

## The Role and Perspective of Islamic Organizations on The LGBT Movement in Indonesia

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### Abstract

*LGBT has become a global phenomenon proved by the massive movement carried out, proves that the presence of LGBT has been supported and accepted by many countries. On the other hand, LGBT also reaps a lot of resistance in several countries, one of which is in Indonesia. This is because Indonesia is a country with a majority Muslim population, which in Islam itself strongly rejects the LGBT movement. This study aims to discuss the roles and perspectives of several Islamic mass organizations in Indonesia in dealing with the LGBT phenomenon, namely the MUI, NU, and Muhammadiyah movements. This article uses the concept of the role of Non-Governmental Organizations (NGOs) with data collection carried out via the internet by searching and collecting bold documents from the organizations under study. This research found that the role of the three mass organizations is still quite minimal in terms of most of their activities which are still limited to short statements and protests in dealing with the problem of LGBT which has become widespread in Indonesia. This research recommends that these three Islamic organizations should act comprehensively as NGOs to contain the influence of LGBT in Indonesia.*

**Keywords:** *Indonesia, Islamic Organizations, LGBT, Threats.*

### INTRODUCTION

Lesbian, Gay, Bisexual, and Transgender or better known as LGBT is a term used for the emancipation movement among non-heterosexuals. LGBT is not something new, as the LGBT phenomenon has become a debate in the international arena. The spread of this phenomenon can be through print and electronic media as well as in various places both in religious forums, campuses or in general. This is due to the large development of the number of this group and the sexual orientation of those who like the same sex (Dhamayanti, 2022).

Basically, the conversation about the existence of LGBT has become an issue discussed in international conferences under the UN. Michael J. Bosia; Sandra M. McEvoy; Momin Rahman (2020) stated that in 2016 the UN first held a meeting to discuss LGBT issues which at that time began to become problematic in the international world. More specifically, the UN began to outline the demands of LGBT issues in the global order, such as activism, the fulfillment of sexuality rights and policy recommendations aimed at the world to be more adaptive to LGBT issues. In response to this, the Office of the UN High Commissioner for Human Rights conducted a review to see how far the world has responded to this problem as there are still many countries in the world that oppose LGBT influence. In Indonesia, the LGBT phenomenon is considered a taboo because religious norms are upheld in this country. As any religion teaches, LGBT is seen as deviant behavior that violates the human nature of the birth of God. Debates about LGBT in various forums, be it social or religious organizations, religious assemblies, or even discussions in various government committees cannot be separated from the pros and cons related to LGBT.

Apart from religious norms, LGBT is also feared to have a negative impact on the younger generation, especially those who are still in search of identity or self-identity. Indonesia as a country of law that determines the existence of LGBT is still not firm in determining the legal basis and providing restrictions imposed on LGBT in legislation, so that it is not only in positive legal norms but also in enforcement and supervision of the law itself (Sofyarto, 2017). This article uses the concept of NGOs' role in International politics. Currently Non-governmental Organizations are not a new phenomenon in the world of domestic and international politics where thousands of NGOs are actively working today come from various types from humanitarian mission to religious mission. These NGOs are engaged in various fields such as the political field which can be seen through advocacy such as campaigns, protests, debates and publications. Apart from advocacy, lobbying activities are also carried out by NGOs to policy makers, both the government and international organizations, as a step to support the interests championed by NGOs (Ahmad & Potter, 2006).

Then, in the economic, legal, cultural and environmental fields it is proven by the role of NGOs in community development programs, humanitarian activities such as the Red Cross which is engaged in the health sector, and OXFAM which is engaged in fighting for issues of social and economic justice. NGOs usually provide assistance, education, and provide economic assistance to the community. This is done to improve the economic capacity of the community and community welfare. Education programs and campaigns to increase public

awareness are also one of the roles that are often carried out by NGOs in society. This paper will discuss the perspectives and roles of Islamic organizations such as MUI, NU, and Muhammadiyah by using the concept of NGOs as above in dealing with the LGBT movement in Indonesia.

## **METHODS**

This research is a qualitative research that will discuss the role of Islamic organizations in Indonesia by using the concept of NGOs in seeking perspectives and roles from MUI, NU, and Muhammadiyah in responding to and dealing with the LGBT movement in Indonesia. In this paper, the data collection process is sourced from online literature, both in the form of online journals and the official websites of the Islamic organizations being studied.

## **RESULTS AND DISCUSSION**

Islam is a civilized religion and always gives full attention to its people, especially regarding problems that are unusual according to Islam (Zaini, 2016). The LGBT phenomenon has been stated in the Qur'an, especially regarding the relationship between men and men or what is commonly called gay. Such a relationship has even existed since the time of the Prophet Luth AS. As stated in the story of the prophet Luth AS, there was a group of Sodomites who had same-sex relationships. Gay acts are categorized as heinous acts where men go to men to let go of their martyrdom, not to women (Mafaza & Royyani, 2020).

As a civilized religion, Islam wants marriages performed by the opposite sex or in the case of legal marriages of men between women. Marriage in Islam is not just fulfilling biological desires, but marriage is a sacred bond that aims to create tranquility in life by forming a Sakinah family and producing dignified offspring (Zaini, 2016).

Homosexuals or LGBT certainly get important attention in the Qur'an. As stated in several verses of the Qur'an that discuss this matter, namely Q.S Al-A'raf: 80, Q.S An-Naml: 54, Q.S Asyu'ara: 165-166, and Q.S Hud: 77-82.

In Q.S al-A'raf verse 80, Allah SWT said: "And remember when Luth said to his people: "Why are you doing a dirty deed that no one in the world has ever done. Indeed, you come to men to release lust to them not to women. In fact you are all people who have crossed the line". (Q.S Al-A'raf : 80-81).

In al-Manar's interpretation it is explained that Luth had been sent by Allah to improve the creed and morals of his people living in the lands of Sodom, Adma', Sabubim and Bala' on the shores of the Dead Sea. The prophet Luth settled in the largest of the five cities, namely Sodom. Sodom experienced a moral downturn, men preferred to be of the same sex and not to be shabby to women (Rasyid Ridha, 1950:509) (Zaini, 2016).

In Q.S An-Naml verse 54, Allah Almighty says which means: "And (remember the story of) Luth, when He said to his people: "Why are you doing fahisyah are you showing it. Why do you come to men to satisfy your lust, not to come to women? Actually, you are the people who don't know it".

From the above verse the Prophet Muhammad Saw is reminded by the behavior of the people of Prophet Luth that whether you are not sensible or not ashamed to do the deeds of fakhisyah, that is, a very bad attitude in the view of reason and customs of human habits. You watch even animals vent lust to the opposite sex, male with female and male with female. The resulting effect of this deed is a disease for which no cure has been found (M. Quraish Shihab, 2002:241) (Zaini, 2016).

In Q.S Asyu'ara verses 165-166, Allah Almighty says which means: "Why do you come to the kind of men among men (165), And you leave the wives made by your Lord for you, even you are the transgressors (166)."

Based on the interpretation of Al-Muyassar/Ministry of Religious Affairs of Saudi Arabia, the verse explains why you have sex with fellow men from among the Banu Adams, and you abandon the women created by Allah for your pleasure and the continuation of your offspring? Even those of you who by that act of wrong deeds are the ones who cross the line that God has allowed for you, from lawful things to forbidden things (TafsirWeb, n.d.).

In addition to the Qur'an the prohibition on LGBT is also found in several Hadiths, including the following:

1. From Ibn Abbas Radhiyallahuanhuma, he said, The Messenger of Allah Saw said: "Whoever you find to have done the deeds of the Prophet Luth As (i.e. homosexual), kill the perpetrators and the object. " (HR. Tirmidzi no. 1456, Abu Dawud no. 4462, and besides). (asysyariah.com, 2020)

2. From Ibn Abbas Radhiyallahu anhumah, he berkata, the Messenger of Allah Saw said: "Allah Almighty will not see a man who is homosexual. " (HR. Tirmidzi no. 1165) (asysyariah.com, 2020)
3. From Jabir bin Abdillah Radhiyallahu anhumah, the Messenger of Allah Saw said: "Indeed, what I am most concerned about for my people is the deeds of the Luth As (homosexuals). " (HR. Tirmidzi no. 1457) (asysyariah. com, 2020)
4. From Anas bin Malik Radhiyallahu anhu, he said, the Prophet PBUH said: "If my people had justified five things, they would have perdition: (1) if mutual circumcison (and reproach) attitudes had been seen (and scattered), (2) drank khamr, (3) men wore silk, (4) had used singers, and (5) men had enough of men and women had enough with women (homosexuals and lesbians, -pent). " (HR. Baihaqi in Syu'abul Iman no. 5086) (asysyariah.com, 2020).

Lesbian, Gay, Bisexual and Transgender (LGBT) issues are issues that become a disease for society. Islam expressly takes a stand in determining what punishment is given to these LGBT perpetrators. In this case, the hadith as an explanatory component of the Qur'an has an important role in helping to understand the punishment for LGBT perpetrators (Hanum, 2018). According to jurists fiqh has agreed that homosexuality (LGBT) is forbidden. But fiqh experts have different opinions in establishing penalties for these homosexual perpetrators. The first opinion of Imam Shafi'i, says that homosexual pairs were given the death penalty. The second opinion of al-Ausa'I, Abu Yusuf and others says that the punishment given is the same as the punishment of adultery, that is, the punishment of dera and exile for the unmarried, and the stoning for the married offender.

The third opinion, namely from Abu Hanifah, said that homosexual perpetrators are given ta'zir punishment, which is a punishment similar to an educational punishment and the level of punishment of ta'zir is handed over to the court (Hanum, 2018). Based on the opinions that have been explained earlier, according to al-Shaukani as quoted by Sayyid Sabiq, expressing the first opinion is the strongest opinion. This is because it is based on nash shahih which is clear in meaning, while the second penda pat is considered weak because it uses qiyas, in that there is nash and because the hadith used is also weak. Similar to the second opinion, the third opinion is also considered weak because it contradicts the nash that has established the death penalty (had), not the ta'zir punishment (Hanum, 2018).

## MUI PERSPECTIVES AND THEIR ROLES

The Indonesian Ulema Council (MUI) considers that Lesbian, Gay, Bisexual and Transgender (LGBT) is a massive movement carried out by groups and their supporters with the aim of obtaining validation and safe space to be accepted by society and the state. In MUI fatwa Number 57 of 2014 which has been signed by the Chairman of the MUI Fatwa Commission Prof. Dr. Hasanuddin AF and Secretary of the Fatwa Commission KH Asroum Niam Sholeh explained that the perpetrators of sodomy, both lesbian and gay, are haram and are a form of crime. In addition, this fatwa also mentions that sexual orientation towards the same sex is a disorder that must be cured and is a form of deviance that must be straightened out. However, the existence of MUI fatwas is also non-binding and only as a form of opinion even though this fatwa is recognized in the Indonesian legal system.

Based on the fatwa that has been issued by the MUI, it can be seen that the MUI wants to adjust the legal system adopted in Indonesia with the type of punishment that has been stipulated in its fatwa. Thus, punishment has been established for homosexual offenders including sodomy offenders which is named ta'zir punishment. This punishment means that both the government and the government are given authority in determining the type and form of law that will be imposed on the perpetrator. In this regard, the MUI asserts that the maximum limit of ta'zir punishment on homosexual offenders is the death penalty. In 2020, The head of Economic Commission of the Indonesian Ulema Council (MUI), Azrul Tanjung expressed protest against the pro-LGBT campaign carried out by Unilever.

He expressed disappointment with the attitude taken by Unilever as one of the big brands which should be able to take a wiser stance. Azrul called on Unilever to divert their support funds to help cure LGBT diseases. Not only that, Azrul has also confirmed that he will boycott and ask the public. to stop using Unilever products if Unilever does not stop its pro-LGBT campaign. MUI also provides assistance and appreciation for the dismissal and sanctions carried out by the TNI when it learns that there are TNI soldiers who are evidence of homosexual or LGBT acts. Amirsyah as the Secretary General of the MUI said that the decisive action taken by the TNI was not the first. He added that with the service warrant from the Commander of the TNI and KASAD regarding the prohibition for soldiers to commit LGBT acts, it was used as a form of commitment and prevention efforts. Therefore, Amirsyah asked

all parties to be proactive together in carrying out various prevention efforts to save people and communities from the dangers of LGBT.

## PERSPECTIVES AND ROLES OF NAHDLATUL ULAMA

Nahdlatul Ulama (NU) as one of the religious organizations in Indonesia was born on January 31, 1926 AD as a forum for scholars in religious enthusiasm and the struggle for nationalism (Farih 2016, 252). The name itself has the meaning of the resurrection of the scholars, namely "resurrection" contains a more active meaning than the word "association" or "association" (Mubin 2020, 3). Since its birth, the organization founded by kyai Hasyim Asy'ari has made a great contribution to Indonesia's independence and development through a cultural approach. As the largest Islamic mass organization in Indonesia, which certainly has a large mass, Nahdlatul Ulama' also contributes in providing opinions related to problems that arise in Indonesia. In deciding a law, NU has its own *ijtima'* forum called *Bahtsul Masa'il*.

The problems studied in *Bahtsul Masa'il* are always following the times that are carried out collectively (*jama'i*) in various levels of NU institutions ranging from PBNU to students in Islamic boarding schools (Arrasyid 2017, 4). In the context of LGBT development in Indonesia, judging from the positive law view, *Bahtsul Masa'il* PWNU East Java in 2022 stated that LGBT actions are actions that are forbidden by Shari'a and this is not part of human rights that can be tolerated. The application of human rights itself is limited to the law by considering the religion, morals and benefits of the people as stated in Article 28J paragraph (2) of the 1945 Constitution of the Republic of Indonesia and the International Covenant on Civil and Political Rights (KIHSP). Thus violating the sharia on the grounds that freedom is not part of the freedoms guaranteed in human rights.

Because in the context of statehood in Indonesia, moral and religious values are highly upheld. It is these religious and legal norms that have the authority to limit a person's human rights in claiming freedom (*Bahtsul Masail* PWNU Jatim, 2022). The prohibition law applies not only to perpetrators but also LGBT activists. This propaganda of LGBT activists usually justifies their behavior behind the human rights protection article. However, the results of the deliberations of *Bahtsul Masail* of the Special Branch of NU (PCI-NU) Pakistan in 2016 categorically rejected and banned LGBT understanding, including propaganda that allowed and recognized their existence in Indonesia (Akbar, 2016). To Overcome this, the results of this mass *Bahtsul* suggest that the government strictly apply criminal sanctions or *ta'zir* as an effort

to provide a deterrent effect for perpetrators of deviations that undermine moral values in society.

Nevertheless, it is not recommended for society to isolate them socially. They actually need community support in addressing the medical issues they are currently facing (Son, 2022, 60). The same thing was also conveyed by Gus Fahrur, chairman of the PBNU on religion who firmly regarded this behavior as a deviant act which is essentially forbidden in religion. Because of its very dangerous impact and can cause diseases, especially for homosexuality behavior. But LGBT perpetrators are human beings who should not be subjected to violence and discrimination for their actions. According to him, we as human beings are relatives, as well as LGBT perpetrators, so there is no reason not to maintain good relations and commit violence against each other (Ahyar, 2022). Islam itself condemns people who consciously behave in the manner of the opposite sex.

According to the words of the Prophet Muhammad SAW who condemned this behavior. "The Messenger of Allah SAW circumcised mukhannats, men who behaved women and mutarajjilah, women who behaved men," (HR Bukhari). The point of this mukhannats and mutarajjilah is re-detailed by KH M Syafi'i Hadzami, Rais Syuriah PBNU for the period 1994-1999, that the curse in the hadith is imposed on a man who by his own efforts (his choice) acts like a woman in his clothes, he said, his woes, and homosexuality or symptoms like to satisfy his lust with his same-sex people. Likewise, women act like men. Meanwhile, if this is beyond his (choice) efforts to mean idlthirari, he is considered a person with a psychiatric disorder who for his guardian is obliged to consult a psychiatrist or psychiatric doctor to save him from LGBT tendencies. People who are sick outside of their choice (idlthirari) cannot be treated as a damned person because he is a sick person who can be normalized back to his mental health with treatment efforts (NU Online, 2016).

NU is one of the religious organizations that has always been waiting for its work in responding to the problem of the people. In every NU fatwa related to LGBT, this organization always rejects and prohibits understandings and movements that support the existence of LGBT but at the same time emphasizes that what must be fought is not the human being but the liberal understanding that infects the behavior of individuals in the social order. Solutions to this problem are offered to be implemented in a balanced manner by the government and society. On a practical level, the solution has not been fully implemented even by NU itself. However, in the author's opinion, NU's answer views the LGBT problem as one of the contributing roles in providing a choice of viewpoints in the religious lens related to the LGBT phenomenon in



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society. Related to other roles, the author received the contribution of Nahdlatul Ulama Islamic University (UNISNU), Jepara, which collaborated with the Waria Al-Fatah Islamic Boarding School, Yogyakarta, to run the Religious Charity Partnership Program at the pesantren.

The purpose of this program is to facilitate the use of study rooms and practice Islam for waria who have difficulty obtaining equal learning and worship rights in society. As a community service program supported by the Faculty of Sharia and Law, this program is planned for three years, from 2014 to 2016. However, the program was halted when the Islamic Jihad Front (FJI) pressured the Yogyakarta government authorities and propagandized the surrounding community to close the pesantren as an anti-LGBT campaign. What underlies the formation of program is not the recognition of UNISNU teachers to the existence of LGBT, but as an effort to embrace and provide equal rights as human beings. Waria as a human being who also has the right to worship and practice Islam.

Therefore, according to Nur Kholis as a leader and one of the teachers, based on the humanism of Islamic Law, transvestites are human beings created by God, so we should not condemn them, but give them space to express their diversity. This spirit was inspired by the Islamic liberation theology they learned at PMII. In liberation theology, there is a spirit of liberation for the existence of inequalities in the social structure characterized by impoverishment, injustice, discrimination and oppression. Agama liberates human beings from exclusively being inclusive, oppressed into free. Through liberation theology, religion leads to productivity rather than oppression of other human minorities. And transvestites are included as a gender or sexual minority who should be released. In line with NU's view that it rejects LGBT understanding but does not advocate discriminating against perpetrators, Islamic liberation theology is an important reference for NU's student activist movement, especially PMII, to address issues of social inequality in society.

## **PERSPECTIVES AND ROLES OF MUHAMMADIYAH**

Muhammadiyah is one of the largest Islamic organizations in Indonesia. The name of this organization is taken from the name of Prophet Muhammad SAW. Muhammadiyah has the main goal of restoring all Islamic teachings in accordance with the Quran and as sunnah Maqbullah (Hamid, 2016). Muhammadiyah does various things in realizing and implementing Islamic teachings, both in the fields of education and teaching, economy, society, homemaking, and so on. The Muhammadiyah movement wants to try to display the dynamic teachings of

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Islam and position as a system in all aspects of life (muhammadiyah.or.id). For Muhammadiyah, the sharia contained in the Quran and hadith is a fixed guideline for Muslims.

Thus, the basis for the assessment of LGBT has never been unconstitutional despite developments in society. Even scholars have agreed that LGBT is something that is banned. Based on the Fatwa of the Tarjih Assembly contained in the book Religious Questions and Answers Volume IV, it is stated that homosexuals and lesbians, are haram (Ilham, 2022). In the Quran Homo is called liwaath. While in the book of fiqh lesbi is called sihaaq. Liwaath (homosexual) is categorized as a heinous act (faakhisyah), as mentioned in QS. Al Araaf verses 80 and 81: And Lot, when he said to his people, "Do you bring the immoral things that came before you from any of the worlds?" (80) "You do not bring men lust without women, but you are a profligate people" (81) That is to say: And (We have also sent) Luth (to his people). (Remember) when he said to them, "Why are you doing that deed, which no one (in the world) has done before you?" Indeed, when you come to men to release your lusts (to them), not to women, even you are an overreacher."

While related to lesbians, based on the historical hadith of Abu Ya'la which is stated to be strong it reads: "The deeds of sihaaq (lesbi) between women (the law) of adultery among them." (mentioned in Majma'uzzawid 6:256 and in al Fiqhul Islamy 6:24). In some instances, Muhammadiyah figures have also expressed opposition to LGBT including: The Chairman of PP Muhammadiyah, Prof. Haedar Nashir, said that LGBT cannot use the pretext of human rights to fight for their rights. This is because human rights are not universally absolute. "When a country with a Muslim majority or religion that prohibits LGBT, universal human rights do not apply". The statement was quoted from the Republika Website published on Saturday, January 30, 2016 (Khittah.co, 2022).

To deal with LGBT prevention, there are several efforts made by Muhammadiyah, such as those carried out by the Muhammadiyah Regional Leader (PWM) of Central Java which has a superior program against marginalized groups, namely assisting waria and LGBT groups. To this marginalized group PWM Central Java pays special attention to helping them return to a brighter life (Adam, 2022). In addition to guiding waria and LGBT groups to return to the right path, Muhammadiyah also helps strengthen the economy, understand culture, and provide support. This proselytizing activity has been carried out for many years and is fairly successful. Hundreds of people from the two groups have returned to the ben ar road (Afandi, 2022).

Unfortunately, this excellent program is only implemented in Central Java and has not been implemented nationally. Muhammadiyah does not yet have a systematic design. In

addition, organizations for women Muhammadiyah Aisyiyah and Nasyyatul Aisyiyah also consistently provide education to LGBT survivors who really want to return to their fitness (Syifa, 2021). On May 17, 2022, the British Embassy in Indonesia raised the LGBT rainbow flag to commemorate anti-homophobic day.

The attitude of the British Embassy has come under fire from various parties, one of which is Muhammadiyah. According to Muhammadiyah PP Chairman Anwar Abbas, this indicates that the British Embassy does not respect Indonesia. Indonesia has a philosophy of Pancasila that respects religious values. Meanwhile, there is no one religion in Indonesia that recognizes LGBT. In addition, Anwar also assessed that LGBT is not a human right but deviant behavior that can be treated and straightened out (cnnindonesia, 2022) As one of the most popular Islamic organizations in Indonesia, the real actions taken by Muhammadiyah in the national scope to reduce or prevent the rise of LGBT in Indonesia are still quite lacking. This is evidenced from the results of research that has been carried out, very few actions have been found in Muhammadiyah to prevent the existence of LGBT. So far, what Muhammadiyah has done has only been issued a statement that Muhammadiyah as an Islamic organization in Indonesia strongly rejects the existence of LGBT. For real actions carried out, it is only limited to the central Java, as explained earlier.

## CONCLUSION

Looking at the existence of LGBT, which is currently a polemic in the international world, it is undeniable that Islam has also shared a similar story recorded in the story of the Prophet Luth AS as the seventh prophet. The twists and turns of LGBT issues are like a repetition of an incident that happened about hundreds of centuries ago. It is not new when Islam has so many interpretations emerging to answer and reconcile the phenomenon. Like two sides of metal, every interpretation that says about LGBT law in Islam also has different criteria and implications. In this case, Imam Shafi'i saw that LGBT perpetrators should get the death penalty, whereas al-Ausa'I, Abu Yusuf and others saw that the punishment that should be given to LGBT perpetrators was not much different from that of adulterers, namely social exclusion and stoning for the married.

Unlike the two, the arguments presented by Abu Hanifah are based on ta'zir punishment whose implications are educational attitudes and actions that lead to the prospect of trial. Of the three different hadiths have their own essence and level, so the justification of one hadith alone cannot be to give a patent effect. Furthermore, LGBT in the context of Islam is literally related

to deviations in the fitrah of a human being, the closing of the eyes of the heart, and the plunge of oneself into misery. Even God in this case has given a reference to the LGBT human race that God's punishment is real.

Reflecting on the phenomenon that befell the U.S. Prophet Luth who suffered and suffered due to sanctions from God. Not stopping there, today's people feel as if God is not paying attention to their movements in the world. So LGBT deeds are plundering this ephemeral world. LGBT issues have also been taken into consideration in the formulation of policies to be implemented as a binding rule for all Muslims in Indonesia. Where in it there are several calcifications that can be used as a reference to resolve LGBT cases. Some perspectives that govern this are the Indonesian Ulema Council (MUI), Nahdlatul Ulama (NU), and Muhammadiyah. Differentiation in each perspective is illustrated in policy schemes and taking in the face of LGBT polemics. The Indonesian Ulema Council (MUI), for example, in MUI fatwa Number 57 of 2014 stated that LGBT is a criminal act that is contrary to QS. Al-A'raf verses 80-84.

In summary, MUI wants coordination between the community and the government to see that LGBT issues are not trivial issues that can be ignored over time. There is even a sentence at the end of the Fatwa that gives an invitation to disseminate this fatwa as a way of looking at LGBT issues (Al-Ghifari, S., & Fakhruddin). Another view was also presented by Nahdlatul Ulama (NU) who saw that LGBT is an issue that should be thoroughly investigated. However, LGBT perpetrators should not be discriminated against and misappropriated. However, it should be noted that LGBT rights and existence are also limited because sexual deviance is an act that violates religion. The recommendation offered by NU in this case is to establish clear regulations to provide a deterrent effect for LGBT actors. Finally, Muhammadiyah's perspective on the existence of LGBT which in this case opposes all forms of tolerance for LGBT issues that take refuge behind human rights. Muhammadiyah sees all forms of sexual perversion as illegitimate and inviolable. Muhammadiyah's usual approach focuses more on social attachment through mediation and educational facilities to support the distribution of support schemes to LGBT actors who carry out the rehabilitation process.

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