



Research Article

LGBT Prevention through Sex Education in Islam Qur'anic Perspective (Study of Parent-to-Child Communication)

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Abstract. Education about sex in children must be carried out from an early age, the goal is to avoid sexual behavior that is not in accordance with the norms that apply in society such as LGBT. One of the efforts that can be made is through the implementation of sex education in accordance with strong Islamic religious values. The researcher contributes by exploring parents' understanding of sex education in Islam, as well as identifying effective communication strategies that can be applied in the family to build children's awareness of gender identity according to Islamic teachings. The approach used in this study is qualitative with a literature study method. The purpose of this study is to analyze the role of sex education in Islam according to the perspective of the Qur'an in preventing LGBT behavior in children, as well as to explore how communication between parents and children in the context of sex education can contribute to such prevention. Data collection techniques are in the form of collecting literature works, including scientific journals, books, articles related to research. Data analysis techniques through sorting and coding the data that has been collected. The result is that the Qur'an's view on LGBT is haram. And it is forbidden to behave LGBT because it is considered a dangerous act and can cause serious diseases such as syphilis, hepatitis B, and HIV/AIDS. The conclusion of this study is that with all the bad impacts that exist on LGBT behavior, it must be extra in providing sex education to children and more decisive in applying the values of the teachings in the Qur'an.

Keywords: Sex Education, LGBT, Parents-Children, Communication, Perspective of the Qur'an.

Abstrak. Pendidikan seks bagi anak harus dilakukan sejak dini dengan tujuan mencegah perilaku seksual yang tidak sesuai dengan norma masyarakat, seperti LGBT. Salah satu upaya yang dapat dilakukan adalah melalui penerapan pendidikan seks yang berlandaskan nilai-nilai agama Islam yang kuat. Penelitian ini berkontribusi dengan menggali pemahaman orang tua mengenai pendidikan seks dalam Islam serta mengidentifikasi strategi komunikasi efektif yang dapat diterapkan dalam keluarga untuk membangun kesadaran anak akan identitas gender sesuai ajaran Islam. Pendekatan yang digunakan dalam penelitian ini adalah kualitatif dengan metode studi pustaka. Tujuan penelitian ini adalah menganalisis peran pendidikan seks dalam Islam—berdasarkan perspektif Al-Qur'an—untuk mencegah perilaku LGBT pada anak, serta mengeksplorasi bagaimana komunikasi antara orang tua dan anak dalam konteks pendidikan seks dapat berkontribusi pada upaya pencegahan tersebut. Teknik pengumpulan data dilakukan melalui pengumpulan literatur, termasuk jurnal ilmiah, buku, dan artikel yang relevan dengan penelitian. Analisis data dilakukan dengan cara memilah dan melakukan pengodean terhadap data yang telah terkumpul. Hasil penelitian menunjukkan bahwa pandangan Al-Qur'an mengenai LGBT adalah haram. Perilaku LGBT dilarang karena dianggap sebagai tindakan berbahaya yang dapat menyebabkan penyakit serius seperti sifilis, hepatitis B, dan HIV/AIDS. Kesimpulan penelitian ini menyatakan bahwa, mengingat berbagai dampak buruk perilaku LGBT, diperlukan upaya ekstra dalam memberikan pendidikan seks kepada anak serta sikap yang lebih tegas dalam menerapkan nilai-nilai ajaran Al-Qur'an.

Kata Kunci : Pendidikan Seks, LGBT, Orang Tua-Anak, Komunikasi, Perspektif Al-Qur'an.

INTRODUCTION

The role of parents is very important in guiding, educating, and caring for their children. Parental responsibility also involves efforts to protect their sons and daughters from all negative things, as well as deviant behavior that has become popular lately, namely the LGBT issue. Most parents do not discuss LGBT issues openly with their children. This could be due to a lack of understanding, discomfort, or a culture that considers this topic taboo. As a result, children may seek information from less reliable sources or not discuss their feelings openly with their parents. To address this gap, parents can start by improving their understanding of LGBT issues through a variety of trustworthy sources, creating a safe and supportive environment at home where children feel valued and heard is an important step in helping them grow and develop properly. To avoid bad impacts that come from outside.

Currently, many deviant behaviors are carried out by people who take refuge in the name of human rights. They argue that every individual has the right to the freedom to determine their identity without discrimination. As explained by Bintang Pratiwi, at all (2022) The only "favorite" argument of LGBT supporters is the theory of rights, a derivative of deontology. Even though the concept of human rights cannot be separated from religion because if God does not provide human rights, where do these rights come from (Pratiwi et al., 2022). In addition to being prohibited by religion, this deviant behavior also has a bad impact on health as according to Nurfinahati, at all (2022) LGBT people engage in dangerous sexual behaviors such as the transmission of sexually transmitted diseases to LGBT people as a result of unsafe sex (Nurfinahati et al., 2022).

As an example of the case of LGBT, namely in the city of Garut, it was revealed that there was a group on Facebook involving junior high school/high school students who identified as gay. Lt. Col. INF Asyraf Aziz, who serves as Dandim 0611 Garut, stated that his party was investigating the group's activities by directly observing the posts of its members. The content of the message from Dandim is considered very inappropriate according to him. Many people in the community were shocked and concerned about the incident, especially since the number of members in the group exceeded 2600 people. Talking about Yoyok Prasetyo, in Bali there is a lot of discussion about him. Yoyok has undergone genital surgery in Thailand, got married in Bali, and is currently applying for a gender change identity from male to female under a new name, Denissia Prasetyo (Nafisah, 2019).

The incident is a small part of the open reality of LGBT life in Indonesia. The LGBT community in Indonesia has a significant number. According to Santoso (2016), it is estimated that LGBT people in Indonesia account for about 3% of the total population, which means around 20 million people. In other words, around 7.3 million people in Indonesia experience variations in sexual orientation (Wati, 2020). According to a survey conducted by the CIA, Indonesia ranks fifth in the largest number of LGBT populations in the world, after China, India, Europe, and the United States (Nafisah, 2019). Based on these events, there are many negative views from the public towards individuals who are considered unconventional in the social environment. Many people in Indonesia consider LGBT people to be a group that violates human norms, identified with the Prophet Luth, considered as a moral

destroyer, as a threat to society, a cause of immorality, and considered a destroyer of social and religious norms (Izza Royyani, 2020). Therefore, the fulfillment of biological needs needs to be in harmony with the provisions of religion and social norms, where the practice of sexuality is considered valid only if it is carried out with a partner of the opposite sex through a marriage bond.

The government has tried to reduce the growth of LGBT, but to date no effective solution has been found to address the increase in the number of LGBT individuals over time (Suherry Mandala, 2016). Some people have mixed views regarding the existence of LGBT. For example, A. Hasyim Muzadi, a former Member of the Presidential Advisory Council, argued that the controversy surrounding LGBT cannot be overcome through a human rights and democracy approach. According to him, LGBT is a form of sexual disorder that is expressly prohibited in the Qur'an (Nafisah, 2019). And this view is generally accepted by the Indonesian Muslim community by referring to the story of the Prophet Luth. However, Musdah Mulia, a professor at UIN Jakarta, has a different opinion. He supports the legalization of LGBT and believes that sexual orientation, whether heterosexual (a relationship with the opposite sex), homosexual (a relationship with the same sex), or bisexual (a relationship with two sexes), is a natural gift from God and must be recognized as part of His creation. According to him, in the eyes of Allah, there is no difference between LGBT and non-LGBT individuals, and what distinguishes is a person's level of piety, not their sexual orientation (Nafisah, 2019).

The Qur'an also states that Allah created man with only two distinct genders, namely male and female. There is no additional information about the presence of a third gender (Nakhei, 2012). According to God's promise, this life is always arranged in a couple to create peace and comfort (RI, 2006). Biological relationships outside of the two processes that occur between men and women are considered abnormal behavior and are considered unnatural (Razak, 2003). Since 1990, the term LGBT was introduced in place of the phrase "gay community," which has since caused controversy in various walks of life (Kasih, 2018). Those who support the existence of LGBT people hope to be respected on a humanitarian basis, no longer considered mental disorder, and have the same political, economic, and other rights as heterosexual people. On the other hand, those who oppose LGBT see this behavior as something deviant, can damage the social order and even threaten the survival of human generations. LGBT is considered a mental disorder by the contra and is advised to undergo therapy as part of the healing process (Fadholi et al., 2022).

There are several similar previous studies such as: First, a journal entitled *The Role of the Family in Counteracting LGBT Based on the Perspective of Islamic Law and Psychology*. By Muhammad Toher and Mohammad Arifin from STAI Muhammadiyah Probolinggo (Toher & Arifin, 2014). Second, *The Role of Parents in Preventing LGBT Behavior Among Muslim Adolescents (Descriptive Study in Sirnabaya Village, East Telukjambe District, Karawang Regency)*. By Ainun Nisa from the University of Singapore Karawang (Nisa, 2021). Third, *The Role of Educators in Preventing LGBT Issues in Early Childhood at RA Muslimat NU Khalimatus Sa'diyah Panyuran Palang Tuban*. By Ulya Ainur Rofi'ah from the Nahdlatul Ulama Islamic Religious Institute Tuban (Ainur & Qayyum, 2023). From the results of the above

research, there are similarities and differences from my research. The equation is to research the role of parents or families in LGBT prevention. While the difference is from the focus aspect, my research focuses on sex education in Islam from the perspective of the Qur'an and the study of parent-to-child communication.

The occurrence of this incident triggered a discussion that needs to be investigated more deeply regarding the prohibition of same-sex relationships from the perspective of the Quran. In literature that includes the stories of the Prophet Luth, the term "ata'tunal fahisyah" was found which refers to sexual crimes. It refers to homosexual acts or intimate relations between the same sex (Hrp, 2022). Hamka stated in QS. Al-A'raf: 80-81 that the Prophet Luth reprimanded his people for committing homosexual acts which were considered heinous and bad acts, which had never even been done by anyone before (Hamka, 1999). Commentators such as Al-Thabari, Al-Qurthubi, Hamka, and others agree in rejecting homosexual acts, considering them as heinous and transgressive acts. However, from their interpretation, the ban focuses more on the rejection of bad deeds and the punishment of the perpetrators, without providing a specific explanation of the purpose behind the ban (Hrp, 2022).

Based on this statement, it can be concluded that behavior that is considered deviant by religion and the state, as well as potentially psychologically harmful, is LGBT behavior. The spread of this behavior does not occur through viruses or bacteria, but rather through the influence of the environment, friends, spectacle, and other factors. LGBT is considered to be able to cause damage to children's personal integrity, violate religious and state norms (Wati, 2020). Therefore, to avoid LGBT behavior, it is recommended that parents provide guidance and education to their children, so that children can cope well with puberty and grow into individuals of faith, piety, health, and noble character. The application of sex education to children as a measure to prevent LGBT should be carried out in a warm and harmonious family environment, which is shown through the closeness and familiarity between parents and children.

This is so that children feel comfortable and do not feel embarrassed or consider it taboo to talk about things related to sex. Communication built between parents and children should be based on trust and openness, while the family should be an example in behaving related to sexuality in accordance with religious teachings. And in this article, the researcher focuses on the discussion of how the role of parents in preventing the occurrence of LGBT behavior towards children is expected to provide useful information, especially in the realm of education to minimize and even stop the occurrence of LGBT behavior.

RESEARCH METHODS

The research method applied in this study is a literature review or literature study. Library Research is one type of qualitative research that does not go into the field, therefore in the process of data collection is carried out by analyzing data sources of literature works in the form of books, articles, or scientific journals research by reading and recording and processing or analyzing research materials that discuss topics or research focuses that are almost the same as the focus of research to be

carried out by researchers (Subadi, 2006). While the approach used in this study is qualitative research, which is a study that emphasizes the collection of descriptive qualitative data. Data sources in this study, obtained through two kinds of sources, namely: first, Primary Data Sources, this data includes material that is directly related to the subject matter that is the object of this study. Second, Secondary Data Sources data sources that support and complement primary data sources (Ahmad et al., 2020). Based on this type of research, the data collection technique that will be used in this study is by observation of primary data and skunder data. The data analysis technique used is descriptive, which is a study that aims to describe as carefully as possible about an object of study, symptoms or certain groups then analyzed. The focus of this research is to examine LGBT aspects from a religious perspective through various available literature. The data used are secondary, obtained through searching for literature materials, including secondary legal materials in the form of theories taken from various literature works. With this method, researchers will describe LGBT in the perspective of the Quran and tafsir.

RESULTS AND DISCUSSION

Field findings show that parental communication has a strategic role in children's sex education. This is in line with the theory of interpersonal communication which emphasizes the importance of openness, empathy, and trust in the process of conveying messages. When parents are able to communicate openly and dialogically, it is easier for children to understand the values conveyed.

From the perspective of Islamic education theory, sex education is part of tarbiyah that aims to maintain human nature. The Qur'an emphasizes the importance of maintaining honor and purity, as stated in the Qur'an. An-Nur verses 30–31 about guarding sight and genitals (RI, 2006). This verse shows that sex education in Islam is not only biological, but also moral and spiritual.

In addition, QS. Al-A'raf verses 80–81 give an overview of the deviation of sexual behavior in the Prophet of Luth as a warning so that people do not deviate from the nature that Allah has set (Nabila, 2024). In this context, Qur'an-based sex education delivered through parental communication can serve as a preventive effort by instilling moral values, clear gender identity, and an understanding of the limits of sharia. The results of the study show some key findings:

LGBT behavior

Sexual deviance refers to the act of sex that is not in accordance with norms, violates religious prohibitions, occurs because of lust without regard to social ethical norms, and is contrary to the values taught in Islam (Ermayanti, 2017). According to Juwilda, Lesbian refers to a relationship between two women otherwise known as homosexual. Guy is a term for male partners who are attracted to the same sex. Bisexual refers to someone who is attracted to both sexes, i.e. female and male. Meanwhile, transgender is used to describe individuals who feel their gender identity is different from the sex assigned from birth.

The factors for LGBT behavior are as follows:

- a. In the family, improper parenting by parents towards children, such as violence in various forms such as physical, mental, and sexual, can cause a person to experience feelings of hatred towards certain genders, both men and women.
- b. Social interactions and surrounding contexts: A person who engages in inappropriate social environments or relationships tends to be more likely to engage in deviant behavior.
- c. Ethics and character: The existence of poor morals and character can increase the likelihood of a person engaging in deviant behavior.
- d. Lack of religious understanding: A lack of understanding in terms of religion can be a weak basis in the life of a Muslim. Religious education has an important role in shaping the intellect and personality of individual.

Thus, it can be concluded that LGBT behavior can be caused by complex and multifaceted factors, including family, social, ethical, and religious factors. Therefore, it is important to carry out education and awareness early on about the dangers of LGBT behavior and the importance of maintaining morality in daily life and strengthening about religious values.

Some of the negative impacts caused by LGBT behavior are: morality, LGBT damages human morals or reason, its behavior will deny Allah SWT. Health, LGBT behavior gives rise to venereal and infectious diseases such as HIV or AIDS. Social, LGBT behavior is incapable of bearing offspring and has the potential to damage the bloodline. Security, with LGBT behavior will arise acts of sexual violence and murder (Nisa, 2021). In Islam, LGBT behavior is considered a grave sin and is not in accordance with the values and norms taught in the Qur'an and Hadith. Therefore, it is important to conduct education and awareness about the dangers of LGBT behavior and the importance of maintaining morality and Islamic values.

LGBT In Islamic Perspective

Islam seeks to build humans through balanced and proportional development, namely shaping them according to the creation and nature that has been created by Allah SWT. Islam strictly teaches its followers to abide by the teachings of the religion and condemns acts prohibited by religion, including same-sex relations. The Quran explicitly states that Allah created man in only two kinds, male and female, in the absence of a third kind. The ones in Q.S. An-Najm: 45 and Q.S. Al-Hujurat: 13 which means:

"And He (Allah) created two pairs of male and female kinds" (Q.S. An-najm: 45)

"O man we created you consisting of male and female" (Q.S. Al-Hujurat: 13)

God created male and female so that they might know, understand, and love one another. The goal is for their relationship to become closer and recognized as a legal marriage in Islamic law (Mansur, 2017). In this view, marriage with the opposite sex is permissible, because God has united each spouse according to love and pleasure, so as to bring peace, affection, and blessings.

Islam encourages marriage between a man and a woman not only as the fulfillment of biological needs, but as a sacred bond that aims to create peace of life through the formation of a harmonious family and the development of dignified human offspring (Zaini, 2016). Lesbian, gay, bisexual, and transgender (LGBT) advocates hold to the 31st

verse of Surah An-Nur as a proposition that the Quran recognizes the existence of LGBT. The verse reads:

الرِّجَالُ مِنَ الذَّرِيَّةِ أُولَىٰ غَيْرِ الثَّابِعِينَ أَوْ

"Or male servants who have no desire (for women)" Imam ibn Kathir explained, the descent of the verse is actually in the background of the guidance of covering the awrah for women. It was narrated by Jabir ibn Abdullah who said that Asma bint Marsad, who owned a stall in the village of Bani Harisah, explained that women paced back and forth entering her stall without wearing their ankle sheath cloth. Their chests and hair were also visible. Asma said, "How bad this outfit is." Imam ibn Kathir also explained, after the event, the verse stated in Q.S an-Nur: 31 came down.

Homosexual behavior is considered to violate norms and destroy human nature, and is forbidden because it has occurred in the time of the prophet Luth. In the context of Islam, homosexuality is referred to as *liwath*, which includes same-sex relationships both sexual orientation and without, based on love and affection. The prohibition against homosexuality is regulated in the word of Allah SWT. Q.S. Al-A'raf: 81 and Q.S. An-najm: 55 which means:

"Behold, you go to men to release your lust for them, to women, even you are transgressors" (Q.S. Al A'raf: 81).

"Why do you go to men to fulfill your lust instead of going to women? You are actually a people who do not know the consequences of your actions" (Q.S. An-najm: 55)

The above verse states that homosexuals are considered transgressors. This belief is based on the view that God created man in the form of man and woman as complementary partners to achieve peace. Human sexual orientation is governed by God, and breaking that rule has the potential to lead to negative consequences. The impact of LGBT behavior includes the risk of diseases such as HIV, syphilis, and AIDS, as well as mental health problems such as stress. In addition, it is explained that homosexual and lesbian behavior can contribute to problems such as drug use, alcoholism, and smoking. In addition, it is considered that they cannot pass on offspring, which is considered another consequence of homosexual and lesbian behavior.

Contrary to the above view that Hermawan argues in a religious perspective, Islam does not consider LGBT people as a group worthy of insult. On the contrary, Islam is tolerant of them. However, such tolerance does not mean that Islam condones sexual activity of LGBT people. Islam recognizes the existence of LGBT people as a reality in life, where they are still allowed to perform worship, give and receive alms, and perform or receive zakat (Hayati, 2019). Although jurisprudence scholars have agreed that homosexual and lesbian practices are considered haram, differences of opinion arise as to the punishment that should be given to the perpetrators. The distinction relates primarily to the type of punishment considered appropriate, as well as the categorization of the act, whether it is classified as adultery or not. This has an impact on the level or type of punishment applied.

Based on the results of the research, several interesting field findings were found, namely:

- a. Islamic view of LGBT: Islam views LGBT as behavior that is not in accordance with religious norms and values. The Qur'an and Hadith state that LGBT behavior is a great sin and is not accepted by Allah SWT.
- b. Causes of LGBT Behavior: This study found that the causes of LGBT behavior are due to factors such as improper family parenting, inappropriate social interactions, and lack of understanding of religion.
- c. Impact of LGBT Behavior: This study found that LGBT behavior can have negative impacts on individuals and society, such as undermining morals and religious values, as well as increasing the risk of disease and social problems.
- d. Ulema's Views on LGBT: This study found that scholars have different views on LGBT, but in general, they view LGBT as behavior that is not in accordance with religious norms and values.

Based on the results of the research, it can be concluded that Islam views LGBT as behavior that is not in accordance with religious norms and values. LGBT behavior can have a negative impact on individuals and society, and scholars have different views on LGBT but in general scholars view LGBT as deviant behavior and a very heinous act because it violates the Quran and the hadith of the prophet and violates the teachings of Islam.

Parental Roles

The family is the smallest unit in an individual's life, where they learn, socialize, shape character, and develop personality. Therefore, the role of parents is crucial in guiding, educating behavior, forming habits, and paying attention to their children (Nisa, 2021). The majority of parents in Indonesia still consider sex education to be a taboo. Many parents assume that if you teach sex education will make children will become curious and there are concerns about the possibility of something unwanted happening. Elly Risman states that the term "sex" tends to be more associated with intercourse activities, while "sexuality" has a deeper and more complex meaning (Fadholi et al., 2022). Therefore, it is necessary to take the right approach in teaching sex education to children. Parents should understand that sex education is not only about intimate relationships, but also about sexuality more broadly. They should help the child understand and develop a balanced understanding of sexuality, so that the child can make informed and healthy decisions in their lives.

Parents should be aware of their child's naturally occurring needs and curiosity about sex. The curiosity of a child who stepped on adulthood cannot be left to find the answer on its own. If you do not immediately find the right answer, then the potential for wrong answers is closer to a deviation of sexual understanding. Including the obligation of parents to know the symptoms of puberty in children (Toher & Arifin, 2014). Because of such a form as a form of children's tendency to sex. When parents know the desire of a child on the side of sexuality, then easily what kind of sex education should be given to a child somewhat if there is no distorted understanding and venting of sex.

In addition to educating and guiding, parents have a role or duty to protect children from all forms of ugliness or deviations such as LGBT behavior. And also Allah Almighty said in Q.S At-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Which means: O believers, preserve and your families from the fires of hell whose fuel is man and stone, whose guardians are harsh angelic angels, and harsh who disobey God not what He commands them and always do what is commanded. (Q.S Attahrim: 6) (Sulistyoko, 2018).

Based on these guidelines, Allah Almighty affirms the importance of parents to protect and care for their children, as well as their siblings, to avoid the doom of hellfire, as part of the duty of safeguarding their children or siblings from deviant acts that are LGBT.

The results of this study show that the role of parents is very important in the prevention of LGBT in children. Parents who have good religious knowledge and teach children about religious values can help children understand and avoid LGBT behavior. Parents who supervise and direct children can also help children avoid LGBT behavior. Affection and support from parents are also very important in building children's confidence and avoiding LGBT behavior. This research also shows that the development of children's academic, social, and emotional abilities is also very important in LGBT prevention. Parents who help children develop these abilities can help children avoid LGBT behavior. In addition, this study also shows that parents who have good communication with children can also help children understand and avoid LGBT behavior.

Sex Education in Islam

The increasing variation of sexual orientation and gender identity within LGBT people in recent times demonstrates the need to take preventive measures by parents, such as providing children with an understanding of sexuality. Sexual education should be directional, not an attempt to shape or construct, because this aspect is already an intrinsic part of the human being. Therefore, directing understanding of sexual tendencies through educational activities is a must. In the context of Islam, providing appropriate education and guidance is the responsibility of parents, including in conveying an understanding of sexuality. The obligation of parents to pay attention to children's education is contained in Qs. At-tahrim verse 6 which means:

"O believers, preserve yourselves and your families from the fires of hell"

The above verse explains that parents have a responsibility to protect their families from experiencing difficulties in the afterlife. Sex education for children is considered an important step so that they do not engage in LGBT behavior that is contrary to religious teachings, so as to avoid the risk of hell. Families should start the habit of providing sexual

education to children early and see that talking about sex is not something that is considered taboo. Above all, the conversation about sexuality should take place in a comfortable atmosphere, without putting any burden on the child, and the material presented should be appropriate for their age.

Sex education is an attempt to convey information regarding the physical state and functioning of individuals related to sex differences, while teaching the values and norms that must be followed in order for a person to abide by religious rules and avoid behavior that is considered violating, including homosexual behavior (Wati, 2020). Sexual education is an important need for adolescents, considering that adolescence is a significant transitional period in a person's life. Rono Sulistio believes that sexual education has a crucial role in helping adolescent individuals live adult lives with happiness and responsibility towards themselves and others (Nisa, 2021). In this context, sexuality education is not only about conveying information about sexuality, but also about helping adolescents understand and develop positive values and norms in their lives. Effective sexuality education can help teens avoid risky behaviors, such as unsafe sexual behavior, and help them build healthy, positive relationships with others.

Therefore, sex education should be an integral part of adolescent education, and it should be delivered in an appropriate and effective way. Parents, teachers, and the community must work together to provide quality sexual education that is relevant to the needs of adolescents. Thus, adolescents can gain the knowledge and skills needed to live adult lives with happiness and responsibility.

Lack of knowledge of sex, there will be many deviations such as LGBT, therefore parents need to guide sex education correctly and according to Islamic teachings. The sex education materials for adolescents (14-25 years) are as follows:

a) Educate youth not to approach adultery.

Parents play an important role in educating their children, in order to avoid committing adultery, as Allah Almighty says in Surah Al-Isra verse: 32

وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فُحِشَةً وَسَاءَ سَبِيلًا

"And do not approach adultery, indeed adultery is a heinous deed and a bad way" (Q.S Al-Isra: 32) (Nabila, 2024).

b) Educating children not to be distracted

Parents give directions for children to stay away from khalwat, as the hadith of the Prophet SAW which means:

"From Ibn Abbas, the Prophet said 'let no man idolize with a woman unless he is with the mahram of the woman.' Then someone stood up and said, 'O Messenger of Allah my wife went out for Hajj, and I have registered myself for jihad in such and such wars.'" (HR. Al-Bukhari no. 5233 and Muslim 2975).

c) Maintain eye sight.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

It means: "Say to men of faith: 'Let them keep their eyes, and keep their genitals, which is holier to them, and Allah knows what they do'. (Q.S An-Nur verse 30).

Parents provide education to their children in order to maintain eye sight. That way Muslim teenagers will be afraid to see bad things.

d) Covering the aurat and not tabaruj.

يٰۤاَيُّهَا اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُّوَارِي سَوْءَتَكُمْ وَيُرِي شَٰٓءًا وَلِبَاسٌ تَقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ اٰيَةِ اللّٰهِ
لَعَلَّهُمْ يَذَّكَّرُوْنَ

Meaning: O posterity of Adam, verily we have prepared garments to cover your flesh and for decoration for you. But it is the clothes of taqwa that are better. Such are some of the signs of God's power, hopefully they will remember". (Q.S Al-Araf verse 26).(Ana Maftuhatul Khasanah, Fattah, 2021).

Ayip Syaifuddin offers sex education materials that have special characteristics and are in accordance with the principles of Islamic law. The material covers aspects such as instilling masculinity and femininity values in children, teaching them about keeping their eyes eyed, avoiding sincerity and idolatry (Nisa, 2021). In addition, this education also emphasizes that children do not shake hands with people who are not mahramnya, provide teaching about decorative etiquette, how to dress that separates the bed, maintain genital hygiene, circumcision procedures, and understanding of ikhtilam and menstruation.

Communication of sex education in the family

The importance of communication in educating children cannot be ignored. The way parents communicate directly affects parenting patterns towards children. According to the Big Indonesian Dictionary, communication is defined as the process of conveying and receiving symbols that contain meaning, including information, thoughts, and knowledge (Wati, 2020). In the context of child education, effective communication between parents and children can help children understand and develop their social, emotional, and cognitive abilities. Good communication can also help parents understand their children's needs and feelings, so they can provide appropriate responses and support children's development. In addition, effective communication can also help prevent conflict and strengthen the relationship between parents and children.

The results of this study show that sex education communication in the family is very important in LGBT prevention, including:

- a. Lack of Communication: Many parents do not have good communication with their children about sex education, so the child does not have enough knowledge about sexuality.
- b. Lack of Knowledge: Many parents do not have enough knowledge about sex education in Islam, so they are unable to provide accurate and appropriate information to their children.

- c. Influence of Media and Environment: Media and the surrounding environment can influence children in understanding and developing their sexuality.

In this analysis, it can be seen that communication of sex education in the family is very important in LGBT prevention. Parents should have good communication with their children about sex education, as well as should have sufficient knowledge about sex education in Islam. In the perspective of the Qur'an, communication of sex education in the family is essential in helping children understand and develop their sexuality well. The Qur'an states that parents must provide good and correct education to their children (QS. Al-A'raf: 31).

In communication theory, sex education communication in the family can be seen as a communication process that involves parents and children in discussing sex education. This communication must be done in an appropriate and effective way, so that children can understand and develop their sexuality well.

In Islam, communication is also explained in Q.S. Ar Rahman verses 1-4 and Qs Al Baqarah verses 31-33 which means:

"God is merciful, who has taught the Quran. He created man, who taught him to be articulate". (Q.S. Ar Rahman verses 1-4).

"And he taught Adam the names of all (things), and brought them up to the angels and said, 'Name me the names of these things if you are indeed righteous!' They answered: Most holy are you, there is nothing we know but what you have taught us, verily you are the All-Knowing, All-Wise' God said: O Adam, tell them the names of these things, and when they had been told to them, God said, "Have I not told you that verily I know the secrets of heaven and earth, and know what you give birth to and what you hide (Q.S Al Baqarah verses 31-33).

From these two verses, it is stated that God has taught man about the use of language, which includes naming all things both in heaven and earth. Language is considered a symbol used to communicate.

The communication relationship between parent and child, when viewed from the perspective of the dialogue theory proposed by Martin Buber, produces meaning derived from the exchange of information between the two. In terms of child sexual education, the meaning obtained is the child's understanding of topics related to sexuality. Buber's dialogue theory emphasizes two main focuses, namely the I-Thou and I-It relationships (Wati, 2020). The communication relationship between parent and child, when viewed from the perspective of the dialogue theory proposed by Martin Buber, generates meaning derived from the exchange of information between the two. In terms of child sexual education, the meaning obtained is the child's understanding of topics related to sexuality. Buber's dialogue theory emphasizes two main focuses, namely the I-Thou and I-It relationships.

Communication between parents and children should be supported by two main aspects, namely trust and openness (Wati, 2020). These two main aspects are also needed by parents when communicating to provide sex education to children. Parents need to build children's trust in them, create comfortable situations during communication, convey affection through touch and hugs, and speak in a clear but soft voice. With the establishment of children's trust in parents, the door to children's openness is also open.

Children are not shy about talking about sexuality and are willing to listen to parents talk about the topic. It is important for parents to be a pleasant companion for their child.

CONCLUSION

The condition of children and adolescents towards LGBT behavior has a positive attitude, which is still considered that LGBT is wrong / deviant behavior. The role of every parent, and the environment towards LGBT behavior, always teaches morals, ethics and religion to ward off the rise of LGBT in the environment, also needs to limit association, a strong spiritual foundation by continuing to improve faith and spirituality. Conduct studies or seminars on the negative impact or danger of LGBT in the community and schools, and conduct religious counseling on LGBT that deviates from religious rules. One of the efforts to prevent homosexual / LGBT behavior is to provide knowledge to children about sex education. Sex education is carried out through warm, empathetic, and dialogical communication between parents and children. This communication will be created if there is trust and openness between the two. Parenting style that is not manipulative, honesty, no hypocrisy of parents to children. Communication patterns that are built will affect the parenting style of parents towards children.

LGBT is a deviation of sexual orientation prohibited by Islam. Apart from this heinous act will damage the preservation of mankind, more importantly Allah SWT and the Messenger of Allah condemned this act. Therefore, it is incumbent upon Muslims to oppose all kinds of opinions that ostensibly in the name of human rights defend LGBT people but in fact they lead humanity to greater destruction. Islam's view of LGBT is haram, because it forbids adultery, gays, lesbians and other sexual deviations and requires sanctions for perpetrators. The punishment is to be killed, either the perpetrator (fa'il) object (ma'ful bih) if both have reached puberty. The punishment is stoning, and the person who commits liwath the punishment is the same as the punishment of adultery.

LGBT behavior in the perspective of the Qur'an describes homosexuality as despicable behavior, which is considered a great sin and a lesser act both rationally and based on experience. In terms of logic, homosexuality is considered inferior because it violates human nature which normally tends to be attracted to the opposite sex. In terms of experience, the majority of people in various parts of the world also rate homosexuality as a low behavior. Apparently, the rejection of homosexuality is not only limited to Islam, but is also found in all religions in the world.

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