudes and norms through interaction and the exchange of information.<sup>64</sup> In this case, globalization and access to global information about LGBT rights play a

crucial role in shifting social perceptions in Indonesia.

Additionally, Pierre Bourdieu's concept of "habitus" is relevant in understanding how individuals in society begin to internalize more inclusive norms towards LGBT individuals. Habitus describes how life experiences and social structures shape individuals' dispositions, which then influence their actions and perceptions.<sup>65</sup> As more Indonesians are exposed to inclusive narratives and see tangible examples of LGBT acceptance in the global context, their habitus may start to change, leading to increased acceptance of sexual and gender diversity.

Thus, while strong resistance to LGBT acceptance persists in Indonesia, social change and increasing global awareness of LGBT rights are gradually driving a transformation in social attitudes, allowing for greater inclusivity within Indonesian society.

*Thirdly*, social change and globalization. Social change and globalization have the potential to alter views on LGBT issues by increasing access to information and expanding people's horizons. According to modernization theory, globalization facilitates the exchange of diverse cultures and values, which in turn promotes openness to diversity. This phenomenon is evident in countries that have legalized LGBT rights within their constitutions, thereby influencing other nations to adopt similar inclusive stances. For instance, the legalization of same-sex marriage in various Western countries has set a precedent for other nations considering similar legal reforms.<sup>66</sup>

Furthermore, Roland Robertson's theory of globalization posits that globalization not only spreads progressive values but can also reinforce local and traditional identities.<sup>67</sup> This creates a dynamic where globalization may strengthen conservative and intolerant attitudes towards LGBT individuals, particularly in societies where traditional and religious values are deeply ingrained. In this context, globalization can exacerbate tensions between modernity and traditionalism, leading to backlash against LGBT rights in some communities.

Additionally, Anthony Giddens' theory of social change suggests that increased access to global information allows individuals to question and reflect on previously unquestioned social norms.<sup>68</sup> This can result in shifting attitudes towards LGBT issues, particularly among younger generations who are more exposed to global ideas about human rights and equality. Conversely, resistance to this change can also emerge from groups who feel their cultural and religious identities are threatened by global values perceived as foreign.

Thus, the impact of social change and globalization on views regarding LGBT issues can be both positive and negative, contingent on the social

and cultural context of the society. In more open and accepting societies, globalization tends to accelerate the adoption of inclusive values.<sup>69</sup> However, in more conservative societies, globalization can provoke a reinforcement of traditional values as a form of resistance against external influences. Therefore, understanding the complex interplay between globalization and social change is crucial in analyzing the dynamics of acceptance and rejection of LGBT issues across different cultural contexts.

*Fourthly*, interfaith dialogue and multiculturalism. Engagement in interfaith dialogue and participation in multicultural environments often lead to greater acceptance of sexual and gender diversity. In this context, Herbert Blumer's symbolic interactionism theory provides relevant insights. According to this theory, meanings are constructed through social interactions and communication among individuals.<sup>70</sup> Thus, engagement in interfaith dialogue can facilitate the formation of new, more inclusive meanings regarding sexual and gender diversity. When individuals from various religious backgrounds engage in dialogue, they can share different experiences and perspectives, potentially leading to a broader understanding and acceptance of LGBT issues.

Inclusive interpretations of hadith that prioritize human values and equal rights can emerge from such contexts. Within the Islamic framework, an inclusive approach to hadith interpretation that upholds human values and equal rights is crucial in fostering acceptance of sexual and gender diversity. Multiculturalism within Islamic culture underscores the importance of respecting the human rights of all individuals, regardless of their sexual orientation or gender identity.

Additionally, Will Kymlicka's theory of multiculturalism highlights how multicultural societies can create spaces for the recognition and respect of diverse identities. Kymlicka argues that societies acknowledging the rights of minority groups and supporting cultural inclusion are more likely to promote social justice and human rights.<sup>71</sup> In the Islamic context, this multicultural approach can be applied to develop more inclusive interpretations of hadith, which not only recognize sexual and gender diversity but also affirm the importance of human rights for all individuals.

Furthermore, Ulrich Beck's concept of "cosmopolitan citizenship" offers an additional framework for understanding the importance of interfaith dialogue and multiculturalism.<sup>72</sup> Beck proposes that in an increasingly interconnected world, individual identities and rights are shaped not only by a single nation or culture but also by engagement in the global community. Consequently, interfaith dialogue and participation in multicultural environments can enhance awareness of cosmopolitan

citizenship and encourage more inclusive hadith interpretations that respect diversity and human rights on a global scale.

Overall, engagement in interfaith dialogue and multicultural environments not only facilitates more inclusive interpretations of hadith but also strengthens the respect for human rights within the Islamic framework. This underscores the importance of a holistic and interdisciplinary approach to understanding and addressing LGBT issues, supporting the development of a more just and inclusive society.

*Lastly*, openness to new interpretations plays a critical role in shaping societal views on LGBT issues. Societies that are receptive to reinterpretations of hadith are more likely to develop inclusive perspectives on these matters. This openness often involves religious scholars and intellectuals striving to reconcile traditional religious teachings with broader human values, such as equality and human rights. This approach aligns with the concept of hermeneutics, which emphasizes the importance of context in interpreting texts.<sup>73</sup> By considering the socio-cultural background, scholars can provide interpretations that are relevant to contemporary issues.

The cultural context and values of a society are integral to the interpretation of hadith regarding LGBT. According to social constructionism, knowledge and meaning are constructed through social interactions and cultural norms. This theory suggests that the way societies interpret religious texts is heavily influenced by their cultural and social environments.<sup>74</sup> For instance, in societies with more progressive views on gender and sexuality, there is a greater likelihood of interpreting hadith in ways that are inclusive of LGBT individuals. This underscores the variability in hadith interpretation based on social and cultural contexts.

Recognizing this influence is essential as it highlights the necessity of a contextual approach in understanding Islamic perspectives on LGBT issues. This approach is supported by postmodern theory, which advocates for the deconstruction of traditional narratives and embraces multiple perspectives.<sup>75</sup> By acknowledging the interplay between cultural context and values, scholars and practitioners can approach the interpretation of hadith on LGBT issues with a nuanced understanding. This respect for the diversity of Islamic thought and the complexities of contemporary social dynamics allows for interpretations that are not only faithful to religious teachings but also aligned with the evolving moral and ethical standards of society.

Furthermore, critical theory emphasizes the role of power dynamics in shaping interpretations and suggests that dominant groups often influence how religious texts are understood.<sup>76</sup> By promoting openness

to new interpretations, marginalized voices, including those of LGBT individuals, can be included in the discourse, leading to more equitable and just interpretations. This theoretical framework supports the idea that religious texts, including hadith, should be continually re-examined in light of changing social realities to ensure they promote justice and human dignity.

To recapitulate, the openness to new interpretations of hadith concerning LGBT issues reflects broader social theories that emphasize the importance of context, social construction, and the inclusion of diverse perspectives. By integrating these theoretical insights, scholars can develop more inclusive and contextually relevant interpretations that respect both the integrity of Islamic teachings and the dynamic nature of contemporary social values. This approach not only enriches academic discourse but also fosters a more compassionate and just society.

## **Conclusion**

This research reveals the intricate dynamics of LGBT issues within the Indonesian context, where humanitarian, religious, and cultural perspectives intersect and influence the understanding and treatment of LGBT individuals. In Indonesia's culturally and religiously diverse society, interpretations of hadiths related to LGBT can significantly differ. From a humanitarian standpoint, there is a strong impetus to uphold the human rights and dignity of all individuals, including those who identify as LGBT. However, this perspective often clashes with religious interpretations that refer to specific traditions that prohibit or condemn LGBT people.

In the realm of religion, interpretations of hadith reports on LGBT issues exhibit considerable variation. Some interpretations adhere strictly to the literal text of the hadith, viewing LGBT identities and behaviors as violations of religious norms. Conversely, other interpretations advocate for a more inclusive and contextual understanding of the hadiths. Cultural factors further influence attitudes towards LGBT individuals. Traditional and conservative cultures within Indonesia are more likely to reject LGBT identities, while more progressive and inclusive cultures may adopt a different, more accepting stance.

This study underscores the need for a nuanced approach to the LGBT discourse in Indonesia, considering the complex interplay of humanitarian, religious, and cultural factors. It highlights the importance of dialogue and understanding among different perspectives to foster a more inclusive and respectful society.

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