

Lifestyle As Causes of Sexual Deviance In Islamic Perspective

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Abstract: *Implementing a lifestyle in accordance with Shari'ah has a close correlation with the formation of a noble character and positive mindset in humans to avoid all forms of ugliness and deviation. The concept of the Islamic lifestyle also supports the preservation of human life, protects future generations, and maintains the integrity of humanity. This research uses qualitative methods with case studies to research natural object conditions, where the researcher is the key instrument, and is carried out through interviews and observations. The research informants were community groups with deviant sexual orientation in Bandung and medical experts in the world of psychology. This study aimed to analyze the correlation between lifestyle and the phenomenon of sexual deviance: LGBT in Bandung, as well as the Islamic view of the correlation between the two. The results showed a correlation between lifestyles that have an impact on sexual deviance, namely, the widespread spread of sexual deviance: LGBT, especially gays in Bandung since 2016, as a result of the consumption of haram food and drinks, as well as dressing and behaving in ways that violate the guidance of Islamic law.*

Keywords: *Lifestyle, Sexual Deviance, LGBT*

Abstrak: Mengimplementasikan gaya hidup sesuai syari'at memiliki korelasi erat dengan pembentukan karakter mulia dan pola pikir positif pada diri manusia sehingga terhindar dari segala bentuk keburukan dan penyimpangan. Konsep gaya hidup islami juga mendukung kelestarian hidup manusia, melindungi generasi penerus, dan menjaga keutuhan integritas umat manusia. Penelitian ini menggunakan metode kualitatif dengan studi kasus untuk meneliti pada kondisi obyek yang alamiah, di mana peneliti adalah sebagai instrumen kunci dan dilakukan melalui wawancara dan observasi. Informan penelitian ialah kelompok masyarakat yang memiliki orientasi seksual menyimpang di Bandung, dan seorang ahli medis dalam dunia psikologi. Penelitian ini bertujuan untuk menganalisis korelasi antara gaya hidup dengan fenomena penyimpangan seksual: LGBT di Bandung, serta pandangan Islam terkait korelasi keduanya. Adapun hasil penelitian menunjukkan adanya korelasi antara gaya hidup yang berdampak pada penyimpangan seksual, yaitu; maraknya persebaran penyimpangan seksual: LGBT terutama gay di Bandung sejak 2016 sebagai dampak dari

konsumsi makanan dan minuman haram , serta berpakaian dan berperilaku yang menyalahi tuntunan syari'at Islam.

Kata Kunci: Gaya Hidup, Penyimpangan Seksual, LGBT

Introduction

Every human being has the fitrah to fulfill their sexual desires. The sexual desire that exists in humans is a gift and grace from Allah, which must be maintained and channeled in accordance with the guidance of *Shari'ah*. Religion prohibits sexual urges that lead to sexual relations that deviate from human nature and common sense.¹ However, there are still many people who do not heed the guidance of Islamic law and are trapped in sexual deviations, such as adultery, lesbian, gay, homosexual, bisexual, and transgender.

Sexual deviations are unusual forms of sexual drive and satisfaction, because they are followed by sexual fantasies oriented through sexual relations that normatively contradict the norms of sexual behavior recognized by society in general and violate human nature.² The occurrence of sexual deviations is caused by the narrowness of insight or knowledge about correct sex education, the role of the family, the attitude of the community towards free sex, the role of the social environment, the media information and the lifestyle of the community itself.³

The Qur'an has placed an outline that governs human life in this world in order to be successful in this world and in the hereafter. According to the Qur'an, there are two things that humans generally seek in this life: goodness (*al-khair*) and happiness (*as-sa'adah*). If these two things are fulfilled in every journey of human life, it will clearly make humans feel physically and mentally peaceful. However, in realizing these two things each person has a different view so that various lifestyles emerge.⁴

¹ Andini, "Peran Agama Dalam Mengendalikan Dorongan Seksual Kaum Gay di Kota Bandung," *Jurnal Iman dan Spiritual* 2, no. 4 (2022), p. 593-598 <https://doi.org/10.15575/jis.v2i4.20687>

² Hadyan Zulkaisi Sukoco, "Menyoal Gangguan Kesehatan Mental Deviasi Seksual Fetish," *Islamic Counseling: Jurnal Bimbingan dan Konseling Islam* 5, no. 2 (2021), p. 149-164 <http://dx.doi.org/10.29240/jbk.v5i2.2111>

³ Lailul Ilham, "Pendidikan Seksual Perspektif Islam dan Prevensi Perilaku Homoseksual," *Nalar: Jurnal Peradaban dan Pemikiran Islam* 3, no. 1 (2019), p. 1-13 <https://doi.org/10.23971/njppi.v3i1.1023>

⁴ Zahrotun Naqiah, "Perspektif Islam Tentang Pengaruh Kepribadian Dan Gaya Hidup Terhadap Perilaku Konsumen", *Jurnal Tazkiya* 20, no. 2 (2019), p. 181-194 <https://jurnal.uinbanten.ac.id/index.php/tazkiya/article/view/2371/1787>

The term lifestyle was originally created by Austrian psychologist Alfred Adler in 1929 as part of the secondary needs of humans that can change depending on the era or a person's desire to change their lifestyle. Lifestyle is broadly defined as a way of life that is identified by activities, interests, and opinions. Lifestyle can be seen from the way of dressing, habits, ways of socializing and association.⁵

Lifestyle correlated with sexual deviance. However, only a few studies have directly explored this relationship. Although the correlation between sex and lifestyle can be inferred from studies focusing on living disorders and sexuality, the general relationship between sexuality and lifestyle within a community remains unclear. The urgency of the importance of having a good and correct lifestyle in line with the guidance of religion and *Shari'ah* to prevent the formation of sexual deviations is also what underlies the researcher's interest in examining the correlation between the two.

In a study of sexual behaviours in Papuan cultures, high risk behaviours such as polygyny, promiscuity, early debut, extra marital affairs are evident in spite of normative ideals and consternations of such 'deviant sexuality'. Thus, high risk sexual behaviours can be subsumed under or categorically defined as sexual deviance and the types mentioned are considered deviant behaviours for subsequent review. Further to this, past studies that concern regret and stigma post sexual behaviour are be presuppositions of a sexual deviant behaviour as such concepts renders a good indicator of shame of the personal vis-à-vis the societal management of expected behaviour.⁶

There are several factors that enable a person to become homosexual, which are experience or trauma experienced during childhood, surrounding environment and circumstances that overly curb their children, father who shows less affection for his child, too close relationship with the

⁵ Imas Juidah, "Kepribadian Tokoh Utama Dalam Novel Rindu Karya Tere Liye: Sebuah Kajian Psikologi Sastra," *Bahtera Indonesia: Jurnal Penelitian Bahasa dan Sastra Indonesia* 4, no. 1 (2019), p. 1-11 <https://doi.org/10.31943/bi.v4i1.7>

⁶ Ishlakhatu Sa'idah, "Hidup sebagai LGBT (Lesbian, Gay, Biseksual dan Transgender): Pandangan Masyarakat Indonesia Terkait Fenomena LGBT dan Peran Konselor Multikultural," *Da'wa: Jurnal Bimbingan Penyuluhan dan Konseling Islam* 2, no. 1 (2020), p. 11-20 <https://doi.org/10.36420/dawa.v2i1.138>

mother while distant with the father, lack of receiving proper education about sex from childhood, and biology.⁷

This study discusses the correlation between lifestyle; halal and forbidden, how to behave and dress with sexual deviant behavior based on an Islamic perspective.

The research location was Bandung, the third largest city in Indonesia, after Jakarta and Surabaya. Based on the records of Bandung's National Unity Agency for Community Protection and Empowerment (BKPPM), there are at least 6000 residents of Bandung who are LGBT residents. The Head of Disease Control and Environmental Health of the Bandung City Health Office, Susatyo, stated on February 23, 2016, that the number of 2000 people who have same-sex sexual orientation (gay) could be more than 2000 people.⁸

Based on this background, lifestyle is one of the important factors that can influence sexual deviation so that researchers are very interested in examining this connection in Bandung. The problems to be examined in this research include: First, how does sexual deviation occur in the Bandung community? Second, how is the correlation between deviant lifestyles and the emergence of deviant behavior from the perspective of Islamic law?

Method

This study used a qualitative approach with a case-study type. Qualitative research is a research method used to study natural object conditions, where the researcher is the key instrument. The researcher collected data relevant to the research theme through interviews and observations. Data were collected through triangulation, and data analysis was inductive. The qualitative research results emphasize meaning rather than generalization.

Qualitative methods were used to obtain in-depth data that contained meaning. Meaning is the real data, definite data that is a value behind the visible data; therefore, qualitative research does not emphasize generalization but rather emphasizes meaning. Generalization in qualitative

⁷ Topan Aditya Rahman, "Dinamika Penyimpangan Seksual Pada Remaja Lelaki", *Dinamika Kesehatan: Jurnal Kebidanan dan Keperawatan* 9, no. 2 (2018), p. 495-503
<https://ojs.dinamikakesehatan.unism.ac.id/index.php/dksm/article/view/361>

⁸ Noer Ardiansjah, "Mau Tau Jumlah Pelaku LGBT Yang Ada di Bandung," *Merah Putih*, accessed 13 April 2023, <https://merahputih.com/post/read/mau-tahu-jumlah-pelaku-lgbt-yang-ada-di-bandung>

research is called transferability, it means that the results of the study can be used in other places if the place has characteristics that are not much difference.⁹ In this study,¹⁰ the researchers used technique of data analysis based on Miles and Huberman which is involving three steps: data reduction, data display, and conclusion drawing/verification.

The informants chosen by the researcher were people with deviant sexual orientation, be it homosexual, bisexual, pansexual, demisexual, or deviant in other spectrums in Bandung, and a medical expert in psychology, with the assumption that they have in-depth knowledge about various things surrounding the lives of those with deviant sexual orientation. Data were collected through purposive sampling of key informants and snowball sampling. The researcher made observations, utilized documentation, and interviewed participants. This was done by the researcher to obtain comprehensive results regarding the problem formulation in this study.

Result and Discussion

The Phenomenon of Sexual Deviation: LGBT in Bandung

The word LGBT stands for lesbian, gay, bisexual, or transgender. Lesbian is a form of sexual orientation deviation experienced by a woman who is attracted to other women. Gay is a form of same-sex attraction between men and men. Bisexual is a form of attraction to two sexes, both male and female. Transgender is someone whose gender identity is different from their biologically assigned sex.¹¹

The LGBT phenomenon in Indonesia today, including in the city of Bandung, is increasingly visible. It not only affects the physical but also the psychological/mental of the individual, as well as family members and the surrounding community. LGBT is considered a social deviation that adversely affects the nation's future.¹² Based on data from 17 informants obtained by researchers who showed the phenomenon of sexual deviance, specifically LGBT in Bandung are as follows:

- a. The spread of LGBT in Bandung society

⁹ Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Makassar: CV. Syakir Media Press, 2021), p. iii-iv.

¹⁰ Abdussamad, *Metode Penelitian Kualitatif*.

¹¹ Surianti, "Agama dan Kelompok Minoritas: Kasus LGBT," *Mimbar: Jurnal Media Intelektual Muslim dan Bimbingan Rohani* 7, no. 2 (2021), p. 145-163 <https://doi.org/10.47435/mimbar.v7i1.772>

¹² H Suwardin, "Lesbian, Gay, Biseksual, Transgender Perspektif Imam Syafi'i, Hukum Islam, dan Hukum Positif," *Nuansa: Jurnal Studi Islam dan Kemasyarakatan* 11, no. 2 (2018), p. 98-106 <http://dx.doi.org/10.29300/nuansa.v11i2.1364>

Despite the fact that Indonesia is among the countries that are estimated to be subjected to the most LGBT phenomena, Anna, who has been a psychologist for the past eight years, states, "2010 was a time when LGBT rights and freedoms began to improve significantly and superficially, especially in western countries. Which also had an impact on other countries, such as Indonesia, which began to enliven the existence of the LGBT community."¹³

Regarding the spread of LGBT in Bandung itself, Kaley, a lesbian since 2015 who is now a migrant worker in Hong Kong, expressed her opinion,

In the past, communities like ours were very isolated from society, but along with technological advances and the legalization of LGBT in many foreign countries, it became a trigger for the courage of the LGBT community to begin to rise to the society and until now has experienced a rapid increase in the number of followers, especially gay people.¹⁴

This is supported by the statement of Lex, an observer of the LGBT community in Bandung, "Based on data from 2022, West Java Province with Bandung as its capital is the fifth province with the highest number of LGBT people in Indonesia."¹⁵

a. Increase in the number of gays in Bandung

Susatyo on February 23, 2016 stated that the number of people who have the same sexual orientation (gay) can be more than 2000 people.¹⁶ This fact is reinforced by the confession of Halton, one of the men who became gay in 2014 and has settled in Thailand with his male partner,

In my own area, precisely in Cimahi, initially many were tabooed by the existence of LGBT so that the perpetrators were ostracized. However, in 2016 there were already many gay people in several areas in Bandung, and at that time the public response was not as bad as in previous years.¹⁷

This statement is reinforced by the statement of Ghazi, who has been gay since 2012 and managed to recover in 2020, "If in 2012 it was very difficult to find friends with the same sexual orientation/gay, then since around the end of 2016, it has been very easy with the many meeting

¹³ Anna, Interview (Cileunyi, 13 April 2023).

¹⁴ Kaley, Interview (Sha Tin, 9 April 2023).

¹⁵ Lex, Interview (Banjaran, 8 April 2023).

¹⁶ Noer Ardiansjah, "Mau Tau Jumlah Pelaku LGBT Yang Ada di Bandung," *Merah Putih*, accessed 13 April 2023, <https://merahputih.com/post/read/mau-tahu-jumlah-pelaku-lgbt-yang-ada-di-bandung>

¹⁷ Halton, Interview (Pattaya, 10 April 2023).

locations of this LGBT community in various places."¹⁸

b. The increase of HIV/AIDS due to LGBT

Based on data from 2019, same-sex sexual behavior is the highest cause of the number of HIV/AIDS sufferers in Bandung. To be precise, 4,825 people with details, as many as 2,709 have HIV and 2,116 others have AIDS.¹⁹

This statement is in sync with Anna's words, "In 2019, an acquaintance of mine who is a doctor told me that the cause of the increasing number of HIV/AIDS sufferers in Bandung is because of the large number of homosexual behavior, where a wife can get infected from her husband who has same-sex relations."²⁰

Regarding the spread of this deadly disease, Valerie, who is the ex-wife of a gay man, said, "I was exposed to HIV since the end of 2020, and after being traced the cause was because I was infected by my husband who at that time turned out to have affairs with other men."²¹

c. Bad lifestyles are one of the contributing factors to LGBT issues

Among the many factors contributing to the increasing number of LGBT offenders in Bandung is the bad lifestyle that Bandung people live. Lifestyles that deviate from Islamic teachings lead to deviant behavior, especially sexual deviations such as LGBT. These lifestyle deviations are in the form of consumption of haram foods and drinks, and clothing and adornment patterns that violate the provisions of Islamic law.²² Anna briefly explained the correlation between the two,

The prohibition of Islam is definitely to keep its people away from all forms of harm. Because indeed diet affects a person's behavior and tendencies. Where the object eaten will have an effect by reducing its nature to those who consume it. A brief example is like someone who consumes pork, then gradually he will become a homosexual because including the nature of the pig is to have relations with the same sex and has no jealousy.²³

Anna acknowledged the influence of food on sexual behavior,

¹⁸ Ghazi, Interview (Margahayu, 13 April 2023).

¹⁹ Mukhlis Dinillah, "Homoseksual Penyebab Terbesar Kasus HIV di Bandung," *Detik News*, accessed 15 April 2023, <https://news.detik.com/berita-jawa-barat/d-4805300/homoseksual-penyebab-terbesar-kasus-hiv-di-bandung>

²⁰ Anna, Interview (Cileunyi, 13 April 2023).

²¹ Valerie, Interview (Arjasari, 11 April 2023).

²² Sri Puji Lestari, "Life Style Remaja Dengan Perilaku Seksual Pranikah," *Jurnal Ilmiah Kesehatan Jiwa* 1, no. 1 (2019), p. 1-10 <https://jurnal.rs-amino.jatengprov.go.id/index.php/JIKJ/article/view/1>

²³ Anna, Interview (Cileunyi, 13 April 2023).

"Although the influence may not be large, the impact of food or drink can indeed affect a person's sexuality," she explained.²⁴

But there are also statements from some informants who oppose this opinion. As explained by Janaki, a transgender who mentioned that, "The genetic factor itself is recognized by the medical world only has a very low impact on a person's sexual orientation, so I think the factor of eating haram, such as pork and so on does not really have a role in changing LGBT sexual orientation."²⁵

Lifestyles That Influence Sexual Deviance: LGBT in Bandung

a. Consumption of haram foods and drinks

Food has a very important role in influencing the nature and behavior of a person, not only his body, but also his soul and feelings. Wayne Callaway, an endocrinologist and nutritionist at the Mayo Clinic in Minnesota, USA, revealed in his research that the chemical composition of food can affect a person's mood. Apart from physical factors, food factors also affect the work system of the emotional center related to the hypothalamus at the base of the brain which is related to the limbic and can affect human behavior and emotions.²⁶ Anna stated,

There is a close relationship between food and a person's psychology, although until now, no experts have described the relationship between food and behavior in detail. However, based on my practical experience, I recognize the connection between food and emotions, especially depression, fatigue and high blood pressure. Food also plays a very important role in influencing the nature and behavior of a person, not only their body, but also their soul and emotions.²⁷

This statement is supported by the words of Mabrie, a transgender who works in a nightclub in Bandung, "Where I work, alcohol drinks are sold freely and can be consumed without limits. There are many indecent behaviors due to the loss of consciousness and common sense caused by alcohol consumption. Not even once or twice have I come across same-gender couples there."²⁸

As for the effect of pig consumption on deviant behavior, Anna said, Pigs are dirty animals that prefer to eat dirt and are unclean. This situation affects the health of the meat and other elements in pigs.

²⁴ Anna, Interview (Cileunyi, 13 April 2023).

²⁵ Janaki, Interview (Banjaran, 18 April 2023).

²⁶ Tauhid Nur Azhar, *Haram Bikin Seram: Refleksi Keharaman dalam Gaya Hidup dan Perilaku*, (Bandung: Madania Prima, 2007), p. 33-38.

²⁷ Anna, Interview (Cileunyi, 13 April 2023).

²⁸ Mabrie, Interview (Andir, 11 April 2023).

This reason also makes the prohibition of pork something logical in the medical world. The bad nature of pigs can be passed on to humans who eat them. Several western studies that I have read also state that eating pork can affect character, the risk of infidelity, and sexual desire that exceeds the threshold of normality as a human being.²⁹

Rudra, a gay-oriented food blogger expressed his opinion, "During my seven years as a food blogger, I found out that pork is the meat that contains the most tapeworms in every element of its body. Another fact is that this meat is widely consumed by the LGBT community in Bandung, even gays who claim to be Muslim also consume pork."³⁰

One of the effects of eating pork is that it can eliminate jealousy, as stated by Anna, "If other animals have sex with the opposite sex, and feel angry if their partner is disturbed by other males. So, pigs have the opposite attitude, where they actually have sex with each other and are not angry when their females are disturbed by other male pigs. This trait will be passed on to the eater where the consumption of pork can eliminate jealousy."³¹

Yofie, a gay man who had previously lived a heterosexual married life reinforced the previous statement, "I am Muslim, but there is no denying that since studying abroad, I often consume pork. The effect of pork consumption that I know is that it can eliminate jealousy, and this is exactly what I felt towards my ex-wife before. At that time she was having an affair with another man, but I just didn't feel anger and felt ordinary, even since then I have become cuckolding³² until now."³³

Apart from forbidden food and drink, the use of illegal drugs is also a factor in the occurrence of LGBT sexual deviations. Bandung Police Chief Kusworo Wibowo stated, "At least 39 drug dealers in Bandung were arrested in February 2023, targeting freelancers, students, and college students."³⁴

²⁹ Anna, Interview (Cileunyi, 13 April 2023).

³⁰ Rudra, Interview (Majalaya, 15 April 2023).

³¹ Anna, Interview (Cileunyi, 13 April 2023).

³² A form of BDSM. The rules of the game are that one partner watches their partner to make love for someone else right in front of them. The purpose of this form of cuckolding is to embarrass the partner who can only watch. But in this case, the person who is watching their partner make love to the other party, actually enjoys the scene he sees. Despite being openly cheated on, this actually provides its own stimulation for them.

³³ Yofie, Interview (Cimahi, 19 April 2023).

³⁴ Yuga Hassani, "Perang Lawan Narkoba, 39 Orang Ditangkap Di Bandung," *Detik Com Jabar*, accessed 14 April 2023,

Regarding the correlation between drugs consumption and sexual deviance, Anna stated,

The large number of nightclubs in Bandung has become a place for people to obtain, distribute, and consume drugs, including ganja, retail drugs, shabu-shabu, synthetic tobacco, and others. The mind-numbing effects of drug consumption can lead a person to deviant behavior, including sexual deviance, which is not limited to LGBT.³⁵

The correlation between a lifestyle of haram food and drink consumption and deviant sexual orientation was explained by Qeith, a gay man from Bandung who has lived in the Netherlands since 2019,

Before deciding to become gay and moving to the Netherlands, I was a religious young man who was well educated by my parents. But due to social factors and trauma as a teenager, I decided to become gay. When I became gay, my lifestyle changed completely to be liberal and no longer followed the Islamic faith. For example, I often consumed alcoholic beverages, and I used to eat prepared pork.³⁶

b. Deviant dressing and behaving

Islam clearly teaches that men should wear clothes that are appropriate for men, women should wear clothes that are appropriate for women, and reflect clothing models that are in accordance with the nature of each gender. But in reality, many men dress like women, and women dress like men. Among them are men wearing silk, and wearing gold rings like women.³⁷ Regarding the wearing of gold by men, Anna said,

If a man wears gold for a long period of time, the result is that his blood and urine will contain an excessive percentage of gold atoms and may cause Alzheimer, due to the accumulation of protein clumps and tangling of nerve cell fibers in the brain. Interestingly, this does not happen to women who wear gold.³⁸

However, there is a contradictory statement, I Gusti Nyoman Darmaputra, a dermatologist, stated that, "The medical world does not recognize the phenomenon of gold migration. Wearing gold on men does

<https://www.detik.com/jabar/hukum-dan-kriminal/d-6570834/perang-lawan-narkoba-39-orang-pengedar-ditangkap-di-bandung>

³⁵ Anna, Interview (Cileunyi, 13 April 2023).

³⁶ Qeith, Interview (Rotterdam, 17 April 2023).

³⁷ Is Nurhayati, "Pendidikan Akhlaq Dalam Berpakaian Bagi Perempuan Menurut Surat An-Nur Ayat 31 dan Al-Ahzab Ayat 59," *Thoriqotuna: Jurnal Pendidikan Islam* 3, no. 1 (2020), p. 1-21 <https://doi.org/10.47971/tjpi.v3i1.231>

³⁸ Anna, Interview (Cileunyi, 13 April 2023).

not cause Alzheimer, but it could be due to an allergic reaction."³⁹

In addition to gold, wearing silk for men also includes imitating women in dress and adornment. The correlation between the prohibitions is because silk suggests femininity or resembles women who like jewelry. While men are required to have toughness, strength and masculinity.⁴⁰

Zadoc, a student who has several gay friends in his campus explained, "In my social circle, some of whom are gay, I often find that they like to dress like women's fashion, wear excessive jewelry, wear clothes made of silk, and have a gentle nature like a woman."⁴¹

This statement was reinforced by Qeith, "Gay men who play the role of 'women' mostly behave like women, whether in dress, adornment, behavior. Many of them are fond of gold jewelry, and silk clothes."⁴² Dewi, a lesbian who is a female migrant worker in China from Bandung revealed, "Many lesbians who play the role of the 'man' behave like men, wear men's fashion clothes, and are tomboyish like men."⁴³

Discussions about men who behave in ways that are not in accord with their gender and resemble women are often referred to as feminine men. The majority of gay men are confident in their fashion such as the use of eccentric clothing styles and they want to look different than heterosexual men and want to be the center of attention in the neighborhood.⁴⁴ Kanav, who is a feminine gay man revealed,

I tend to like jewelry and have a hobby of doing make-up which is mostly done by women. As a result, it has more or less an impact on my feminism. Then this continues until I am not comfortable having a relationship with the opposite sex, and instead more comfortable with the same sex.⁴⁵

This statement is supported by Rudra's explanation,

Because of the factor of being treated like a girl since childhood, I

³⁹ Fellyanda Suci Agiesta, "Cek Fakta: Tidak Benar Pria Menggunakan Emas Bisa Mengakibatkan Alzheimer," *Merdeka Com*, accessed 18 April 2023, <https://www.merdeka.com/cek-fakta/cek-fakta-tidak-benar-pria-menggunakan-emas-bisa-mengakibatkan-alzheimer.html>

⁴⁰ Rizaldi Erdin Prawira, "Penggunaan Sutra Untuk Terapi Penyakit Bagi Laki-Laki," *Jurnal Gunung Djati Conference Series* 8, no. 2 (2022), p. 439-449 <https://conferences.uinsgd.ac.id/index.php/gdcs/article/view/589>

⁴¹ Zadoc, Interview (Lembang, 17 April 2023).

⁴² Qeith, Interview (Rotterdam, 17 April 2023).

⁴³ Dewi, Interview (Shenzen, 18 April 2023).

⁴⁴ Ai Ching, "Studi Komunikasi Pengungkapan Diri Remaja Laki-Laki Feminim," *Jurnal Koneksi* 5, no. 1 (2021), p. 200-208 <https://doi.org/10.24912/kn.v5i1.10247>

⁴⁵ Kanav, Interview (Soreang, 17 April 2023).

have a nature that is more likely to be like a woman and like things that women generally like, such as wearing makeup and women's clothes. I realize that this also has an impact on my sexual orientation because I don't feel comfortable with the opposite sex.⁴⁶

Lifestyle and Sexual Deviance from an Islamic Perspective

Lifestyles can be divided into two groups: Islamic lifestyles and jahili lifestyles. Islamic lifestyle is based on tauhid and sourced from the Qur'an and As-Sunnah. Meanwhile, the jahili lifestyle is not based on knowledge, but is based on human lust that overcomes the impulse of faith.⁴⁷ As a consequence of Islam, every individual Muslim is required to implement an Islamic lifestyle in every aspect of his life.⁴⁸

This is in sync with the words of Allah:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say (Muhammad), “Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds.”⁴⁹

Based on the meaning of the verse, an Islamic lifestyle for every Muslim is an indicator of Islamicity and not just a fashion or trend. However, along with the times, there has been a change in the norms of most Muslims in understanding the guidance in living life. Jahili lifestyles that are not in line with Islamic guidance have spread among Muslims today. Among the lifestyles that are forbidden by Islam and have a negative impact on humans, especially Muslims, which focus on deviant behavior are:

a. Consuming haram food according to Islam

The general guidelines in Islam are summarized in the concept of halal. In addition to matters of sin and reward, the concept of halal is also useful for the preservation of human life, protecting the future of the next generation, and maintaining the integrity of the human integrity. Moreover, always consuming halal food has a close correlation with the formation of noble characters and positive mindsets in humans. According to the Qur'an, all food may be consumed if it meets two general criteria, which are halal

⁴⁶ Rudra, Interview (Majalaya, 15 April 2023).

⁴⁷ Muhammad bin Abdul Wahab, *Syarah Problematika Jahiliyah*, (Jakarta: Maktabah Himmah, 2016), p. 10

⁴⁸ Zahrotun Naqiah, “Perspektif Islam Tentang Pengaruh Kepribadian Dan Gaya Hidup Terhadap Perilaku Konsumen”, *Jurnal Tazkiya* 20, no. 2 (2019), p. 181-194
<https://jurnal.uinbanten.ac.id/index.php/tazkiya/article/view/2371/1787>

⁴⁹ QS. Al-An'am (6): 162.

and thayyib or good.⁵⁰

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

“Eat of the good, lawful things provided to you by Allah. And be mindful of Allah in whom you believe.”⁵¹

Food affects human physical growth and health. This fact is reinforced by data from the Ministry of Health, which show that human growth and health are closely related to the nutrition they consume. According to Septikasari, insufficient nutrient intake can have an impact on the disruption of growth and development of those who consume it.⁵²

According to Al-Harali, the type of food and drink can affect the soul and mental traits of the eater. He came to this conclusion by analyzing the word *rijs*, which is mentioned in the Qur'an as a reason for forbidding certain foods, such as the prohibition of alcohol,⁵³ as well as the prohibition of blood, carrion and pork.⁵⁴

Muhammad Taghi Falsafi in his book, *Child between Heredity and Education*, corroborates the above statement by quoting Alexis Carrel, in his book *Man the Unknown* as follows: The influence of the mixture of chemical compounds contained in food on the activity of the human soul and mind is not yet perfectly known, because adequate experiments have not yet been carried out. However, the effect is not only on man's body but also on his soul and feelings.⁵⁵

Allah has forbidden haram food and animals, because food affects the morals and character of a person. Halal and good food cultivate good blood and flesh, and then produce positive energy in humans and vice versa. As in His saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْمِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

“O believers! Intoxicants, gambling, idols, and drawing lots for decisions¹

⁵⁰ Ihwan Agustono, “Pengaruh Zat Berbahaya Dalam Makanan Haram Perspektif Al-Qur'an Menurut Wahbah Zuhaili,” *Revelatia: Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2022): 144-162 <https://doi.org/10.19105/revelatia.v3i2.6958>

⁵¹ QS. Al-Maidah (5): 88.

⁵² Majestika Septikasari, *Status Gizi Anak dan Faktor Yang Mempengaruhinya*, (Yogyakarta: UNY Press, 2018), p. 18.

⁵³ QS. Al-Ma'idah (5): 90

⁵⁴ QS. Al-An'am (6): 145.

⁵⁵ Wan Muhammad Fariq, “Peran Orang Tua Dalam Mendidik Anak Perspektif Muhammad Taqī Al-Falsafī; Tela'ah Kitab Al-Thifl Baina Al-Waratsah Wa Al-Tarbiyah,” *Al-Athfaal: Jurnal Ilmiah Pendidikan Anak Usia Dini* 4, no. 1 (2021), p. 106-123 <https://doi.org/10.24042/ajipaud.v4i1.8401>

are all evil of Satan's handiwork. So shun them so you may be successful."⁵⁶ Similarly, the Prophet's words,

وَمَنْ شَرِبَ سُمًّا فَقَتَلَ نَفْسَهُ ، فَسُمُّهُ فِي يَدِهِ ، يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِي هَذَا أَبَدًا

"Who sips poison and kills himself will have his poison in his hand and sip it for ever and ever in the fire of jahannam."⁵⁷

The above verse and hadith confirm that all types of food and drink that can damage the body and kill the function of the mind, including if it takes away a person's life, are something that is forbidden by Allah, such as drinking poison, alcoholic drinks, and drugs. In Islam, food serves to keep the body and mind safe. Food has a big impact on a person's life, whether it is halal or haram food.

A person who eats halal food every day will have good morals, a lively heart, a cause for granting prayers, and benefits the mind and body. Vice versa, when accustomed to the haram, human behavior will become bad, human feelings will die, human requests will be difficult to be granted, and damage the body and mind.⁵⁸

The classification of halal and haram foods, the obligation to eat halal and the prohibition to eat haram in addition to being a test of faith for Muslims is also a rule for the benefit of human life. The following Al-Quran verses explain the prohibition of some types of food and drink,

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ

"He has only forbidden you 'to eat' carrion, blood, swine and what is slaughtered in the name of any other than Allah."⁵⁹ Similar verses are also found in Surah Al-Ma'idah verse 3,⁶⁰ and Surah Al-An'am verse 145.⁶¹

Based on the above verses, some types of food that are forbidden to

⁵⁶ QS. Al-Ma'idah (5): 90.

⁵⁷ Al-Bukhori Abu Abdillah Muhammad bin Ismail, *Shahih Bukhori*, (Beirut: Pustaka Ibnu Katsir, 2002M/1423H), p. 1462.

⁵⁸ Riendy Aanisah Putri, "Faktor-Faktor Yang Berhubungan Dengan Perilaku Makan Sehat Pada Remaja SMA Di Kota Semarang," *Jurnal Kesehatan Masyarakat* 8, no. 4 (2020), p. 564-573 <https://doi.org/10.14710/jkm.v8i4.27088>

⁵⁹ QS. An-Nahl (16): 115.

⁶⁰ Forbidden to you are carrion, blood, and swine; what is slaughtered in the name of any other than Allah; what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars.

⁶¹ Say, 'O Prophet,' "I do not find in what has been revealed to me anything forbidden to eat except carrion, running blood, swine – which is impure – or a sinful offering in the name of any other than Allah.

consume are carrion, blood, pork, and animals slaughtered not in the name of Allah. Every forbidden thing must be harmed, and in a command, there must be a benefit. Although something that is hated by humans is not necessarily bad for humans, and something that is liked is not necessarily good as explained in His words which means, "But it may be that you dislike something, even though it is good for you, and it may be that you like something even though it is not good for you. Allah knows and you do not know."⁶²

The reason for the prohibition of eating pork is not only its uncleanness, but also its bad characteristics, such as its pleasure and strong attraction to things that are forbidden and the absence of passion or jealousy in humans. This has been explained in the Qur'an and Sunnah, among others

He has only forbidden you 'to eat' carrion, blood, swine, and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—they will not be sinful. Surely Allah is All-Forgiving, Most Merciful.⁶³

Regarding the reason why pork is forbidden, it is based on the interpretation of Ibn Kathir through his book, *Tafsir Al-Qur'an al-Azim* which mentions the prohibition of eating pork. It is also forbidden to eat pork whether it dies by slaughter or dies in an unnatural way. Pork fat is also forbidden to eat as well as meat because the mention of meat in the verse only indicates generality (*aghlabiyah*) or in meat also includes fat, or the law is taken by qiyas (analogy).⁶⁴

Scientific facts prove that pork is harmful to the human body. Among other things, pork is home to tapeworms. Therefore, if you consume it, you are at risk of developing a tapeworm infection (cysticercosis). The percentage of patients with anal and colon cancer has increased dramatically in countries where the majority of the population eats pork. Especially in European countries, America, China, and India. While Muslim countries, the percentage is very low, around 1/1000. The results of this study were published in 1986, at the World Annual Conference on Digestive Diseases, held in Sao Paulo.⁶⁵

⁶² QS. Al-Baqoroh (2): 216

⁶³ QS. Al-Baqoroh (2): 173.

⁶⁴ Ibnu Katsir Abil Fida' Ismail bin Amar, *Tafsir Al-Qur'an al-Azim*, (Daar Thoyyibah, 1999M/1420H), 481.

⁶⁵ Fauzi Muhammad, *Hidangan Islami: Ulasan Komprehensif Berdasarkan Syari'at dan Sains Modern*, (Jakarta: Gema Insani Press, 1997), p. 26.

Narrated Abu Hurairah: The Messenger of Allah ﷺ as saying:

إِنَّ اللَّهَ حَرَّمَ الْخَمْرَ وَفَنَنْهَا وَحَرَّمَ الْمَيْتَةَ وَفَنَنْهَا وَحَرَّمَ الْخِنْزِيرَ وَفَنَنْهُ

“Allah forbade wine and the price paid for it, and forbade dead meat and the price paid for it, and forbade swine and the price paid for it.”⁶⁶

Ibnul Qayyim said that a person would have similarities in character and traits with the type of food they consume. Just as Allah's wisdom in His creatures also applies to His laws and commands. This is why Allah forbids all bad things from his servants. This is because if they consume it, the bad food will become part of their bodies.

As a result, their body parts will resemble that type of food. Thus, a person will have a resemblance to the food they consume, and the food will even become one with him. That is why humans are more upright in character than animals because the food they consume is better. Consuming the blood and meat of wild animals will pass on animalistic and demonic traits to the one who eats them and one of the beauties of *Shari'ah* is the prohibition of these types of food. Unless it is related to a clear matter of benefit, such as in an extreme case of emergency.

For that reason, when Christians consume pork, they also inherit the stubbornness and hardness of heart. Similarly, when people eat the meat of wild animals and dogs, they inherit the power of these animals. Since the power of Satan is the power that has entered into these fanged beasts and is prescribed for them, the *Shari'ah* has forbidden it. Similarly, in the case of camels, the power of Satan can enter them, so whoever eats their meat is commanded to do *wudhu'*.

The same applies to a donkey; the characteristics of a donkey will be attached to the one who eats its meat, so the Prophet forbade us from eating the meat of a pet donkey. Because blood is where the devil flows, Allah forbids them. Whoever considers the wisdom of Allah in His creatures and His laws, and compares the two, will be exposed to the knowledge of Allah's attributes.⁶⁷

Some religious scholars have explained that eating pork can remove jealousy in a person, so that in time he will no longer be jealous even if his wife or child commits adultery or similar acts. Ibn 'Uthaymeen said in *Fataawa Nur 'Ala Darb*:

This unclean animal was created by a lack of jealousy, so if a person

⁶⁶ Abu Daud Sulaiman bin Al-'Asyats As-Sijistaani, *Sunan Abi Daud*, (Beirut: Pustaka Ibn Hazm, 1997M/1418H), p. 387.

⁶⁷ Ibnul Qayyim Abu Abdillah Muhammad bin Abi Bakr bin Ayyub bin Sa'ad, *At-Tibyaan Fi Ahkamil Qur'an*, (Beirut: Daarul Ma'rifah, 2008M/1429H), p. 236.

eats it, the jealousy that exists in him and towards his family may disappear from him. The Prophet prohibited eating lions with fangs and all birds with claws, because these lions and birds are aggressive and predatory by nature, so it is feared that if someone eats them, he will develop these traits.⁶⁸

In connection with this deviant behavior that occurs in the midst of society, Abu Huraira reported God's Messenger as saying that: God is good and accepts only what is good, and He has given the same command to the believers as He has given to the Messengers, saying, "O Messengers, eat of what is good and act righteously."⁶⁹ And also, "You who believe, eat of the good things which We have provided for you."⁷⁰

Then he mentioned a man who makes a long journey in a dishevelled and dusty state, who stretches out his hands to heaven saying, "My Lord, my Lord," when his food, drink and clothing are of an unlawful nature, and he is nourished by what is unlawful, and asked how such a one could be given an answer."⁷¹

From this hadith provides information that eating halal food will be able to increase the light of faith, it is like one of the lighting supplements in humans that will produce good behavior. On the contrary, if the food that enters the body is something that is in doubt, let alone forbidden, it will cause despicable behavior as well. Even the prayers that we will pray will not be granted by Allah, because the forbidden food will dim and even turn off the light of faith in humans.

b. Dress and behaviours that are prohibited according to Islam

Dressing or wearing clothes is a must for Muslims, as well as a distinction between humans and animals, and clothing is one of the blessings granted by Allah to humans, because Allah has revealed clothes to cover the *awrah* and beautiful clothes for adornment in accordance with the provisions desired by Islamic law.

Dressing is also strongly opposed by Islam when it resembles the opposite sex or infidels. For example, a woman who wears pants resembles a man because a woman should wear a long loose skirt, not pants. As for someone whose dress behavior resembles infidels such as tight or mini clothes or not wearing a hood, then this is strictly prohibited by Islamic law, Muslims whose dress behavior resembles infidels is a justification for their

⁶⁸ Muhammad bin Shalih Al-Utsaimin, *Fataawa Nur 'Ala Darb*, (Riyadh: Perpustakaan Nasional Raja Fahd, 2021M/1434H), p. 391.

⁶⁹ QS. Al-Mu'minun (23): 51.

⁷⁰ QS. Al-Baqoroh (2): 172.

⁷¹ Muslim Abul Husain bin Hajjaj Al-Qusyairi An-Naisaburi, *Shahih Muslim*, (Riyadh: Baitul Afkar Ad Dauliyah, 1998M/1419H), p. 391.

group.⁷²

A person's clothing characterizes a person's identity. Women's clothing is characterized by women's characteristics, and vice versa, men's clothing has its own characteristics as a male clothing. Likewise, the disbelievers should be dressed differently from the Muslims. As in a hadith from Ibn Abbas:

لَعَنَ رَسُولُ اللَّهِ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

"The Messenger of Allah ﷺ cursed those men who are effeminate, and women who imitate men."⁷³

And it is not allowed to imitate the disbelievers as Allah says:

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ

"...and not be like those given the Scripture before—'those' who were spoiled for so long that their hearts became hardened. And many of them are 'still' rebellious."⁷⁴

It is also not allowed for a man to adorn himself with gold jewelry, because adorning oneself with gold is a form of adornment that is typical of women. Therefore, if a man wears gold, he is going beyond the limits of what is permissible in *Shari'ah*, because he is imitating women, and wearing gold for men is a form of pride and arrogance. Hence, the religious scholars do not differ on the prohibition of wearing gold as jewelry for men. What was narrated from 'Ali ibn Abi Talib, he said:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي

"I saw the Messenger of Allah ﷺ holding a piece of gold in his left hand and a silk (cloth) in his right hand. Then he said, "These two are forbidden for the males of my *ummah*."⁷⁵

This hadith indicates that gold and silk are acceptable for women and forbidden for men. The strong warning in the hadith is nothing less than a sign of a prohibition against something that is highly forbidden. Silk is one

⁷² Asri Rahmanisa, "Implikasi Larangan Menyerupai Lawan Jenis Dari Hadits Riwayat Bukhari Terhadap Kewajiban Orang Tua Dalam Memberikan Pendidikan Seks Pada Anak," *Jurnal Spesia: Seminar Penelitian Sivitas Akademik Unisba* 7, no. 2 (2021), p. 134-139 <http://dx.doi.org/10.29313/.v0i0.29140>

⁷³ Al-Bukhori Abu Abdillah Muhammad bin Ismail, *Shahih Bukhori*, (Beirut: Pustaka Ibnu Katsir, 2002M/1423H), p. 1485.

⁷⁴ QS. Al-Hadid (57): 16

⁷⁵ Abu Daud Sulaiman bin Al-'Asy'ats As-Sijistaani, *Shahih Sunan Abi Dawud*, (Riyadh: Maktabah Al-Ma'arif, 1998M/1419H), p. 510.

of the most important adornments commonly worn, symbolizing softness and refinement. Excessive adornment and comfort are not in the nature of men, but in the nature of women. *Shari'ah* prohibits men from imitating women.

The specificity of the prohibition on men wearing silk is based on the fact that men should not be adorned; it is women who are adorned. Gold is also prohibited because not only is it unsuitable for men to wear, but it also contains molecules that can penetrate the pores of the skin and dissolve in the bloodstream. These molecules, if left unchecked, can accumulate in the body and cause venereal disease in men. That is why women are allowed to wear silk clothing and jewelry made of gold while men are not.⁷⁶

Conclusion

The unusual and deviant sexual impulses and gratification although clearly violating religious teachings, the fact is that there are not a few people who are indicated to commit sexual deviations. As has been widely discussed lately in the country about groups in the name of Human Rights (HAM) to legitimize the existence of Lesbian, Gay, Bisexual, and Transgender (LGBT). Among the many factors that cause sexual deviation: LGBT, one of them is the lifestyle of people who violate the guidance of Islamic law.

These lifestyles include consuming foods and drinks that are forbidden by Islamic rule, such as pork, alcoholic beverages, and illegal drugs, and dressing and behaving in deviant ways, such as violating the nature of their gender, and wearing gold and silk for men. Correlation between lifestyle and sexual deviance: LGBT is Allah forbidding something based on His wisdom and compassion. Consumption of forbidden food and drink, and dressing and behaving in a deviant manner is because both have an influence on human morals and character that can lead to sexual deviations: LGBT as happened in Bandung.

As a consequence of Islam, every individual Muslim is required to implement an Islamic lifestyle in every aspect of their life, and an Islamic lifestyle for every Muslim is an indicator of Islam and not just a fashion or trend. In addition to matters of sin and reward, the concept of an Islamic lifestyle is also useful for the preservation of human life, protecting future generations, and maintaining the integrity of humanity. Implementing a

⁷⁶ Dien Kusma Pharamita, "Kebutuhan Manusia Terhadap Besi, Emas, Dan Mutiara Menurut Ajaran Agama Islam," *Ulil Albab: Jurnal Ilmiah Multidisiplin* 1, no. 8 (2022), p. 2476-2486 <https://journal-nusantara.com/index.php/JIM/article/view/1239>

lifestyle in accordance with *Shari'ah* also has a close correlation with the formation of noble character and a positive mindset in humans so that they can avoid all forms of ugliness and deviation.

The advantages of this article are that it thoroughly examines the correlation between contemporary lifestyle and the increasing prevalence of sexual orientation deviation, as well as the Islamic view of these two issues. The disadvantage of this study is that there is no in-depth discussion of psychological and medical treatments, which are equally important in dealing with variations in sexual orientation other than adhering to Islamic attitudes only. Therefore, further research is needed on the relationship between lifestyle and sexual deviance from a medical perspective and treatment. Other research can also be done on how sexual deviance destroys religious and state norms.

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