

Social Transformation and LGBT: The Perspective of Hadith Amidst the Digital Media Flow

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Abstract:

The analysis concludes that social media plays a dual role in shaping Indonesian public perceptions of LGBT issues. On the one hand, social media serves as a tool for raising awareness and education, providing a platform for positive narratives that can reduce stigma, particularly among the younger generation. However, on the other hand, social media also serves as a channel for the spread of disinformation and negative stigma, which can exacerbate discrimination against the LGBT community. In this context, the interpretation of the hadith related to LGBT becomes highly relevant, providing a normative framework that can be debated in a dynamic digital space. Although the hadith explicitly prohibits homosexual behavior, it is important to convey these messages with a humanistic and educational approach so that the public can understand the context without further stigmatizing them. By utilizing social media wisely, there is an opportunity to create a healthier and more inclusive space for dialogue and educate the public about diversity and human rights. This confirms that it is not only relevant but can also be a necessary source of guidance for addressing contemporary social challenges, fostering a broader and deeper understanding of Islamic teachings in diverse contexts.

Keywords: Hadith, Social media, LGBT, perception

Abstrak:

Media sosial telah menjadi kekuatan penting dalam membentuk persepsi masyarakat tentang isu-isu sosial, termasuk LGBT. Artikel ini menganalisis dampak media sosial terhadap persepsi masyarakat Indonesia mengenai LGBT, penelitian ini menggunakan metode kualitatif dengan pendekatan analisis konten. Hasil penelitian menunjukkan bahwa media sosial berfungsi sebagai platform untuk kampanye kesadaran dan edukasi, tetapi juga sebagai saluran penyebaran disinformasi dan stigma negatif. Narasi positif di media sosial dapat meningkatkan pemahaman inklusif, terutama di kalangan generasi muda, sementara konten negatif memperburuk diskriminasi. Media digital juga berperan dalam memperluas akses informasi tentang interpretasi hadis terkait LGBT, yang dapat memperkaya diskusi dan mengurangi stigma. Namun, tantangan tetap ada, karena media sosial juga dapat memperkuat narasi yang menolak keberadaan hak-hak LGBT. Kesimpulan dari penelitian ini menekankan pentingnya pemanfaatan media sosial secara bijak dengan pendekatan Humanis dalam interpretasi hadis untuk menghindari diskriminasi, dan penggunaan media sosial yang bijak dapat menciptakan dialog inklusif, serta mengedukasi masyarakat tentang keberagaman dan hak asasi manusia. Penelitian ini memberikan wawasan penting tentang peran media sosial

dalam meningkatkan kesadaran dan pemahaman terhadap isu LGBT di Indonesia, serta tantangan dalam menyebarkan informasi yang akurat di era disinformasi.

Kata Kunci: Hadis, Media sosial, LGBT, Persepsi

Introduction

The increased use of social media has led to significant changes in public perceptions of LGBT people,¹ especially in the context of contemporary Indonesian society.² Social media serves as a channel for information and a forum for discussion that can either reinforce or weaken existing stigma.³ It is important to explore how social media shapes public views on LGBT issues and its impact on social interactions and public policy. The discussion of the impact of social media on public perceptions of LGBT issues is highly relevant, given the high population of social media users in Indonesia. Platforms such as Instagram, Facebook, Twitter, etc., which enable the rapid and widespread dissemination of information, create a space for individuals to share their perspectives and experiences. This problem-solving plan includes an analysis of the dual role of social media as a tool for spreading awareness and spreading disinformation.

In this study, a qualitative approach was used to explore the impact of social media on public perceptions of LGBT issues and the role of social media in disseminating interpretations of hadith.⁴ Data was collected through content analysis from various social media platforms to understand the narratives that developed and public interactions around LGBT topics. This method allowed researchers to explore the nuances of digital communication and understand the various information disseminated, received, and debated in society. Data analysis was carried out by identifying the main themes of interactions on social media, thus providing a comprehensive picture of the existing social dynamics.

The purpose of this study is to explore how hadiths related to LGBT are interpreted, particularly those that emphasize the prohibition of LGBT behavior and provide

¹ LGBT: Lesbian: Women who are romantically and sexually attracted to other women; Gay: Men who are romantically and sexually attracted to other men; Bisexual: People who are romantically and sexually attracted to more than one gender; and Transgender: Individuals whose gender identity differs from the sex they were assigned at birth.

² Aslati Aslati dkk., “Problematika Khunsa Dalam Fiqih Kontemporer : Analisis Fiqih Dan I’jaz Ilmi,” *Al-Fikra: Jurnal Ilmiah Keislaman* 23, no. 1 (2024): 1, <https://doi.org/10.24014/af.v22i2.25361>.

³ Dwi Puguh Wijayanto dkk., “Tinjauan Hukum Islam Terhadap Dugaan Propaganda Dan Eksistensi Lesbian, Gay, Biseksual Dan Transgender Di Indonesia,” *El-Siyasa: Journal Of Constitutional Law* 1, no. 1 (2023): 1, <https://doi.org/10.61341/el-siyasa/v1i1.001>.

⁴ Gumilar Rusliwa Somantri, “MEMAHAMI METODE KUALITATIF,” *Makara Human Behavior Studies in Asia* 9, no. 2 (2005): 57, <https://doi.org/10.7454/mssh.v9i2.122>.

moral guidance within the framework of Islamic teachings. This research also aims to understand how social media influences public perceptions of LGBT issues, as well as to identify the challenges and opportunities that emerge within social interactions and public policy.

This study refers to various literature that discusses the relationship between social media, public perception, hadiths related to LGBT, and broader LGBT issues. Previous studies play a crucial role in providing strong and valuable scholarly insights into understanding LGBT-related matters. For example, Helmina, in her work *“Fenomena LGBT dalam Perspektif Tafsir Maqasidi: Kajian Maqāsid al-Syāri’ah terhadap Seksualitas Kontemporer,”* examines LGBT as a controversial issue requiring responses grounded in religious values. Through the maqasidi approach, this study evaluates that the prohibition of LGBT practices aligns with the objectives of Islamic law. The importance of empathetic approaches and guidance for LGBT individuals is emphasized. The gap identified concerns the balance between enforcing religious norms and understanding LGBT individuals.⁵

McCarthy, in *“Is LGBT Homelessness Different? Reviewing the Relationship Between LGBT Identity and Homelessness,”* reviews findings from evidence-based studies on homelessness among individuals who identify as LGBT. This review is part of a larger study on LGBT homelessness in the UK, involving an analysis of 88 sources published after 2000. The study provides a comprehensive mapping of existing knowledge on LGBT homelessness and identifies information gaps for future research. Thus, the article critically evaluates existing evidence regarding the causes of LGBT homelessness.⁶

Godø, in *“Personality Traits, Ideology, and Attitudes Toward LGBT People: A Scoping Review,”*⁷ and Ariel Gould, in *“Improving LGBT Labor Market Outcomes Through Laws, Workplace Policies, and Support Programs: A Scoping Review,”* examine the relationship between personality traits, ideological and gender-role orientations, and attitudes toward LGBT people, based on 12 studies from 2013–2023. The findings show that personality traits and political ideology—

⁵ Rina Helmina, “Fenomena LGBT dalam Perspektif Tafsīr Maqāṣidī: Kajian Maqāṣid Al-Syāri’ah Terhadap Seksualitas Kontemporer,” *Qudwah Qur’aniyah: Jurnal Studi Al-Qur’ān dan Tafsīr* 3, no. 1 (2025): 1–17, <https://e-journal.lp2m.uinjambi.ac.id/ojs/index.php/qudwah/article/view/2490>.

⁶ Lindsey McCarthy dan Sadie Parr, “Is LGBT homelessness different? Reviewing the relationship between LGBT identity and homelessness,” *Housing Studies* 40, no. 7 (2025): 1525–44, <https://www.tandfonline.com/doi/abs/10.1080/02673037.2022.2104819>.

⁷ Thomas Brandtzæg Godø dkk., “Personality Traits, Ideology, and Attitudes Toward LGBT People: A Scoping Review,” *Journal of Homosexuality* 72, no. 4 (2025): 733–52, <https://www.tandfonline.com/doi/abs/10.1080/00918369.2024.2344015>.

such as right-wing authoritarianism—are associated with negative attitudes, with men demonstrating higher levels of prejudice than women. This review highlights the need for interventions to prevent negative attitudes and enhance inclusion.⁸

Damery, in *“Impact of Education and Training on LGBT-Specific Health Issues for Healthcare Students and Professionals: A Systematic Review of Comparative Studies,”* investigates labor-market outcomes for LGBT individuals in OECD countries, which are often worse due to discrimination. Through a scoping review, 54 publications discussing interventions to address these disparities were identified. The findings indicate that policies and programs can improve labor outcomes, emphasizing the importance of combating homophobia and discrimination to reduce inequities.⁹

Vandendriessche, in *“Social Factors Behind the AFAB Predominance in LGBT Youths: Evidence From a Large European Survey,”* discusses the effectiveness of training programs for workforce members in improving knowledge, attitudes, and clinical skills related to LGBT health.¹⁰ Yingyi Wang, in *“Precarious Labor, Affect, and Intersectional Inequalities: Working as Feminist and LGBT NGO Activist-Workers in China,”* examines the high prevalence of AFAB individuals among transgender adolescents compared to AMAB, and the hypothesis of “rapid-onset gender dysphoria,” where AFAB adolescents more quickly disclose LGBT identities. The study found no evidence that transmasculine individuals with rapid identity disclosure experience poorer health. These findings support some aspects of ROGD and highlight the need for further research on gender minority stress.¹¹

Anam, in *“Analisis Hadis Riwayat Imam Tirmidzi Tentang Fenomena LGBT (Pendekatan Studi Ma’anil Hadis Perspektif Yusuf al-Qaradawi),”* analyzes hadiths prohibiting LGBT behavior narrated by Imam Tirmidhi, focusing on public debates surrounding acceptance and rejection. Using a descriptive qualitative method, this study explores the meaning according to Yusuf al-Qaradawi, who emphasizes the importance of contextual approaches. The results

⁸ Wren Ariel Gould dkk., “Improving LGBT Labor Market Outcomes Through Laws, Workplace Policies, and Support Programs: A Scoping Review,” *Sexuality Research and Social Policy* 22, no. 1 (2025): 329–46, <https://doi.org/10.1007/s13178-023-00918-9>.

⁹ Sarah Damery dkk., “Impact of education and training on LGBT-specific health issues for healthcare students and professionals: a systematic review of comparative studies,” *BMJ open* 15, no. 1 (2025): e090005, <https://bmjopen.bmjjournals.com/content/15/1/e090005.abstract>.

¹⁰ Claire Vandendriessche dan David Cohen, “Social Factors behind the AFAB Predominance in LGBT Youths: Evidence from a Large European Survey,” *European Child & Adolescent Psychiatry* 34, no. 7 (2025): 2093–106, <https://doi.org/10.1007/s00787-024-02595-4>.

¹¹ Stephanie Yingyi Wang, “Precarious Labor, Affect, and Intersectional Inequalities: Working as Feminist and LGBT NGO Activist-Workers in China,” *Organization* 32, no. 7 (2025): 1001–19, <https://doi.org/10.1177/13505084251324904>.

show the need for interpretations that go beyond the literal meaning in order to preserve public morality while maintaining flexibility in da'wah.¹²

Musfiyah, in "*A Study of Hadith Perspectives on LGBT Issues Among Female Students at Darul Ikhlas*," discusses the views of students at the Darul Ikhlas Islamic boarding school regarding LGBT issues from a hadith perspective. The study shows that most students hold negative views of LGBT behavior, considering it contrary to Islamic teachings and sharia law, based on hadiths that warn against deviant behavior.¹³ Alamsyah Lubis, in "*Dialektika Transgender dan Hadis Nabi: Analisis Semiotika terhadap Hadis Riwayat Bukhari No. 5885*," examines transgender phenomena in Islam and highlights the prohibition in hadiths against imitating the opposite sex. Using Umberto Eco's semiotic approach, the study finds that the Prophet forbade such actions when done intentionally, while individuals with innate tendencies are advised to adjust appropriately.¹⁴ Idris Syaputra, in "*Pencegahan Paham Lesbian, Gay, Bisexual dan Transgender (LGBT) bagi Kalangan Pelajar dalam Perspektif Hukum Islam dan Hukum Positif*," discusses a normative juridical approach to Islamic law and positive law perspectives on LGBT. Islamic law, based on the Qur'an and hadith, prohibits homosexuality, whereas Indonesian positive law has no specific regulations addressing the issue, referring only to pornography laws. The gap identified lies in the clear prohibition in Islamic law contrasted with the ambiguity in positive law.¹⁵

Social transformation within Muslim communities regarding these issues indicates a shift toward a more tolerant and inclusive understanding. The role of social media in disseminating hadith interpretations related to LGBT has also become a significant aspect. Diverse interpretations can be found across various digital platforms, allowing the public to access information that may not be available in traditional discourses. This creates opportunities for further discussion concerning religious teachings. A thoughtful analysis of

¹² Chaerul Anam, "Analisis Hadis Riwayat Imam Tirmidzi Tentang Fenomena Lgbt (Pendekatan Studi Ma'anil Hadis Perpektif Yusuf Alqardhawi)" (PhD Thesis, UIN. KH Abdurrahman Wahid Pekalongan, 2025), <http://etheses.uingusdur.ac.id/14680/>.

¹³ Winda Musfiah dan Abdul Halim, "A Study of Hadith Perspectives on LGBT Issues Among Female Students at Darul Ikhlas," *FiTUA: Jurnal Studi Islam* 6, no. 1 (2025): 80–89, <http://ejournal.stibima.ac.id/index.php/fitua/article/view/993>.

¹⁴ Manahara Alamsyah Lubis dan Amrullah Harun, "Dialektika Transgender dan Hadis Nabi: Analisis Semiotika terhadap Hadis Riwayat Bukhari No. 5885," *Al-Qudwah* 3, no. 1 (2025): 1–19, <https://ejournal.uinsuska.ac.id/index.php/alqudwah/article/view/29726>.

¹⁵ Idris Saputra, "PENCEGAHAN PAHAM LESBIAN, GAY, BISEXUAL DAN TRANSGENDER (LGBT) BAGI KALANGAN PELAJAR DALAM PERSPEKTIF HUKUM ISLAM DAN HUKUM POSITIF," *Lakidende Law Review* 4, no. 1 (2025): 729–37, <http://www.delarev.com/index.php/go/article/view/83>.

LGBT issues within the context of Islamic teachings and the role of social media is expected to contribute positively to reducing stigma and enhancing public understanding.

Open and knowledge-based discussions are expected to create a more inclusive space for LGBT individuals and to build supportive communities within religious societies. Furthermore, this research is important to examine from a hadith perspective, as hadiths are a primary source of Islamic teachings that provide a normative framework for understanding social issues, including LGBT.¹⁶ By exploring hadith interpretations, we can identify Islamic attitudes toward LGBT behavior and assess the relevance of these teachings in the context of modern society. In addition, social media as a dynamic platform for discussion facilitates access to various interpretations, creating opportunities for more inclusive understanding and offering potential recommendations for policymakers in formulating responses that address the needs of all groups in society.

Results and Discussion

The Impact of Social Media on Public Perceptions of LGBT Issues

Social media has become one of the main instruments in shaping public perceptions of social issues,¹⁷ including LGBT matters. Digital platforms such as Twitter, Instagram, Facebook, and TikTok enable rapid, widespread, and interactive information exchange, making social media a highly active discursive space.¹⁸ In the context of LGBT issues, social media serves as a platform for raising awareness campaigns,¹⁹ sharing personal experiences, and educating the public about the rights of sexual minority groups. Positive narratives that develop on social media often help foster a more inclusive understanding, especially among younger generations who tend to be more open to diverse gender identities and sexual orientations.

¹⁶ Abu Azam Al Hadi, “Hadis sebagai sumber hukum Islam,” *Al-Qanun: Jurnal Pemikiran Dan Pembaharuan Hukum Islam* 23, no. 2 (2020): 316–39, <https://jurnalfsh.uinsa.ac.id/index.php/qanun/article/view/1129>.

¹⁷ Rivaldy N. Muhammad dan Biloka Tanggahma, “Pengaruh Media Sosial Pada Persepsi Publik Terhadap Sistem Peradilan: Analisis Sentimen di Twitter,” *Unes LAW Review* 7, no. 1 (2024): 507–16, <https://www.review-unes.com/index.php/law/article/download/2327/1913>.

¹⁸ Almunadi Almunadi, Eko Zulfikar, “Pemahaman Hadis Tabarruj Dan Korelasinya Dengan Narsis Di Media Sosial Tik-Tok”, *FitUA: Jurnal Studi Islam* 4, no. 2 (2023): 181-197. <https://doi.org/10.47625/fitua.v4i2.520>.

¹⁹ Seppi Yeni, “EDUKASI GENDER MELALUI MEDIA SOSIAL: ANALISIS WACANA KRITIS TERHADAP KONTEN EDUKASI DI INSTRAGRAM@ WOMENSMARCHJKT,” *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 04 (2024): 190–205, <https://jurnal.unpas.ac.id/index.php/pendas/article/view/20656>.

On the other hand, social media also serves as a potential channel for spreading disinformation, stereotypes, and hate speech toward LGBT groups.²⁰ The circulation of such negative content especially when it is not based on accurate data or proper understanding, can reinforce social stigma and worsen existing discrimination. This phenomenon illustrates the dual role of social media: as an agent of progressive social change and, at the same time, as a medium that reproduces conservative values that restrict inclusivity. These shifts in communication patterns reflect the challenges faced by modern societies experiencing value transitions due to advances in communication technology.

Indonesia, as one of the countries with the highest number of social media users in the world,²¹ provides a concrete example of how digital technology massively shapes social discourse. The high penetration of social media has transformed the way individuals and groups understand social issues, including the existence of LGBT communities, which remain the subject of debate across various domains such as culture, religion, law, and human rights. Therefore, it is important to investigate more deeply how social media contributes to the formation, reinforcement, or even transformation of public perceptions toward homosexual individuals.²²

Issues concerning Lesbian, Gay, Bisexual, and Transgender (LGBT) identities have increasingly become topics of widespread public discussion in Indonesia.²³ These discussions generate diverse reactions ranging from support to rejection, and trigger debates that reflect differences in perspectives, values, and social norms upheld by the community. In this context, online media plays a highly significant role as one of the main sources of information consumed by the public. Media not only delivers news but also shapes public perceptions

²⁰ Mutiara Haryani, “Strategi Pencegahan Konflik Sosial sebagai Dampak Pemberitaan LGBT pada Kanal Youtube TvOne di Lingkungan Masyarakat Tangerang” (PhD Thesis, Universitas Kristen Indonesia, 2024), <http://repository.uki.ac.id/15772/>.

²¹ Aceng Abdullah dan Lili Puspitasari, “Media televisi di era internet,” *ProTVF* 2, no. 1 (2018): 101–10, <https://jurnal.unpad.ac.id/protvf/article/view/19880>.

²² Glorya Agustiningsih, “PERAN TERPAAN MEDIA SOSIAL DALAM PERUBAHAN PERSEPSI KHALAYAK TERHADAP KAUM HOMOSEKSUAL,” *Jurnal Komunikasi Dan Bisnis* 6, no. 1 (2018): 1, <https://jurnal.kwikkiangie.ac.id/index.php/JKB/article/view/487>.

²³ Rofingatur Hamidah dkk., “Representasi kelompok lesbian, gay, biseksual, dan transgender (LGBT) dalam pemberitaan Detik. com,” *Yinyang: Jurnal Studi Islam Gender Dan Anak* 18, no. 1 (2023): 59–84, https://www.researchgate.net/profile/Arizal-Mutahir/publication/371225299_Representasi_kelompok_lesbian_gay_biseksual_dan_transgender_LGBT_dalam_pemberitaan_Detikcom/links/647972b9b3dfd73b775c7092/Representasi-kelompok-lesbian-gay-biseksual-dan-transgender-LGBT-dalam-pemberitaan-Detikcom.pdf?origin=journalDetail&_tp=eyJwYWdlIjoiam91cm5hbERldGFpbCJ9.

and influences how people view social issues such as LGBT, whether through direct reporting or through the opinions and narratives constructed within it.²⁴

The social transformation occurring within Muslim communities regarding LGBT issues is increasingly influenced by digital media. Through social platforms, LGBT individuals can share their experiences, helping to break down existing stigma and prejudice.²⁵ However, LGBT-related content posted on social media can elicit a wide range of reactions from the public, from support to rejection. LGBT visibility on social media may also lead some individuals to imitate behaviors perceived as inconsistent with prevailing social norms. Instead of fostering support, such content often triggers harmful actions, such as the spread of views that challenge traditional values. This can intensify stigma and discrimination and provoke conflict between groups within society. These negative perceptions may worsen the situation for individuals who identify as LGBT, distancing them from social acceptance and creating unsafe environments.

Digital Media as a Major Force in Spreading Information Today

One area that has received significant attention is the interpretation of hadiths, especially those related to sensitive issues such as LGBT.²⁶ In this context, digital media functions as a platform that broadens access to information and allows diverse voices to be heard, including interpretations that may not appear in traditional discourses. One of the main contributions of digital media is the diversification of interpretations. Through online platforms, various groups can present their arguments—whether supporting or opposing LGBT rights. This creates space for more inclusive thinking and enables society to explore multiple viewpoints. Thus, digital media contributes to enriching the understanding of hadith by presenting diverse interpretations that may not have been widely discussed previously.

Interactive dialogue that occurs on social media also plays an important role.²⁷ Platforms such as Twitter, Facebook, and Instagram allow users to directly discuss hadith

²⁴ Rohid Najwan dan Fasihul Azmi, “Analisis Framing Media Detik. Com dan Kompas. Com Terhadap Isu LGBT,” *Prosiding Seminar Nasional Ilmu Ilmu Sosial (SNIIS)* 2 (2023): 134–43, <https://proceeding.unesa.ac.id/index.php/sniis/article/download/790/264>.

²⁵ Nurlaila Isnaini, “Lesbian, Gay, Biseksual Dan Transgender (LGBT) Di Masyarakat Muslim,” *Al Iryad: Jurnal Studi Islam* 3, no. 1 (2024): 1, <https://doi.org/10.54150/alirsyad.v3i1.251>.

²⁶ Gatut Priyowidodo, *GENERASI MILENIAL DAN PARADOX DEMOKRASI (Dari Perisakan Digital, Neo Nasionalisme Hingga Industri Hoaks)*, dalam *GENERASI MILENIAL DAN PARADOX DEMOKRASI* (PT Rajawali Pers, 2022), <http://www.rajagrafindo.co.id>.

²⁷ Tongkotow Liedfray dkk., “Peran Media Sosial Dalam Mempererat Interaksi Antar Keluarga Di Desa Esandom Kecamatan Tombatu Timur Kabupaten Minahasa Tenggara,” *JURNAL IMLAH SOCIETY* 2, no.

interpretations related to LGBT issues. These discussions are not limited to formal arguments but also include personal experiences and broader perspectives. Such interactions create a more open and tolerant environment in which people feel freer to share their views without fear of stigma.

In addition, digital media contributes to education and awareness. Educational content shared through blogs, videos, and articles helps the public understand the context and meaning of hadiths that are often misunderstood. By providing accurate and research-based information, digital media can help reduce stigma against LGBT individuals and broaden public perspectives. Effective education through these media can serve as a tool to shape more positive opinions about diversity.

However, challenges remain. Digital media can also reinforce dominant narratives that reject the existence and rights of LGBT individuals.²⁸ Therefore, it is important to use digital media wisely by spreading accurate and balanced information. Content that challenges traditional narratives and provides more inclusive understandings of hadith can help shape a more tolerant public opinion. In this context, the role of influencers and activists on social media becomes increasingly important.²⁹ They can use these platforms to promote more inclusive interpretations of hadith. By sharing stories and experiences, they can help shift public perceptions and reduce existing stigma.

Digital media also enables collaboration among various organizations and individuals concerned with LGBT issues. By building networks and supporting one another, they can produce stronger and more impactful content. This creates synergy among groups working to advocate for LGBT rights through more open and inclusive hadith interpretations. Digital media holds great potential in disseminating hadith interpretations and shaping public understanding of sensitive issues. By using these platforms wisely, we can create healthier and more inclusive discussion spaces where all voices can be heard and respected. Through education, dialogue, and collaboration, we can cultivate a more tolerant society that appreciates diversity within religious and social contexts.

1 (2022): 1, <https://ejournal.unsrat.ac.id/v3/index.php/jurnalilmiahociety/article/view/38118>.

²⁸ Gabriele Rinda Phoebe dkk., “Eksistensi LGBT dalam Media Sosial di Dunia Digital,” *Prosiding Seminar Nasional Ilmu Ilmu Sosial (SNIIS)* 3 (2024): 151–59, <https://proceeding.unesa.ac.id/index.php/sniis/article/view/3954>.

²⁹ Mutiara Mujahidah Hanifah, *Revolusi Digital Social Media Tiktok Berikan Dampak terhadap Transformasi Politik, Sosial, dan Ekonomi*, t.t., diakses 10 Oktober 2025, https://www.academia.edu/download/118546158/ESAI_MUTIARA_MUJAHIDAH_HANIFAH.pdf.

Social media also holds great potential to raise awareness and provide support for LGBT victims by spreading appropriate and inspiring information.³⁰ By using these platforms, we can share lectures, scholarly discussions, and testimonials that raise public awareness about the challenges faced by LGBT communities. Such content not only provides moral support for those in need but also creates spaces for constructive dialogue. Thus, social media can be an effective tool for educating and empowering individuals, helping victims feel more accepted and understood.

Hadiths Related to LGBT Issues

LGBT issues (Lesbian, Gay, Bisexual, Transgender) are complex and frequently debated within the context of Islamic teachings.³¹ In this section, we discuss several hadiths related to homosexual behavior and scholarly perspectives on them, with the aim of offering a deeper understanding of Islam's stance toward this issue.³² One foundational prohibition refers to the deeds of the people of Lot, as described in the Q.S. al-A'raf [7]: 80-81:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحْشَةَ مَا سَبَقُكُمْ بِهَا مِنْ أَحَدٍ مِنْ الْعُلَمَاءِ إِنْكُمْ لَتَأْتُونَ أَلْرِجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بِلَّا أَتْشُمُ قَوْمًا مُسْرِفُونَ

In this verse, Allah describes the behavior of the people of Prophet Lot as *fabishah* (an abominable act) that had never been committed by any community before. The phrase “**ما سبقكم بها من أحد من العالمين**” emphasizes that this act was unprecedented, while the term “**قوم مسرفون**” indicates that they had exceeded the bounds of human nature.

QS. Ash-Shu'ara: 165–166

أَتَأْتُوْنَ الْذُكْرَانَ مِنْ الْعُلَمَاءِ وَتَدْرُوْنَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجٍ كُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُوْنَ

Allah emphasizes the deviation of the people of Lot through a rhetorical question: “Do you approach men and leave the wives that your Lord has created for you?” The word “*ādūn*” indicates that they had exceeded the natural boundaries established by God, namely the relationship between men and women.

³⁰ Mohamad Fadhilah Zein, *Panduan Menggunakan Media Sosial untuk Generasi Emas Milenial* (Mohamad Fadhilah Zein, 2019).

³¹ Jesslyn Rufent dkk., "Pandangan Agama Islam Terhadap Homoseksualitas: Perspektif Dan Konflik: Pandangan Agama Islam Terhadap Homoseksualitas: Perspektif Dan Konflik," *Moderasi: Jurnal Kajian Islam Kontemporer* 1, no. 01 (2022), <http://journal.forikami.com/index.php/moderasi/article/view/704>.

³² Jesslyn Rufent dkk., "Pandangan Agama Islam Terhadap Homoseksualitas: Perspektif Dan Konflik: Pandangan Agama Islam Terhadap Homoseksualitas: Perspektif Dan Konflik," *Moderasi: Jurnal Kajian Islam Kontemporer* 1, no. 01 (2022): 01, <https://journal.forikami.com/index.php/moderasi/article/view/704>.

In the collection of hadiths compiled by the author, there are several indications that explicitly show the prohibition of LGBT behavior. One form of this prohibition concerns the use of clothing that should not be worn by someone based on their gender. In addition, these hadiths also highlight the prohibition of exposing one's private parts to others of the same sex, which is considered inconsistent with the prescribed norms. Thus, it is clear that the hadith texts contain strong views opposing behaviors considered to deviate from religious teachings.

No	Hadith on the rohibition of looking at the private parts of the same sex
1.	<p>Kitab Musnad Ahmad</p> <p>عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَنْظُرُ الرَّجُلُ إِلَى عُورَةِ الرَّجُلِ، وَلَا تُنْظُرِيَ الْمَرْأَةُ إِلَى عُورَةِ الْمَرْأَةِ³³ إِلَى عُورَةِ الْمَرْأَةِ، وَلَا يُعْنِيَ الرَّجُلُ إِلَى الرَّجُلِ فِي التَّوْبَ، وَلَا تُعْنِيَ الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي التَّوْبِ³⁴</p> <p>Kitab Shahih Muslim</p> <p>عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخَدْرِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَنْظُرُ الرَّجُلُ إِلَى عُورَةِ الرَّجُلِ، وَلَا الْمَرْأَةُ إِلَى عُورَةِ الْمَرْأَةِ، وَلَا يُعْنِيَ الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُعْنِيَ الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي التَّوْبِ الْوَاحِدِ»³⁵</p> <p>Kitab Musnad Ahmad</p> <p>وَسَعَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «لَا تُبَاشِرِي الْمَرْأَةُ الْمَرْأَةَ فِي التَّوْبِ الْوَاحِدِ» قَالَ: فَقُلْنَا لِجَابِرَ: أَكُنْتُمْ تَعْدُونَ الدُّنُوبَ شَرِكًا؟ قَالَ: مَعَادٌ [ص: ٣٦٦] اللَّهُ حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُبَاشِرْ لَا تُبَاشِرِي الْمَرْأَةُ الْمَرْأَةَ، حَتَّى تَصِفَهَا لِزُوْجِهَا، كَأَنَّهَا يَنْظُرُ إِلَيْهَا»³⁶</p> <p>Kitab Shahih Bukhari</p> <p>حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُبَاشِرِي الْمَرْأَةُ الْمَرْأَةَ، فَتَعْنَتُهَا لِزُوْجِهَا كَأَنَّهَا يَنْظُرُ إِلَيْهَا»³⁷</p>
2.	Hadith on the Prohibition of Imitating (the Opposite Gender)
	<p>Musnad Ahmad</p> <p>عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَرِيرَةً، قَالَ: «لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ الْمُحْتَشِينَ مِنَ الرِّجَالِ» [ص: ١٤٤]، وَالْمُحْتَشِلَاتُ وَسَلَّمَ الرَّجُلَ يَلْبِسُ لِبَسَةَ الْمَرْأَةِ، وَالْمَرْأَةُ تَلْبِسُ مِنَ النِّسَاءِ» قَالَ: فَقُلْتُ: مَا الْمُحْتَشِلَاتُ مِنْ لِبَسَةِ الرَّجُلِ؟ الْبَسَةِ؟ قَالَ: «الْمُتَشَبِّهَاتُ مِنَ النِّسَاءِ بِالرِّجَالِ»³⁸</p> <p>Sunan Ibn Majah</p> <p>عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «لَعْنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَلَعْنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ»³⁹</p>
3.	Hadith on the Prohibition of Transgender Behavior
	<p>Muwatta' Malik</p> <p>عَنْ هَشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ مُنَتَّا كَانَ عِنْدَ أُمِّ سَلَمَةَ زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَإِنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمِّيَّةَ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَعِمُ: يَا عَبْدَ اللَّهِ، إِنْ فَتَحَ اللَّهُ لَكُمُ الطَّافِفَ غَدًا، فَأَنَا أَدْلُكُ عَلَى بَنْتِ غِيلَانَ فِي أَهْنَاقِهِ تُقْبَلُ</p>

³³ Ahmad Bin Hanbal, *Musnad Imam Ahmad bin Hanbal* (Muassas Risalah, 2001), 143.

³⁴ Muslim bin Hujaj, *Shahih Muslim* (Darul Ihyā'), 266.

³⁵ Ahmad Bin Hanbal, *Musnad Imam Ahmad bin Hanbal* (Muassas Risalah, Tth), juz 6, 100.

³⁶ Muhammad bin Ismail Auu Abdullah al-Bukhari al-Ju'fi, *Shahih al-Bukhari*, (Daru tauqo Najah: 1998), 38.

³⁷ Ahmad Bin Hanbal, *Musnad Imam Ahmad bin Hanbal* (Muassas Risalah, Tth), Juz 3, 44.

³⁸ Ibn Majah, *Sunan Ibn Majah*, (Darul Ihyā, tth), juz 1, 614.

		بِأَرْبَعَ، وَتُدْبِرُ بِسَمَانٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا يَدْخُلُنَّ هُؤُلَاءِ عَلَيْكُم ³⁹
4.	Hadith on the Prohibition of Wearing Clothing of the Opposite Gender	Musnad Ahmad عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَعْنَ الرَّجُلِ يَلْبِسُ لِبْسَ الْمَرْأَةِ، وَالْمَرْأَةُ تَلْبِسُ لِبْسَةَ الرَّجُلِ" ⁴⁰ Sunan Abu Daud عَنْ أَبِي هُرَيْرَةَ، قَالَ: «لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلُ يَلْبِسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةُ تَلْبِسُ لِبْسَةَ الرَّجُلِ» ⁴¹
5.	Hadith Cursing Those Who Commit LGBT Acts	Musnad Ahmad عن ابن عباس، أن النبيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ : " لَعْنَ اللَّهِ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ لِعْنَ اللَّهِ مَنْ غَيْرُهُ تَحْوِمُ الْأَرْضُ وَلَعْنَ اللَّهِ مَنْ كَفَرَ أَلْغَمَهُ عَنِ السَّبِيلِ، وَلَعْنَ اللَّهِ مَنْ سَبَ وَالدَّهَ، وَلَعْنَ اللَّهِ مَنْ تَوَوَّلَ غَيْرَ مَوَالِيهِ، وَلَعْنَ اللَّهِ مَنْ مَنَعَ الْعَمَلَ عَمَلَ قَوْمٌ لُوطٌ، وَلَعْنَ اللَّهِ مَنْ عَمِلَ عَمَلَ قَوْمٌ لُوطٌ" ⁴²

Table 1. Hadiths Related to LGBT

The hadiths above indicate that Allah condemns homosexual acts, which are identified with the behavior of the people of Prophet Lot. Scholars agree that these hadiths affirm a clear prohibition of homosexual behavior in Islam and form the basis of Sharia law governing the morality of the community. The hadiths emphasize that LGBT perpetrators will face severe punishment in the Hereafter. This serves as a warning for Muslims to avoid such behavior and return to the natural disposition (fitrah) established by Allah. Classical and modern scholars agree that homosexuality is a major sin (*kabā'ir*). This consensus includes the views of Imam Malik, Imam al-Shafī'i, and Imam Ahmad, who agree that those who commit homosexual acts should be punished according to Islamic law. This reflects how firmly Islam upholds moral integrity and enforces divine law.

In the era of globalization, the challenges of Islamic preaching (*da'wah*) regarding LGBT issues have become increasingly complex. Global media often normalizes LGBT behavior as part of human rights, which contradicts Islamic teachings. Therefore, a wise and compassionate approach is necessary in addressing this phenomenon. *Da'wah* not only serves to convey the truth but also to guide people back to their fitrah in a thoughtful manner. Educational approaches that prioritize understanding and compassion can help the community comprehend the prohibition of homosexuality without creating further stigma.

³⁹ Malik Bin Anas, *Muwathah'*, (Abu Dabi: Muasasah Zayid, 2004), juz 4, 1113.

⁴⁰ Ahmad Bin Hanbal, *Musnad Imam Ahmad bin Hanbal* (Muassas Risalah, Tth), h. 61

⁴¹ Abu Daud Sulaiman bin al-Asas bin Ishaq bin Basyir bin Syadad, *Sunan Abi Daud* (Beirut: Maktabah Asriyah) Juz 4, h.60

⁴² Ahmad Bin Hanbal, *Musnad Imam Ahmad bin Hanbal* (Muassas Risalah, Tth), Juz 5, h. 25

In this context, it is important for preachers to embrace and educate society about Islamic values that honor human dignity, while remaining faithful to the teachings of Sharia.

From the analysis of hadiths related to LGBT issues, we find that Islam explicitly prohibits homosexual behavior. The existing hadiths indicate serious consequences for offenders and highlight the importance of fair law enforcement. However, the challenges of the modern era require a more humanistic approach in *da'wah*, so that Islamic messages can be received more effectively by society. In this way, we can safeguard the community's moral values while also respecting humanity in every interaction.

Conclusion

From the analysis conducted, it can be concluded that social media plays a dual role in shaping Indonesian society's perception of LGBT issues. On one hand, social media functions as a tool for raising awareness and education, providing space for positive narratives that can reduce stigma especially among younger generations. On the other hand, social media also serves as a channel for spreading disinformation and negative stereotypes that may worsen discrimination against the LGBT community. In this context, the interpretation of hadiths related to LGBT becomes highly relevant, offering a normative framework that can be debated within a dynamic digital space. Although the hadiths explicitly prohibit homosexual behavior, it is important to convey these messages with a humanistic and educational approach so that society can understand their context without generating further stigma. By utilizing social media wisely, there is an opportunity to create a healthier and more inclusive space for dialogue, educating the public about diversity and human rights. This underscores that hadith interpretations are not only relevant but can also serve as essential guidance for addressing contemporary social challenges, encouraging a broader and deeper understanding of Islamic teachings within diverse contexts.

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