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**Transformation of Parental Supervision in Reducing LGBT Risk in
Banda Aceh City: Analysis of The Concept of *Muraqabah* and
*Hadhanah***

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Abstract:

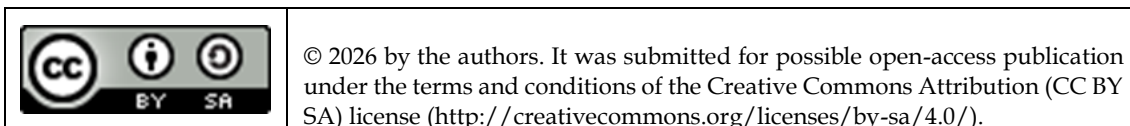
This research analyzes the phenomenon of sexual deviance (LGBT) in Banda Aceh City, which emerged as a consequence of shifting social values driven by globalization and the penetration of unfiltered digital technology. Despite the formal implementation of Islamic Law, Banda Aceh City, as an urban hub and higher education center, has experienced a weakening of communal social control, providing space for clandestine communities. The primary objective of this study is to dissect the role of parenting and the effectiveness of parental supervision in protecting adolescent morality from the perspectives of both Islamic and positive law. Utilizing a qualitative field research methodology, primary data were gathered through in-depth interviews with parents residing in Banda Aceh City. The findings reveal that parental supervision in this region is categorized into two distinct typologies: direct physical supervision through the enforcement of a strict 10:00 PM curfew for co-residing families, and digitally mediated supervision for migrant children that prioritizes deep emotional bonding. Empirically, the internalization of the *muraqabah* concept a transcendental awareness of divine supervision has proven to be a more effective internal control mechanism for maintaining a child's natural disposition (*fitrah*) compared to mere physical monitoring. These results confirm that strengthening family functions through the holistic principles of guidance, affection, and nurturing (*asah, asih, asuh*) serves as the fundamental preventive instrument in safeguarding the moral integrity and dignity of children amidst contemporary global challenges.

Abstrak:

Penelitian ini dilatarbelakangi oleh maraknya fenomena penyimpangan seksual (LGBT) di kota Banda Aceh yang dipicu oleh globalisasi dan akses

teknologi digital tanpa filter. Meskipun Aceh menerapkan Syariah Islam, transisi sosial ke masyarakat perkotaan menciptakan tantangan bagi kontrol sosial tradisional. Tujuan dari penelitian ini adalah untuk mengkaji peran pengasuhan dan pengawasan orang tua dalam mencegah LGBT berdasarkan perspektif Islam dan hukum positif. Metode penelitian menggunakan kualitatif dengan jenis penelitian lapangan yang diperkuat melalui wawancara mendalam dengan orang tua di Kota Banda Aceh. Temuan penelitian menunjukkan bahwa orang tua di Banda Aceh menerapkan dua jenis pengawasan: pengawasan langsung berbasis koeksistensi fisik dengan penerapan jam malam yang ketat dan pengawasan yang dimediasi secara digital bagi anak migran melalui penguatan ikatan emosional. Secara empiris, internalisasi konsep *muraqabah* (kesadaran di bawah pengawasan Tuhan) telah terbukti lebih efektif dalam membangun pengendalian internal pada remaja daripada patroli moralitas di ruang publik. Gaya pengasuhan demokratis yang mengintegrasikan prinsip mengasah, mencintai, dan mengasuh merupakan instrumen utama dalam melindungi sifat anak dari pengaruh masyarakat tertutup di lingkungan perkotaan.

Keywords: *Parenting Styles; LGBT; Islamic Law; Parental Supervision; Banda Aceh City.*



Introduction

The phenomenon of sexual deviance in the form of *Lesbian, Gay, Bisexual, and Transgender* (LGBT) has now become a global social crisis that threatens the traditional value order and morality of society in various parts of the world. Normatively, Islam views this behavior as a violation of God's decree (*fitrah*) which has outlined that humans are created in pairs between men and women through a valid marriage bond. However, in sociological reality, adolescents' sexual orientation does not grow in a vacuum, it is strongly influenced by environmental factors, especially *peer pressure* which is often the entrance to the normalization of deviant behavior. Research shows that the failure to internalize religious values and low social control in the educational environment as well as exposure to pornographic content through unfiltered digital media are the main catalysts for the increase in LGBT trends among the younger generation.¹

This condition becomes very worrying and paradoxical when looking at the special region, namely Aceh, a province that formally implements Islamic Sharia based on the Privilege Law. Aceh is currently undergoing a rapid social transition from a traditional society to an open urban society. As the provincial capital as well as the center of higher education, Aceh Province, whose capital is Banda Aceh City,

¹ Selviana, R. D., Nofitri, R., Lestari, K. D., Rimadhani, S. A., Wahyuni, N. A. P., & Saifuddin, Z. (2024). *Students' Perception of the Rise of Normalization of Same-Sex Relationships in Islamic Views*. 2(3).

has indeed become a magnet for thousands of teenagers and students from various corners of Aceh and outside the region. The existence of migrant students living in boarding houses or dormitories without direct supervision from their parents creates moral vulnerability. Data on the ground indicate that the pattern of free interaction without barriers in the urban environment of Banda Aceh is beginning to erode the values of local wisdom, where social control is no longer as strong as in the countryside, thus providing space for the development of closed communities affiliated with LGBT behavior.²

The main problem targeting teenagers in the city of Banda Aceh today is the existence of "figure vacuum" and weak family resilience. Many parents who live far away from the city of Banda Aceh feel that it is enough to meet their child's financial needs, without realizing that emotional support and spiritual supervision are far more crucial. This geographical distance often cuts off quality communication, so that children lose their moral compass when faced with the temptation of a deviant friendship environment. Reality shows that there is a gap between the formal-legalistic application of Sharia and the practice of character education at the family level which tends to be weak and less directed in responding to sexuality issues.³

Several previous studies have discussed LGBT issues in Indonesia, but the majority are still limited to criminal law perspectives, such as an analysis of Article 292 of the Criminal Code and the Pornography Law which focuses on immoral offenses. Other research in the field of psychology tends to see LGBT as an impact of childhood trauma or dysfunction of the *fatherless* role in the family. However, there is a very real research gap, namely the lack of an in-depth study on the effectiveness of the concept of *hadhanah* (parenting) combined with the value of *muraqabah* (awareness under God's supervision) in the context of remote supervision for parents in Aceh. Most of the literature still views parenting as a physical-geographical process, while the challenge in the city of Banda Aceh today is how to carry out the function of family protection in the midst of distance limitations through the mediation of technology and spirituality.⁴

This research is very important to provide an empirical foundation for policymakers and education practitioners in Aceh to not only focus on law enforcement in the public space, but also on strengthening fortresses in the domestic space. Without a systematic study of parenting, LGBT prevention efforts in Aceh will continue to be reactive and superficial. The lack of field data on the interaction of parents and migrant children in Banda Aceh has made prevention strategies often mistargeted. Therefore, this study is here to fill this void by exploring how Islamic values can be transformed into a dynamic and adaptive method of supervision against the times.

² Rahmatilah, Syarifah. "The criminalization of Jarimah Liwath through Qanun Jinayah as an Effort to Control Human Immoral Freedom." *Serambi Tarbawi* 10, no. 1 (January 30, 2022): 41–50. <https://doi.org/10.32672/tarbawi.v10i1.3954>.

³ Andani, Rizqi Putri, and Arif Husnul Khuluq. "The Role of Muslim Families in Preventing Sexual (LGBT) Deviance in Adolescents in Natuna Regency" 1, no. 2 (July 26, 2023): 43–66. <https://doi.org/10.37397/al-usariyah.v1i2.410>.

⁴ Grace, Grace. "LGBT Minority Groups in Aceh in Religious and Nationality Perspectives." *IN RIGHT: Journal of Religion and Human Rights* 11, no. 2 (October 29, 2022): 211. <https://doi.org/10.14421/inright.v11i2.2730>.

This article argues that strengthening family functions through Islamic parenting that applies the principles of *honing, compassion, and nurturing* is the main preventive measure. This approach is considered much more important than just physical or material supervision. The effectiveness of LGBT prevention in Banda Aceh City is highly dependent on the success of internalizing the value of *muraqabah* as an internal control mechanism in children. Through a *socio-legal approach*, this study aims to dissect the reality of parental supervision patterns over their children abroad, especially in the city of Banda Aceh to prove that child protection (*hifdz al-nafs and hifdz al-nasl*) in the digital era must be transformed from physical supervision to an emotional and spiritual bond that is able to maintain the dignity of Acehnese adolescents from the threat of sexual deviance.

Research Methods

This research uses a qualitative method with a descriptive-analytical type of *field research*. The approach used is a *socio-legal approach* to dissect the reality of parental supervision patterns and emotional bonds towards children abroad within the framework of Islamic family law. Primary data sources were obtained directly through *in-depth interviews* and observations of parents in Aceh who have children outside the region, especially in Banda Aceh City for educational and employment purposes. These subjects were chosen deliberately (*purposive*) because they experienced firsthand the dynamics of geographical and emotional barriers in carrying out the function of remote parenting, so that the data produced was more authentic and accurate. Secondary data in the form of legal literature and related journals are used as theoretical support. Data collection techniques are carried out through interviews, observations, and documentation, which are then analyzed inductively through reduction, data presentation, and conclusion drawing to produce objective empirical findings regarding the phenomenon of family supervision.

Results and discussion

The Essence of Parenting in the Perspective of Islamic Law and Positive Law and Its Implications for Children's Character

Parenting is essentially the main foundation in the formation of a child's identity and moral integrity which has a very strong juridical and theological foundation. In a positive legal perspective in Indonesia, this responsibility is explicitly affirmed in Article 26 of Law Number 23 of 2002 concerning Child Protection, which stipulates that parents are obliged to nurture, nurture, educate, and protect children in their best interests. This obligation is not just a domestic duty, but a state mandate to ensure that the next generation grows up in a psychologically and physically stable environment. In line with that, Article 77 paragraph (3) of the Compilation of Islamic Law (KHI) strengthens the obligation of husband and wife in maintaining the physical, spiritual, intelligence, and religious education of children. Theologically, Islam views parenting as a concept *hadhanah*, which is an effort to protect children who are not yet independent so as to avoid moral damage and physical danger, which

is seen as a direct mandate from Allah SWT who will be held accountable in the hereafter.⁵

The application of incorrect or deviant parenting, such as overly restrictive authoritarian parenting or permissive parenting that is liberating without restraint, has been shown to have a strong correlation with the emergence of character deviations, including LGBT behavioral tendencies in adolescents. Unhealthy parenting often creates an emotional void or inner trauma that causes the child to lose a healthy gender identity orientation. From the perspective of Islamic psychology, the absence of a balanced father or mother figure in parenting can interfere with the child's sexual identification process, where the child does not get the right example regarding the role of a man or woman according to his nature. The disharmony of parental relationships and the lack of emotional warmth trigger a mental imbalance (*idhtirab an-nafs*), which makes adolescents vulnerable to external influences that offer false validation through a distorted lifestyle as an escape from family problems.⁶

In terms of legal norms and public morality in Indonesia, the position of LGBT is still seen as behavior that is not in line with the religious values that are upheld. Based on Law Number 1 of 1974 concerning Marriage, the state only recognizes the sacred bond between a man and a woman as the basis for the formation of a *sakinah* family. Although national law protects the human rights of every individual, moral boundaries and public order remain the main parameters, where same-sex immoral practices against minors are still explicitly criminalized through Article 292 of the Criminal Code. Therefore, good parenting is the most important preventive fortress to keep children from falling into the LGBT community, which socially and religiously is considered to injure human dignity and undermine the family order as the smallest unit in society.⁷

Parenting in an Islamic perspective is understood as the attitude and behavior of parents towards children who are still in parenting responsibilities, which reflects the obligation of parents in educating and guiding children. This concept is reflected in Surah Al-Luqman (31):17, which emphasizes the role of parents in instilling the values of worship, morals, and patience in children from an early age:

*"O my son! Perform prayers and tell (people) to do what is righteous and prevent (them) from doing what is wrong and be patient with what happens to you, indeed that is one of the important things."*⁸

In Tafsir Jalalain, it is explained that the call to uphold prayer, invite goodness, prevent evil, and be patient with various tests shows the urgency of practicing the principles of *amar makruf* and *nahi mungkar*. These principles are seen as fundamental obligations that must be carried out in life, including in the context

⁵ Zainuddin, Faiz, and Ali Burhan. "The perspective of Islamic law on the responsibility (hadhanah) to the child when the parents are divorced." *Journal of Islamic Law*, January 25, 2023. <https://doi.org/10.61595/aladillah.v3i1.488>.

⁶ Toher, Muhammad, and Mohammad Arifin. "The Role of the Family in Countering LGBT Issues Based on the Perspective of Islamic Law and Psychology." *USRAH: Journal of Islamic Family Law* 4, no. 1 (May 24, 2023): 163–75. <https://doi.org/10.46773/usrah.v4i1.660>.

⁷ Situmeang, Sahat Maruli Tua, Latiffa Rojikin Putri, and Karlina Mendisa. "Law Enforcement Against Perpetrators of Sexual Deviance in the Perspective of Indonesian Criminal Law," January 10, 2024. <https://doi.org/10.61069/juri.v2i3.70>.

⁸ QS. Al-Luqman (31):17

of education and childcare.⁹

Islam expressly places parents as fully responsible for nurturing, caring, guarding, and protecting children. Children are seen as a mandate from Allah SWT that must be maintained as well as possible, because in the future parents will be held accountable for the mandate. In the early phases of life, children do not have the ability to understand risks and protect themselves from various threats, both physical and health. Therefore, the responsibility for children's growth and development lies entirely with parents.¹⁰

LGBT Phenomenon in Banda Aceh City: Field Reality and Parents' Collective Anxiety

Field data found through research in Banda Aceh City shows a paradoxical social reality, where in the midst of the strict implementation of Islamic Sharia, the LGBT phenomenon is still found as a real threat to the younger generation. Although Aceh has special autonomy in the enforcement of Islamic law, the flow of globalization and penetration of digital technology has created private spaces that are difficult for public oversight to reach, allowing the development of deviant behavior in secret. The LGBT issue in the city of Banda Aceh is no longer just a theoretical discourse, but a serious concern for educators and community leaders because of its alarming prevalence among adolescents aged 15 to 21 years. This is triggered by the ease of access to liberal content through social media which is slowly eroding traditional values and local wisdom that have been the moral fortress of the Acehnese people.

Parents' concerns about their children who are overseas, especially in areas such as Banda Aceh City, about this phenomenon are very deep and collective, especially related to the perception that such deviant behavior can be transmitted through the influence of uncontrolled *peer groups*. Parents are worried that the environment outside the home, both at school and in places of entertainment, has a more dominant influence in shaping children's mindset than religious education provided at home. This anxiety is also triggered by concerns about physical health impacts, such as the risk of transmission of sexually transmitted diseases, as well as the social impact in the form of moral sanctions from the community if their children are identified as part of the community. For the people of Banda Aceh, protecting children from LGBT influences is not only a matter of maintaining the good name of the family, but is part of the obligation to maintain the purity of the implementation of sharia in the land of the Serambi Mecca.

Based on the results of interviews in the field, parents admitted that the challenges of parenting in urban areas such as the city of Banda Aceh are much more severe due to the shift in values towards individualism and materialism. Many parents are too focused on meeting economic needs so that the time to interact qualitatively with their children is reduced, which ultimately creates a gap for the entry of negative influences. This phenomenon becomes more complex when children begin to pursue higher education and live far from their parents, where the

⁹ Yanti, Nova. "The Qur'anic Perspective on the Role of Parents in Shaping Children's Morals." *Deleted Journal* 2, no. 3 (May 31, 2024): 336–45. <https://doi.org/10.61132/jmpai.v2i3.600>.

¹⁰ Cikka, Hairuddin. "Child Protection in the Islamic View." *Musawa: Journal for Gender Studies* 14, no. 1 (June 30, 2022): 63–89. <https://doi.org/10.24239/msw.v14i1.983>.

social control of society begins to weaken. This condition demands a more adaptive parenting strategy, where parents not only act as legal authorities in the home, but also as spiritual friends and mentors who are able to understand the psychological dynamics of adolescents in the midst of an increasingly massive global cultural onslaught.

Judging from internal (psychological) factors, identity and behavioral development disorders in children are often related to individual psychological conditions, such as childhood trauma, emotional conflicts, and failure to form a balanced father and mother figure. In the study of Islamic psychology, this condition is understood as an imbalance of the soul (*idhtirab an-nafs*) that arises due to the unfulfillment of the emotional and spiritual needs of children. Abdul Mujib explained that children's mental health is greatly influenced by the integration of cognitive, emotional, and spiritual aspects, so that when one of these aspects is neglected, personality development becomes disharmonious. Experiences of violence, rejection, and lack of attention from parents can encourage children to seek psychological comfort outside the supposed value structure, which ultimately has the potential to lead to deviant behavior in adolescence to early adulthood.¹¹

Meanwhile, external factors (environment) have a significant role in strengthening or weakening the child's developmental process. The family, school, peer environment, and social media exposure are the main determinants in the formation of behavior. From the perspective of Islamic family law, a conducive environment (*bi'ah shalihah*) is an important prerequisite for the maintenance of children's fitrah. Ibn Qayyim al-Jauziyyah stated that the destruction of the social environment will have a direct impact on the deterioration of children's morals and personality, especially when religious values are no longer the main reference. The normalization of deviant behavior through the media, accompanied by weak social control, can accelerate the process of internalizing values that are contrary to religious teachings and societal norms. Therefore, this analysis confirms the importance of comprehensive preventive measures by strengthening the role of the family, religious education, and a positive social environment. This is important to ensure that children grow well mentally, socially, and spiritually.¹²

Dynamics of Parental Supervision in Banda Aceh

The dynamics of parental supervision reflect the series of relationships and communication that exist between parents and children, where parents play a role in providing direction and strengthening values to form behaviors, knowledge, and attitudes that are considered appropriate, so as to support the optimal growth and development process of children. In the context of society in the city of Banda Aceh, parental supervision is seen as an important mechanism in preventing adolescents from engaging in behavior that is considered deviant from social norms and religious

¹¹ Ikhsan, Khaerul, Al-Fikri Al-Fikri, and Endad Musaddad. "The Impact of Parental Feud on Children's Mental Health: The Perspective of the Prophet's Hadith." *Journal of Multidisciplinary Research* 2, no. 3 (August 25, 2025): 685–90. <https://doi.org/10.59837/jpnmb.v2i3.556>.

¹² Sutiyono, Eirene Bunga, and Safik Faozi. "Prevention of Child Deviant Behavior through the Child Protection and Development Service Institution at the Child Development Center (PPA) Anugerah Pakisan, Temanggung Regency." *U.S. Law Review* 6, no. 1 (September 1, 2023): 9–18. <https://doi.org/10.31933/unesrev.v6i1.830>.

provisions, in order to maintain the harmony of social life. Based on observations in the field, child supervision in the city of Banda Aceh is currently facing the challenge of the culture of "coffee" until midnight which has become a lifestyle of urban teenagers. The importance of empirical studies here is to photograph whether when children are outside the home, parents continue to control communication or even neglect in the name of social trends, considering that the urban environment of Banda Aceh is now starting to experience a shift in social control from communal to individualist.¹³

The dynamics of parental supervision of their children in the city of Banda Aceh show two main typologies influenced by geographical distance, namely direct supervision based on physical coexistence and technology-mediated supervision for children who travel. Based on the results of in-depth interviews, it was found that in families domiciled in one city, the supervision mechanism tends to be preventive-direct. Parents are able to monitor the intensity of their children's association and mobility in *real-time*. Although this physical existence provides a sense of security and the immediate fulfillment of *the need for compassion*, the academic challenge that arises is the potential shift of parenting to authoritarianism. Data on the ground shows that some parents in Banda Aceh implement a very strict curfew (22.00 WIB), but often fail to supervise what their children are doing behind the scenes even when they are in the room. If parents fail to balance physical control with space for independence, the risk of psychological resistance in adolescents increases, which can actually obscure the internalization of moral and religious values related to the prevention of sexual deviance.

On the other hand, the dynamics of remote supervision for migrant students in the city of Banda Aceh are highly dependent on strengthening trust and optimizing digital media as an emotional bridge. The results of the interviews showed that the effectiveness of remote surveillance did not lie in the frequency of formal communication alone, but in the depth of emotional engagement. There is a crucial finding that supervision that is only oriented towards material support such as simply sending monthly money to the account of children studying in Darussalam tends to make children feel that they have lost the figure of moral authority. Migrant students who are rarely emotionally contacted by their parents back home are more vulnerable to being affected by *peer pressure* in closed LGBT-affiliated communities. This data shows that remote supervision requires parents to actively enter the child's digital space, not to spy, but as a spiritual companion so that the child does not seek validation in the wrong place.

Parenting that integrates spiritual values (Islamic parenting) has been proven to be able to create internal control in children. By instilling the concept of trust and awareness of vertical supervision from God (*muraqabah*), children have a psychic fortress to resist negative environmental influences, including communities of sexual deviance, even without physical supervision from parents. In the empirical context in Banda Aceh, the concept of *muraqabah* is not just a theory. Other interview results show that adolescents who have good religious awareness still maintain social boundaries when in public places such as Blang Padang Square, modern cafes, and

¹³ Putri, Sabrina Dwi, Yolanda Fidorova, Cantika Cantika, Faiz Rhido Ariqi, and M Harahap. "Analysis of Parenting and Parental Communication in Motorcycle Gang Teenagers in Jati Utomo Village, Binjai City." *As-Syar I: Journal of Family Guidance and Counseling* 6, no. 1 (October 29, 2023): 491–505. <https://doi.org/10.47467/as.v6i1.404>.

so on. Because without looking at the facts of how a teenager makes decisions when faced with deviant invitations, we will never understand the true effectiveness of parenting. An in-depth empirical study of adolescents' daily behavior is the key to measuring the success of character strengthening based on local Aceh wisdom.

Overall, these two models of supervision meet at one important point, namely where the role of the family as the main moral protector through the application of the principles of *honor, love, and nurturing*. Sociologically and juridically, parents who have children who migrate to the city of Banda Aceh must carry out the obligation of *hadhanah* as stipulated in the provisions of Article 77 paragraph (3) of the Compilation of Islamic Law (KHI) and the Child Protection Law as an effort to maintain *hifz an-nafs* (soul) and *hifz ad-din* (religion). Through mental stimulation (*sharpening*), the provision of stable affection (*asih*), and fundamental religious education (*nursing*), the family functions as a filtration unit against exposure to a free lifestyle and deviant sexual orientation. Thus, the consistency of supervision both through physical presence and mediated emotional bonds is the main determinant in maintaining the moral integrity and dignity of the family (*hifd al-nashl*) in the midst of the changing times. An important suggestion in the future is that LGBT prevention policies in Aceh should not only be reactive-legalistic on the streets, but must be based on empirical studies in the domestic space of families to ensure that every household in Aceh has become the first solid madrasah for its children.

Parenting Efforts and Challenges in the Dynamics of Changing Times through Theoretical Analysis

Parenting efforts carried out by parents for their children in the city of Banda Aceh in fortifying children from LGBT influences integrate the concept of *Nurture, Love, and Nurture* as the main pillar of character development. Strategy "*Sharpen*" It is implemented through intensive religious education and the inculcation of faith values from an early age to form children's critical reasoning in distinguishing between right and wrong. Meanwhile, the "*Love*" It is realized by building strong emotional bonds through warm two-way communication, so that children feel comfortable to be open about their personal problems to parents. Pillar "*Nurture*" It is carried out by ensuring the fulfillment of halal external needs and prudent supervision of children's circle of friends. The integration of these three pillars aims to create a balance between intellectual intelligence, emotional maturity, and spiritual obedience in adolescents.¹⁴

The main challenge faced in contemporary parenting in Banda Aceh City is the physical limitations in supervising, especially for children who migrate or study outside the home environment. In the face of this situation, parents began to adopt a theory of parenting based on divine consciousness called the concept *muraqabah*. This concept works by instilling a deep belief in children that Allah SWT is always watching their every action anywhere and anytime, so that internal control emerges (*self-monitoring*) that is strong in children. Thus, even if the parents are not physically present beside them, the child has a strong psychic fortress to resist the invitation or negative influence of the LGBT environment due to the fear and shame of God that has been ingrained in their hearts.

¹⁴ Solihin, Muhammad, Akhmad Rifa'i, and Robby Aditya Putra. "Interpersonal Communication of Parents and Children in Preventing LGBT Perspectives of the Quran." *Nizam* 11, no. 01 (June 27, 2023): 106–16. <https://doi.org/10.32332/nizham.v11i01.6443>.

The results of the analysis of field data show that democratic parenting (*Authoritative Parenting*) is much more effective in facing the challenges of the times than rigid authoritarian parenting. In the city of Banda Aceh, parents who prioritize persuasive communication and logical, religious-based explanations about the risks of sexual deviance have been shown to be more successful in maintaining closeness with their children. In addition, the dominance of digital media is addressed by using technology as a means of strengthening friendship, not just a supervisory tool. In conclusion, raising children overseas, especially in the city of Banda Aceh, requires time dedication, moral example, and the ability to adapt to technology without ignoring sharia principles so that children grow up with a healthy sexual orientation and strong faith.

Factors that cause Sexual Deviance (LGBT) in adolescents

Sexual deviance in adolescents is a complex and multidimensional phenomenon, which does not appear alone, but is formed through the interconnectedness of various factors, including individual characteristics, family roles, and the influence of the social environment. Aceh as a region that formally implements Islamic sharia values, this phenomenon has become increasingly paradoxical because it is contrary to applicable religious norms, customs, and social laws. Adolescence is a crucial phase in the formation of self-identity and behavioral orientation, so failure in the process of moral, emotional, and spiritual development in this phase has the potential to give birth to behavioral deviations, including sexual deviance. Thus, the LGBT phenomenon in Acehnese adolescents cannot be understood solely as an individual problem, but as an indicator of the weak social and family development system.¹⁵

From the aspect of family as the main factor, the disharmony of parent-child relationships, lack of emotional attention, and traumatic experiences in childhood have a significant contribution to the emergence of sexual deviance in adolescents. Where the family has a central role as an educational institution of values and religion, the negligence of the family actually causes a serious contradiction to the ideals of Islamic society. Authoritarian parenting, domestic violence, the absence of a father or mother, and a lack of open communication about adolescents' psychological and sexual development create a vulnerable psychological condition. Adolescents who do not gain a sense of security and affection tend to seek emotional acceptance outside the family, which in some cases develops into same-sex sexual attraction.¹⁶

Environmental factors and social associations have a very significant role in accelerating the emergence of deviant sexual behavior in adolescents. Interaction with peers, school environment conditions, and the intensity of media and internet exposure have been proven to be able to shape adolescents' ways of thinking and behavior patterns. In the contemporary reality of Aceh, the rapid flow of cultural globalization accompanied by access to digital media without adequate supervision

¹⁵ Yulianti, Eva Mei, Risca Pramudia Trisnani, and Diana Ariswanti Triningtyas. "Analysis of Lesbian Behavior in the Perspective of Islamic BK." *Education*, August 15, 2023. <https://doi.org/10.62775/edukasia.v4i2.482>.

¹⁶ Ghufroon, Salma Nuha, and Muhamad Arifin. "Sexual Deviance: LGBT in Muslim Families, Factors, and Islamic Attitudes." *Al-Majaalis: Journal of Dirasat Islamiyah* 11, no. 1 (November 20, 2023): 16–42. <https://doi.org/10.37397/amj.v11i1.414>.

often introduces values that are not in line with Islamic norms and local customs. The weakening of social control mechanisms, the reduced contribution of educational institutions in character development, and the rampant normalization of deviant behavior through social media create space for adolescents to absorb values that are contrary to local wisdom. This situation shows that a less conducive social environment has the potential to weaken the effectiveness of religious values that are normatively upheld in Acehese society.

Islamic law's view of LGBT and its relevance to marriage

a. Islamic law's view on LGBT

The Islamic view of homosexuality is not solely based on scientific studies or social developments, but is based on the revelations of the Qur'an and the Sunnah of the Prophet. The normative assessment in Islam of homosexuality is seen as fixed because it is based on divine decree, so that it does not change along with the dynamics of society. On this basis, the majority of scholars agree that homosexuality is a prohibited act based on the postulates of revelation, and not solely the result of the construction of heteronormativism as proposed by some liberal thinkers.¹⁷

Musdah Mulia and Husein Muhammad distinguish between the concept of *liwāt* and homosexuality. According to their view, *liwāt* refers to the practice of sodomy or anal intercourse that can be performed by individuals of any sexual orientation, including heterosexuals and bisexuals. Meanwhile, homosexuality is understood as a psychological condition, so the term that is considered more appropriate to use is *mukhannas*. This view refers to the opinion of some fiqh scholars who recognize the existence of *mukhannas bi al-khalq*, namely male individuals who from birth have a feminine tendency. The essence of the argument is to limit haram to the act of sodomy, while homosexual orientation is seen as a condition that must be personally accepted.¹⁸

However, this view is considered inappropriate when viewed from the perspective of psychology and Islamic teachings. The term *mukhannas* is more accurately understood as an individual who has feminine traits or behaves like a woman (*effeminate*), not as a marker of sexual orientation. The hadiths that discuss *mukhannas* clearly lead to the issue of gender behavior and expression, as the Prophet PBUH said narrated by Ibn Abbas in Saheeh Bukhari:

*"The Messenger of Allah cursed men who resemble women and women who resemble men".*¹⁹

According to Ibn Baththal, the curse conveyed by the Prophet PBUH is not aimed at individuals who have feminine tendencies as part of Allah's creation, but at those who consciously and deliberately express these tendencies through behavior and appearance, such as dressing up or resembling the opposite sex. This curse also applies to men who are biologically normal but deliberately mimic a

¹⁷ Isnaini, Nurlaila. "Lesbian, Gay, Bisexual and Transgender (LGBT) in Muslim Society." *Al Irsyad* 3, no. 1 (March 5, 2024): 1–8. <https://doi.org/10.54150/alirsyad.v3i1.251>.

¹⁸ Faridah, Faridah, Rahma Amir, and Nurjannah Nurjannah. "Da'wah and Lesbian, Gay, Bisexual and Transgender (LGBT) Issues." *Journal of Khobar* 5, no. 1 (June 27, 2023): 15–28. <https://doi.org/10.37092/khabar.v5i1.475>.

¹⁹ Khan, M, and Asma Perveen. "Transgender Sharia, Legal and Social Status." *The Islamic Culture* 49, no. 1 (June 30, 2024). <https://doi.org/10.58352/tis.v49i1.925>.

woman's appearance. Thus, the term *mukhannas* is not related to sexual orientation towards the same sex, but refers to behavior that resembles the opposite sex in attitude and appearance. Therefore, *mukhannas* is more accurately interpreted as *effeminate*, not *homosexual*. In fact, in the study of psychology and human rights discourse, the equating between homosexuality and feminine nature is actually considered a form of wrong stereotype.²⁰

b. LGBT Relevance to Marriage

Based on the provisions of Article 1 of Law Number 1 of 1974 concerning Marriage, a legal marriage bond can only be carried out between a man and a woman. Therefore, a legal relationship that binds two people of the same sex, either between two men or two women, cannot be categorized as a valid marriage according to the provisions of the applicable laws and regulations.

The existence of the LGBT phenomenon can be understood as the result of a process of continuous social interaction between individuals, groups, and society, which manifests itself in various forms of social behavior. The formation of LGBT behavior as a social reality is a relevant object of study to be researched, considering its relationship with various social elements that influence each other in the dynamics of relationships between individuals and their social environment.

In recent decades, same-sex marriage or LGBT marriage has become an issue that has been widely discussed in the study of philosophy and human rights. The debate gave birth to various philosophical discourses related to the concepts of affection, sexual expression, personal identity, and individual freedom. In addition, legal issues have also arisen regarding the status of same-sex marriages that take place outside Indonesian territory and involve Indonesian citizens.

The Marriage Law expressly stipulates the conditions for the validity of a marriage, especially regarding the necessity of a sex difference between the parties. Marriage is understood as a bond between a man and a woman that aims to form a family and continue offspring. Article 2 of the Marriage Law emphasizes that the validity of a marriage is determined by its implementation in accordance with the provisions of religion and the beliefs of each party. This provision shows that same-sex marriage is not in line with the concept of marriage as regulated in Indonesia's positive law.²¹

Thus, same-sex marriage does not receive recognition in the Indonesian legal system, because the definition of marriage normatively refers to the innate and mental bond between a man and a woman. Based on this legal framework, same-sex marriage has no juridical basis to be implemented. However, from a human rights perspective, there is a view that emphasizes that law should not in principle limit human relations, considering that individuals do not choose their innate conditions. Therefore, differences in sexual orientation and same-sex relations practices by some people are not seen as a violation of the values of decency and human dignity, as long as they have been recognized in a certain legal system.

When viewed from the provisions of national law, it can be concluded that

²⁰ Fadhilaatika, Arina, and Muthoifin Muthoifin. "The Phenomenon of LGBT (Lesbian, Gay, Bisexual, and Transgender) and The Story of the Shodom in Islamic View." *Urecol Journal Part H Social Art and Humanities* 2, no. 1 (June 23, 2022): 11–19. <https://doi.org/10.53017/ujsah.155>.

²¹ Nuraeni, Rani, Maruli Tua Tampubolon, Atmoro Atmoro, Habib Habib, and Totok Handono. "Same-Sex Marriage: A Review of Rights and Obligations Under Marriage Law," October 25, 2024. <https://doi.org/10.46799/jsa.v5i10.1640>.

Pancasila, the 1945 Constitution of the Republic of Indonesia, the Marriage Law, and the Compilation of Islamic Law (KHI) as a limiting instrument for the implementation of marriage, base its regulation on religious values, especially the principle of the One Godhead. This principle is the main basis for not recognizing same-sex marriage in the Indonesian legal system. From a constitutional point of view, restrictions on the exercise of citizens' rights and freedoms, including in the case of marriage, are justified as long as they are regulated by law and are based on the values that live in society.

Therefore, efforts to legalize same-sex marriage through legal instruments require acceptance from religious groups and indigenous communities. In addition, if same-sex relationships are associated with potential health risks, especially the transmission of sexually transmitted diseases, then legal restrictions on the recognition of marriage can be enforced. Consequently, the same-sex relationship does not get recognition in the national marriage law because it does not meet the requirements of validity as stipulated in laws and regulations.

Conclusion

This study concludes that strengthening family functions through Islamic parenting and intensive supervision is a fundamental preventive instrument in mitigating sexual deviance (LGBT) in the city of Banda Aceh. Field findings confirm that the effectiveness of supervision no longer depends on physical proximity alone, but on the quality of emotional relationships and the success of internalizing the value of *muraqabah* as an internal control mechanism that maintains the child's nature when it is beyond the reach of parents. Parenting strategies that integrate the principles of *nurturing, loving, and nurturing* have proven to be effective in fulfilling the right to *hadhanah* while fortifying adolescents' morality from the pressure of the urban environment and massive digital penetration.

Theoretically, this thinking advances the scientific field of Islamic family law by redefining the concept of supervision (*muraqabah*) in the contemporary digital context. Child protection (*hifdz al-nafs* and *hifdz al-nasl*) is no longer viewed static-geographically, but dynamically-emotionally, where family resilience is measured by the quality of spiritual communication, not just material fulfillment. For further scientific development, the researcher suggests a more in-depth exploration of the effectiveness of the family-based sexual literacy curriculum in educational institutions to create systemic synergy between schools and parents in fortifying the young generation in Aceh

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