



ISLAMIC COUNSELING INTERVENTIONS FOR ADDRESSING LGBT BEHAVIOR IN ACCORDANCE WITH INDONESIAN LEGAL PROVISIONS

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Abstrak

Tujuan penelitian ini adalah untuk menanggulangi perilaku LGBT peserta didik di sekolah dengan intervensi konseling Islam, dengan mengatasi perilaku LGBT secara mental maupun spiritual, berdasarkan aturan perundang-undangan RI pasal 292 KUHP dan pasal 414 ayat (1) UU 1/2023. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif dengan partisipan dalam riset ini sebanyak 24 orang. Teknik pengumpulan data yang digunakan adalah interview, observasi, studi dokumentasi, dan informasi audio visual. Analisis data yang digunakan adalah teknik triangulasi, melakukan sintesa, analisa, interpretasi data, serta membuat kesimpulan akhir berupa proposisi. Hasil penelitian mendeskripsikan bahwa konseling Islam dapat menanggulangi perilaku LGBT peserta didik dengan treatment yaitu sholat 5 waktu, membaca Al-Qur'an, menghafal surah-surah pendek, dan menulis ayat suci Al-Qur'an. Kemudian dalam hukum perundang-undangan, LGBT melanggar pasal 292 KUHP dan pasal 414 ayat (1) UU 1/2023 yang diancam hukuman pidana selama 5 tahun dan maksimal 9 tahun. Ancaman hukum pidana tersebut dimaksudkan untuk memberikan *shock therapy* pada peserta didik agar mereka mampu berpikir secara komprehensif bahwa tindakan LGBT yang mereka lakukan dapat dikenai hukuman penjara. Keterbaharuan penelitian ini adalah intervensi konseling LGBT lebih bersifat humanis agamis; intervensi konseling juga memberikan narasi aturan hukum perundang-undangan RI agar peserta didik menyadari konsekuensi hukum pidana dan juga sebagai metode untuk menimbulkan efek jera kepada peserta didik.

Kata Kunci: Intervensi, Konseling Islam, LGBT, Aturan Undang-undang, Hukum Pidana.

Abstract

This study investigates the application of Islamic counseling interventions to address LGBT behavior among students in schools, with a focus on mental and spiritual guidance grounded in Indonesian legal provisions, specifically Article 292 of the Criminal Code and

Article 414, paragraph (1) of Law No. 1/2023. Employing a qualitative research design, the study engaged 24 participants, utilizing data collection techniques such as interviews, observations, document analysis, and audio-visual materials. Data analysis was conducted through triangulation, synthesis, interpretation, and the formulation of propositions. The findings reveal that Islamic counseling effectively mitigates LGBT behaviors among students through spiritual practices, including daily prayers, Quran recitation, memorization of short surahs, and transcription of Quranic verses. From a legal perspective, LGBT-related actions are in violation of Article 292 of the Criminal Code and Article 414, paragraph (1) of Law No. 1/2023, which stipulate criminal penalties ranging from 5 to 9 years of imprisonment. The imposition of these legal sanctions serves as a deterrent, encouraging students to critically reflect on the potential consequences of their actions. This research contributes a novel approach by integrating a humanistic and religious framework within counseling interventions, while also emphasizing the role of Indonesian legal regulations in fostering legal awareness and deterring unlawful behavior. This dual approach highlights the potential of combining spiritual guidance with legal education to address behavioral challenges among students.

Key Words: Intervention, Islamic Counseling, LGBT, Legislation, Criminal Law

Introduction

The essence of humanity is rooted in the ability to think, behave, and act in alignment with the innate nature and instincts endowed by God Almighty. Among these fundamental instincts is the biological inclination related to sexual orientation, which is traditionally deemed normative when directed toward the opposite sex. Such an orientation is often regarded as an indicator of psychological and mental well-being (Riswanto & Aswar, 2020). Human sexual orientation can be classified into four distinct categories: heterosexuality, referring to emotional and physical attraction to the opposite sex; homosexuality, characterized by emotional and physical attraction to individuals of the same sex; bisexuality, which denotes attraction to both sexes; and asexuality, defined by an absence of sexual attraction toward any gender.

In Indonesian society, non-normative sexual behavior remains a significant cultural taboo. This is largely due to the society's strong adherence to Eastern traditions, which emphasize moral, ethical, and religious values. Consequently, such behaviors are often met with resistance and are not easily accepted as part of the social fabric (Marhaba et al., 2021). The term LGBT, which stands for Lesbian, Gay, Bisexual, and Transgender, encompasses various sexual orientations and gender identities. A lesbian is defined as a woman who experiences physical, sexual, or emotional attraction to other women. Gay refers to men who are similarly attracted to other men, often specifically denoting homosexual relationships. Bisexuality describes individuals who are attracted to both men and women, whereas transgender refers to those whose gender identity does not correspond to their assigned biological sex. In Indonesia, these orientations and identities are frequently viewed as deviant and remain a source of extensive cultural and ethical discourse (Saleh & Arif, 2017).

Bisexuality presents a nuanced distinction compared to other sexual orientations, as bisexual individuals are capable of forming emotional and sexual relationships with both men and women. This capacity allows for romantic connections with individuals of either sex. Conversely, transgender individuals experience a discordance between their gender identity and their biological sex. Importantly, transgender individuals may identify across the spectrum of sexual orientations, including as homosexual, bisexual, or heterosexual (Saleh & Arif, 2017).

One theoretical framework defines LGBT as follows: lesbian refers to women who experience physical, sexual, or emotional attraction toward other women, a phenomenon often categorized as deviant within certain cultural contexts. Gay denotes men who experience similar attractions toward other men, typically connoting homosexual behavior. Bisexuality, as previously mentioned, describes individuals capable of establishing emotional and sexual relationships with both sexes. Transgender, on the other hand, encompasses individuals whose gender identity does not align with their biological sex. Transgender individuals may identify within a range of sexual orientations, including homosexual, bisexual, or heterosexual (Ritzer, 2007).

There exists a significant divergence of opinion among scholars and psychologists regarding LGBT behavior. Some experts contend that LGBT identities are social constructs that should be integrated and accepted within societal frameworks (Adriaens & De Block, 2006; Gibson & Hensley, 2013). Notably, in 1973, the American Psychiatric Association (APA) removed homosexuality from its classification as a mental disorder, marking a shift in the professional understanding of sexual orientation.

In contrast, other academics, particularly those who oppose the recognition of LGBT orientations, argue that such behaviors represent deviant disorders or psychological conditions that require therapeutic intervention. From this perspective, LGBT orientations are viewed as a deviation from what is perceived as natural human instincts, grounded in theological conceptions of human creation (Mundle et al., 2015; Mizock et al., 2014; Ghorayeb & Dalgalarondo, 2011).

To reconcile these differing viewpoints, a compromise is essential. The author aligns with the perspective that LGBT behavior constitutes a deviation, based on its contradiction with the values enshrined in *Pancasila* (Ikhsan & Riswanto, 2022). This stance is informed by the principle that ideologies conflicting with *Pancasila* should be rejected by the Indonesian populace, in alignment with national ethical standards.

Indonesia, as a nation, is deeply rooted in spiritual principles, with religious morality serving as a fundamental guiding force. This ethos is embodied in *Pancasila*, the nation's philosophical foundation, particularly its first principle, which emphasizes belief in God Almighty and integrates spiritual and religious values into the nation's legal and societal framework. In this context, LGBT identities introduce perspectives that are seen as conflicting with *Pancasila*, especially its first principle, which is fundamentally anchored in divine values.

The values of *Pancasila* are fundamentally incompatible with LGBT orientations, necessitating proactive measures through preventive interventions and increased awareness of their perceived potential dangers across various social groups, including children, adolescents, adults, and parents. This study focuses specifically on preventive strategies and interventions aimed at addressing LGBT-related issues among adolescents within educational settings.

Adolescents have been chosen as the primary target group for this research due to their heightened vulnerability to peer influence within social environments. Psychologically, adolescence represents a critical developmental stage characterized by significant physical, emotional, and cognitive transitions. This period marks the onset of puberty and the gradual progression from

childhood to adulthood, rendering adolescents particularly susceptible to external influences, including potentially negative ones.

To support adolescents during this transitional phase, comprehensive health assessments are essential to ensure a healthy progression through puberty. Sexual maturation is a particularly significant aspect of adolescence, warranting close monitoring to evaluate the developmental trajectory of pubertal changes. Adolescents must be assessed for their level of sexual maturity, as this process is deeply intertwined with the biological, social, and cognitive transformations occurring during this stage. Developing a sense of comfort and acceptance with one's gender identity is a fundamental component of this period, often accompanied by exploration and self-reflection (Siregar, 2018).

Observations conducted in schools revealed that nearly all students are aware of the perceived risks associated with LGBT behavior. Further investigations identified several students suspected of exhibiting LGBT tendencies, including confirmed cases of gay and lesbian behavior. These findings were corroborated through interviews and supplemented by questionnaire data. A study conducted on May 10, 2024, indicated that 100% of students viewed LGBT behavior as incompatible with religious principles, in opposition to the ideological framework of *Pancasila* and the 1945 Constitution of the Republic of Indonesia, and as a violation of prevailing legal norms in the country.

Additionally, a study conducted on July 12, 2024, revealed that 96% of students identifying as LGBT had experienced violence linked to their gender identity. Among these, 42% reported incidents of physical bullying, while 67% encountered social exclusion or psychological abuse. Evidence collected by school counselors included reports of male students displaying effeminate behavior and expressing romantic or sexual interest in male peers, as well as similar patterns among female students. This evidence was drawn from peer reports, direct observations, and analysis of communication on social media platforms (commonly referred to as "green apps"), where messages such as "I love you, babe. You're so cute" were identified.

The findings underscore the presence of LGBT behavior in educational settings, emphasizing the urgent need for systematic measures to prevent, address, and manage these behaviors. School counselors, in collaboration with subject teachers, homeroom teachers, and school administrators, must implement proactive interventions to mitigate these challenges effectively.

The author categorizes LGBT behaviors among students into three distinct groups: those exhibiting gay tendencies, female students showing lesbian tendencies, and individuals displaying transgender characteristics. This classification is based on findings from five student respondents.

The selection of research locations is critical, as it forms the basis for obtaining comprehensive data. According to Nasution (2003), a research location comprises three elements: individuals, places, and observable activities. Guided by this framework, the author selected a school as the research site for several reasons, including the absence of prior studies on this topic at the institution, the location's suitability for short-term observations, and its potential for follow-up initiatives by school counselors through religious programs. Moreover, the issue of LGBT behavior in schools remains underexplored despite its profound implications for educational settings.

The study aims to address LGBT behaviors in schools through Islamic counseling interventions, while also incorporating references to Indonesian legal regulations. Islamic

counseling provides a structured approach to guiding students identified with LGBT tendencies by encouraging practices such as performing daily prayers on time, memorizing short Quranic verses, writing sacred texts, and observing voluntary fasting on Mondays and Thursdays. These religious practices are supplemented by discussions of legal consequences under Indonesian law, offering students dual perspectives, spiritual and legal, on behaviors categorized as deviant.

This research underscores the pressing need to address LGBT issues within educational institutions. Observations indicate that school counselors seldom address concerns related to LGBT behaviors, leaving affected students unmonitored and without adequate support. By examining this overlooked phenomenon, the study advocates for structured interventions to effectively manage LGBT behaviors in schools, highlighting the importance of comprehensive approaches that integrate religious and legal frameworks.

This research contributes to advancing educational and scientific practices in guidance and counseling by introducing Islamic counseling interventions as a novel approach to addressing LGBT behaviors among students. This method integrates mental and spiritual problem-solving strategies through religious practices, including the five daily prayers, Quranic recitation, memorization of short surahs, engagement in *dhikr*, and voluntary fasting on Mondays and Thursdays. These activities aim to redirect students exhibiting LGBT behaviors by strengthening their spiritual connection with Allah. Furthermore, the intervention underscores the religious and legal implications of LGBT behaviors, referencing Article 292 of the Indonesian Criminal Code and Article 414(1) of Law 1/2023, to instill awareness of the moral and legal ramifications.

The novelty of this research lies in its prioritization of Islamic spiritual frameworks over traditional Western counseling methodologies, such as psychoanalysis, behaviorism, and cognitive approaches. These conventional methods, while valuable, do not integrate the spiritual dimensions emphasized in Islamic counseling. In contrast to Carl Gustav Jung's personality theory, which centers on self-awareness and collective consciousness, this study's approach focuses on transforming harmful habits into constructive behaviors by cultivating devotion to Allah and curbing same-sex desires through consistent religious practices.

This research proposes a transformative LGBT counseling strategy that moves away from punitive measures, such as scolding or bullying, in favor of a humanistic and spiritually grounded methodology. The intervention aims to help students recognize the subconscious influences shaping their thoughts, emotions, and behaviors while integrating spiritual elements as a foundational component of therapy. By presenting the legal consequences of LGBT behaviors in Indonesia, the intervention also incorporates a shock-therapy element to deter such actions, offering a holistic framework that combines psychological insights, spiritual growth, and legal awareness.

Method

The method used in this study is a qualitative approach, which focuses on the researcher's efforts to interpret the conditions and experiences of individuals or groups experiencing specific phenomena. Qualitative research uses an exploratory approach to generate preliminary findings and develop an understanding of human behavior, places, and groups (Johnson & Larry, 2014). As Creswell (2016) explains, qualitative research aims to explore and understand how individuals or groups construct meanings based on social issues. This approach is particularly useful in studying various aspects of life, such as community dynamics, behavior, concepts, phenomena, and social problems.

The study was conducted at a high school, vocational school, or Islamic high school in East Jakarta. The sample was selected using a snowball sampling method, with four respondents in total. Data collection and analysis were carried out over three months. The identities of the school and the respondents were kept confidential, ensuring anonymity by masking their real names and concealing sensitive details, such as home addresses, family identities, and parental information. The researcher served as the main instrument for conducting this study.

Data collection in qualitative research includes interviews, observations, documentation, and audiovisual materials (Creswell, 2014). For this study, data were gathered through interviews with students, guidance counselors, and class tutors, as well as observations in the school environment. Documentation studies and the collection of audiovisual evidence, such as digital devices and social media accounts of students suspected of exhibiting LGBT behaviors, were also used.

Data analysis in qualitative research involves processes such as checking, sorting, categorizing, evaluating, comparing, synthesizing, and interpreting codes and raw data (Lawrence Neuman, 2014). According to Neuman, data analysis includes validating data through triangulation techniques, synthesizing and interpreting data, and drawing conclusions in the form of propositions. This research also incorporates quantitative data to enhance the understanding of the findings.

Following data analysis, interpretation involves integrating responses from interviews, whether in essay form or numerical data, with expert theories to assess the validity of the research. Both qualitative and quantitative data complement each other in this process. After the analysis, the primary data are reviewed in light of various references, such as journals, books, legal regulations, and data from relevant institutions. Verification is conducted to ensure data validity, ultimately leading to the formulation of a hypothesis that is evaluated based on the collected data.

Discussions and Results

The spread of the lesbian, gay, bisexual, and transgender (LGBT) movement in Indonesia is evident across nearly all provinces, with significant data from the Ministry of Health in 2012. This data revealed that there were 1,095,970 men who have sex with men (MSM), or gay men, dispersed throughout various regions. West Java had the highest number of MSM, with 300,198 individuals suspected of being gay, 4,895 of whom were reported to be living with HIV/AIDS. Central Java followed with 218,227 individuals suspected of being gay, including 11,951 HIV/AIDS cases. In Jakarta, 27,706 individuals were suspected of being gay, with 5,550 cases of HIV/AIDS (Shalaby, 2016).

Research has identified several factors contributing to LGBT behavior, including habitual behaviors, childhood experiences, environmental influences, peer pressure, physical violence, hormonal imbalances, and lifestyle choices (Riswanto & Aswar, 2020). These behaviors often arise from a combination of influences such as hormonal factors, past trauma, lack of parental guidance, weak religious practices, negative relationship experiences, and environmental conditions (Verolyna et al., 2022).

The causes of LGBT behavior are multifaceted, and studies highlight several contributing factors: 1) family neglect, 2) peer and environmental influences, 3) biological factors, 4) moral and ethical factors, and 5) weak religious understanding and practices (Nasution, Lubis, & Mukti, 2019; Musti'ah, 2016). These factors suggest that LGBT behavior is not simply a result of individual choice, but rather stems from complex interrelated influences.

Additionally, discrimination plays a significant role in the reinforcement of LGBT behaviors. LGBT individuals often face harsh social rejection, including insults, slurs, bullying, and even physical violence. This discrimination is largely rooted in Indonesia's deep adherence to Eastern cultural values and religious teachings, which strongly oppose sexual deviations, including LGBT behavior. This societal rejection often exacerbates the challenges faced by LGBT individuals, perpetuating feelings of isolation and further entrenching their behaviors.

Discrimination and persecution faced by LGBT individuals in Indonesia are deeply rooted in socio-cultural factors, as the majority of Indonesian society struggles to accept the existence of LGBT people. Surveys conducted by SMRC in March 2016 and December 2017 found that 87.6% of Indonesians viewed LGBT behavior as a threat, and 81.5% considered it to be prohibited by religion (Nasional Tempo, 2018).

This widespread rejection of LGBT phenomena by the majority of Indonesian society has led to increased violence against LGBT individuals. Data from the Arus Pelangi NGO shows that 89.3% of LGBT individuals in Indonesia have experienced violence due to their gender identity. Among these, 79.1% reported experiencing psychological violence, 46.3% faced physical violence, 26.3% encountered economic violence, 45.1% were subjected to sexual violence, and 63.3% suffered from cultural violence (Arus Pelangi, 2014).

The persecution and discrimination faced by LGBT individuals often lead them to adopt camouflage behaviors in an effort to conceal their true identities. People exhibiting LGBT behaviors tend to disguise themselves in order to manipulate their social environment and avoid revealing their authentic selves. This is typically done by pretending to conform to societal norms of being a "normal" male or female in public, masking their true identity to prevent further rejection or harm (Riswanto & Aswar, 2020).

Based on the identification presented, when clients prefer Islamic counseling over conventional counseling, counselors are required to possess multicultural spiritual competence, particularly the ability to understand Islam. Multicultural competence, especially for Muslim counselors, should be understood as the ability to approach LGBT cases from various perspectives, particularly from a religious standpoint (Wahyuni, et al., 2020).

A counselor's understanding of multicultural spiritual competence can help create harmony between conventional counseling and spiritual counseling, allowing both to complement each other's strengths. Multicultural competence is essential in the counseling process, particularly when considering the client's cultural background (Riswanto, et al., 2017).

Islamic Counseling Intervention

Islamic guidance and counseling represents a structured effort to assist individuals experiencing both spiritual and psychological challenges, enabling them to overcome these difficulties through their own capabilities, supported by faith and devotion to Allah S.W.T., while remaining grounded in Islamic values.

From a psychological standpoint, interventions targeting the mind, in conjunction with regular religious practices (such as the five daily prayers), have been shown to reduce behaviors considered deviant, such as homosexuality (Aswar et al., 2016). Counselors can also integrate Islamic therapeutic practices, such as Al-Qur'an psychotherapy, psychotherapy through fasting, and psychotherapy through dhikr (Martanti et al., 2022). This comprehensive approach, involving

Al-Qur'an therapy, fasting, and dhikr, offers a viable intervention for LGBT clients to mitigate behaviors deemed inappropriate by Islamic standards.

Within the framework of Islamic personality psychology, individuals identifying as LGBT may exhibit personalities dominated by *ammarah*, where desires account for 55%, intellect 30%, and heart 15% (Pratama et al., 2018). Such a personality structure is characterized by a strong orientation toward physical gratification and the pursuit of pleasure. The dominance of desires at 55% is particularly influential, overshadowing both the intellect and heart of the individual, thus exerting a significant control over their behavior.

Drawing on the perspectives of Aswar and Martanti, who contend that the five daily prayers alone are insufficient to suppress sexual desires, the author proposes an integrative approach that combines their therapeutic strategies with additional activities. These include studying the Qur'an and engaging with its translation, enabling individuals to deepen their understanding of Islamic teachings and the moral implications of LGBT behavior. This process is intended to strengthen their faith and foster greater awareness of associated sins.

The author also emphasizes the practice of memorizing short Qur'anic verses, which can subsequently be used as part of daily *dhikr* (remembrance of Allah). This practice serves as a reinforcement of spiritual discipline and mindfulness. Moreover, fasting on Mondays and Thursdays is recommended, as it is believed to help suppress sexual desires by curbing cravings related to food, drink, and physical urges.

In essence, the combined intervention of cognitive restructuring and daily acts of worship aims to manage and reduce the client's deviant sexual desires, which are often described as uncontrollable. Without such interventions, these unregulated desires may lead the individual to persist in LGBT behaviors.

The research findings indicate that Islamic therapeutic strategies can be implemented for LGBT individuals through several key methods. First, interventions focus on restructuring thoughts and beliefs by providing doctrinal teachings. These emphasize that LGBT behavior is categorized as a major sin in Islam, reinforced by the awareness of social sanctions within the community and legal ramifications under Indonesian law, including Article 292 of the Criminal Code (KUHP) and Article 414, paragraph (1) of Law No. 1/2023.

Second, efforts are made to cultivate an ideal personality, transforming individuals from those prone to sinful actions into those who are compliant with divine commandments and adhere to the legal standards of the Republic of Indonesia. Third, a diagnostic and evaluative approach, referred to as outcome evaluation, is employed to identify and rectify errors in the sequence of perceptions, beliefs, sexual urges, behaviors, and habits exhibited by LGBT individuals. Fourth, preventive measures are enacted by engaging individuals in constructive activities designed to mitigate sexual desires. These interventions include observing the five daily prayers, studying and understanding the Qur'an along with its translation, memorizing short Qur'anic chapters for use in daily *dhikr*, and undertaking voluntary fasting on Mondays and Thursdays to help suppress desires, including those related to LGBT behaviors.

Furthermore, the findings underscore the efficacy of psychological therapy for LGBT individuals, especially when integrated with medical, psychological, religious, and social support. This approach is conducted in alignment with the principles of Islamic law and guided by the *maqasid syariah* framework. This framework incorporates Islamic psychotherapy practices to ensure the well-being of the individual. From the perspective of *maqasid syariah*, psychological therapy for

LGBT individuals is not prohibited in Islam, as its primary objective is to promote overall welfare and societal benefit (Ritonga, 2020).

Legal Framework and Legislation

In the context of Islamic counseling aimed at addressing same-sex sexual desires, the approach emphasizes redirecting these urges through faith-based practices. These include performing the five daily prayers, memorizing short Qur'anic chapters, engaging in *dhikr*, and observing voluntary fasting on Mondays and Thursdays. The implementation of these practices is supported by school guidance counselors, who monitor compliance using digital tools such as checklists to track daily spiritual activities. Additionally, a form of "shock therapy" is employed to instill an awareness of potential criminal penalties, fostering adherence to the prescribed treatments in students' daily routines.

A significant challenge in addressing the LGBT phenomenon lies in the legal and social attempts to normalize such behaviors under the framework of human rights (*hak asasi manusia*, HAM). Advocates for LGBT rights often claim protection under human rights laws, framing their behavior as a legitimate expression of personal freedom. However, Indonesian law does not explicitly recognize or permit LGBT behaviors. This misuse of human rights has become a contentious issue, serving as a platform for individuals and groups to advocate for freedom, which fuels an unresolved societal debate. Recent efforts by LGBT groups to seek legal protection and guarantees against discrimination through the National Human Rights Commission (Komnas HAM) have further intensified the discourse (Saleh & Arif, 2017).

This advocacy often reflects a misinterpretation of human rights laws, where individual freedoms are promoted without adequate consideration for the rights of the majority to live in harmony and without disruption. Mental health experts have consistently categorized LGBT behavior as deviant and contrary to human instincts. Same-sex relationships are widely regarded as detrimental to human civilization and incompatible with the cultural and moral norms upheld by many societies. These behaviors are seen as a direct challenge to the social and ethical values that sustain community cohesion (Saleh & Arif, 2017).

There exists a prevalent misconception regarding the interpretation of human rights laws, wherein a minority advocates for individual freedoms without adequately considering the majority's right to a peaceful existence. Many in the majority feel disturbed by the increasing visibility and acceptance of LGBT behavior. Mental health experts have identified LGBT behavior as scientifically deviant and contrary to innate human instincts. Same-sex relationships are perceived as undermining the progression of human civilization and are widely regarded across various societies as incompatible with established norms and values (Saleh & Arif, 2017).

Fundamentally, humans bear the responsibility to uphold and enforce human rights in a manner that respects societal harmony. This responsibility entails balancing individual freedoms with collective well-being to ensure the equitable application of human rights principles. LGBT behavior, as a deviation from human nature, contradicts this balance. Indonesia's legal framework reinforces this perspective, particularly in Law Number 1 of 1974 concerning Marriage. Article 1 of this law explicitly defines marriage as a union between a man and a woman, thereby rendering same-sex marriage inconsistent with Indonesian legal provisions (Pratiwi et al., 2022).

In Indonesia, human rights are typically categorized into several key areas. These include individual rights, which encompass freedoms such as the right to express oneself and the right to practice and fulfill one's religious and belief-based obligations. Economic rights, also known as

property rights, grant individuals the ability to own, sell, and utilize property as they see fit. Political rights, or participation rights, pertain to an individual's ability to engage in political activities and contribute to decision-making processes. Furthermore, human rights encompass the right to fair treatment and legal protection, which includes regulations governing detention, arrest, searches, and judicial proceedings. The Indonesian legal system plays a crucial role in ensuring the protection and fulfillment of these rights, as laws are designed to safeguard the dignity and inherent worth of every individual.

Indonesia, as a law-based state, operates within a socio-cultural framework that respects both customary law and individual religious beliefs (Sofyarto, 2018). LGBT behavior directly contradicts Law No. 1 of 1974 concerning marriage, which emphasizes that marriage should produce legitimate offspring and fulfill biological needs in alignment with sharia law. Such behavior goes against the foundational principles and norms of marriage (Hayati, 2019). From a religious perspective, particularly within Islam, and in alignment with the state ideology of Pancasila, LGBT practices are clearly prohibited and contrary to Indonesian cultural values. However, the state faces challenges in policy-making, navigating the delicate balance between Pancasila, Islam, and the enforcement of human rights, especially since the Reform Era. This ambiguity is evident in the absence of clear regulations on LGBT issues (Manik et al., 2021). From both the standpoint of positive law and societal norms, the legalization of LGBT communities remains incompatible with Indonesia's legal and cultural framework.

Pancasila's first principle, "Belief in the One and Only God," underscores that individual actions should be guided by religious beliefs, which, in the case of Islam, do not support deviations from heterosexual orientation. LGBT actions also violate Article 292 of the Criminal Code (KUHP), which states, "An adult who commits indecent acts with another person of the same sex who is known or should be suspected of being underage, is subject to imprisonment for a maximum of five years." This provision clearly criminalizes LGBT actions involving minors, a category that includes students. Moreover, Article 414, paragraph (1) of Law No. 1/2023 stipulates that homosexual offenders (LGBT) may face up to nine years of imprisonment if their actions involve indecency, occur in public, or are accompanied by violence, threats, or the distribution of pornography. This law reinforces the legal consequences for students engaging in same-sex acts that are indecent, especially when coupled with threats or violence, highlighting the severity of potential legal repercussions.

LGBT behavior, in the context of Indonesia's legal framework and societal norms, is viewed as a violation of both moral standards and legal provisions. Chapter XIV of the Criminal Code (KUHP), under "Crimes Against Morality," specifically addresses offenses related to public morals. According to Article 281 of the KUHP, anyone who deliberately disrupts public morals, particularly in the presence of others without their consent, can face penalties. The consequences for violating Article 281 include a prison sentence of up to two years and eight months or a fine of up to four thousand rupiahs (Pratiwi et al., 2022). LGBT actions, given their contradiction to societal and religious norms in Indonesia, can therefore be subject to penalties under this article, especially when they involve intentional disruption of public morals. The factors outlined in Article 281, "whoever" and "deliberately", indicate that these penalties apply broadly to anyone engaging in such behavior, with an emphasis on the intentional nature of the act. LGBT behavior, therefore, falls within the scope of this legal provision as it is a deliberate act that goes against accepted moral standards in Indonesian society (Pratiwi et al., 2022).

Although Article 292 of the KUHP does not directly address LGBT behavior, particularly in cases where the victim is a minor, other legal provisions can be used to prosecute individuals engaging in deviant sexual acts. Law No. 44 of 2008 on Pornography includes provisions in Article 4, Section a, which criminalizes deviant sexual relationships, including oral sex, anal sex, and homosexual relations (Sudibyo, 2019). According to this law, offenders can face criminal sanctions, including imprisonment for a minimum of 6 months and up to 12 years, alongside fines ranging from IDR 250,000,000 to IDR 6,000,000,000 (Sudibyo, 2019).

The combination of Islamic counseling and legal consequences serves as a form of "shock therapy" aimed at deterring students from engaging in LGBT behavior. By emphasizing both spiritual fear of Allah S.W.T. and the legal penalties under Indonesian law, this approach is designed to create a fear of the consequences and ultimately guide students away from deviant behavior. After a month of treatment, follow-up interviews with school counseling teachers are intended to assess the effectiveness of this transformation. While this study aims to provide an effective intervention, it acknowledges limitations, including the restricted timeframe and limited funding for research, which may affect the comprehensiveness of the findings.

Conclusion

1. LGBT behavior is regarded as a sexual deviation within both Islamic teachings and the laws of the Republic of Indonesia, as it conflicts with the principles of Pancasila ideology. A study conducted on May 10, 20124, among students at a school revealed unanimous agreement on this issue: 100% of students believed that LGBT behavior is a deviation according to religious rules, contradicts the Pancasila ideology and the 1945 Constitution of Indonesia, and deviates from Indonesian legal standards.
2. Further research on July 12, 20124, found that 96% of students exhibiting LGBT behavior experienced violence due to their gender identity, with 42% facing physical violence (bullying) and 67% enduring psychological violence through social ostracism.
3. To address LGBT behavior, school counselors implement Islamic counseling interventions, such as encouraging students to perform the five daily prayers, read and memorize the Quran, write Quranic verses, and observe fasting on Mondays and Thursdays. These practices aim to reinforce students' religious commitment and help redirect their behaviors in alignment with Islamic teachings.
4. In addition, counselors educate students about the criminal laws related to LGBT acts, emphasizing the legal consequences, including potential prison sentences. This shock therapy, combining spiritual and legal warnings, is intended to help students understand the dangers of LGBT behavior. By the end of a month of counseling, it is expected that students will experience a transformation, where they fear both divine retribution (Allah S.W.T.) and the legal penalties stipulated by Indonesian law. Follow-up interviews by school counseling teachers aim to assess the effectiveness of this intervention.

Recommendations

This research recommendation is addressed to academics, including lecturers, students, and other writers. The contribution of this research to the improvement of educational outcomes

and the quality of counseling and guidance science is to add new knowledge in counseling techniques, specifically Islamic counseling intervention, which uses everyday religious practices as problem-solving strategies that must be carried out by students.

The novelty of this research lies in the use of Islamic counseling strategies that emphasize changing bad habits into good ones by reducing sexual desires toward the same sex through a continuous process of drawing closer to Allah S.W.T. In other words, this research is an LGBT counseling intervention that does not use outdated methods such as scolding, cursing, or bullying students, but instead adopts a more humanistic and religious approach. The therapeutic method aims to help students understand the subconscious forces that influence their thoughts, behaviors, and emotions while also considering the spiritual aspect. This counseling intervention also provides narratives about the legal framework of the laws of the Republic of Indonesia so that students are aware of the legal consequences and also serves as a Shock Therapy method to create a deterrent effect for students who engage in LGBT behavior.

From a legal and social science perspective, this research can serve as a reference that LGBT deviant behavior can be punished with criminal penalties and fines. Although there is no explicit legal provision that clearly mentions LGBT, the Pancasila ideology, which is the basis and reference for legislative products, clearly prohibits LGBT because it contradicts Pancasila.

A recommendation for policymakers, particularly members of parliament responsible for drafting legislation, is to immediately formulate clear legal provisions regarding LGBT offenders. Currently, the existing laws do not clearly mention LGBT but are more focused on issues like obscenity, molestation, sexual coercion, and sexual acts in public spaces.

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