



## **The *Al-Mujadalah* Approach In Preventing Sexual Orientation Deviations Among Students In Islamic Boarding Schools**

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### **Abstract**

Sexual orientation deviation is a problem that undermines moral values, ethics, noble principles, and goes against the principles of any religion. Therefore, the existence of individuals with same-sex preferences is not widely accepted by a significant portion of the Indonesian society. However, the phenomenon of sexual orientation deviation has spread everywhere, including in dormitories, correctional institutions (prisons), and even within the environment of Islamic boarding schools. The fact that must be acknowledged is that religious-based educational institutions or Islamic boarding schools, where the functions of education and religion converge into a single environment, can potentially trigger students to experience sexual orientation deviations. This issue should not be taken lightly, let alone ignored. Therefore, students require assistance with a suitable, structured method that has the capacity to prevent sexual deviations from occurring. This research has the objectives to elucidate how the *al-Mujadalah* approach can prevent deviations in sexual orientation among students in Islamic boarding schools. This research adopts a qualitative research design in the form of a literature review. Data analysis results were verified through focus group discussions. The research outcomes indicate that (1) factors contributing to the occurrence of homosexual behavior in Islamic boarding schools are triggered by the environment, namely, the restriction of interaction between male and female students, the situations surrounding the students that lead them to engage in various activities together, such as researching, eating, sleeping, storytelling, and even bathing. These habits are passed down by senior students who have been influenced. (2) The *al-Mujadalah* approach can be understood as an exchange of ideas through evidence-based arguments or reasoning between counselors and counselees, aimed at resolving the issues faced by the counselees. Guidance provided to adolescent students should be presented with effective strategies and high-quality argumentation patterns, including claims, grounds, warrants, backing, modal qualifiers, and rebuttals.

**Keywords:** Al-Mujadalah, sexual deviation, Islamic boarding school

*Penyimpangan orientasi seksual merupakan masalah yang merongrong nilai-nilai moral, etika, prinsip luhur, dan bertentangan dengan prinsip-prinsip agama mana pun. Oleh karena itu, keberadaan individu dengan preferensi sesama jenis tidak diterima secara luas oleh sebagian besar masyarakat Indonesia. Namun, fenomena penyimpangan orientasi seksual telah menyebar di berbagai tempat, termasuk asrama, lembaga pemasyarakatan (penjara), bahkan di lingkungan pesantren. Fakta yang harus diakui adalah bahwa lembaga pendidikan berbasis agama atau pesantren, di mana fungsi pendidikan dan agama berpadu dalam satu lingkungan, berpotensi memicu santri mengalami penyimpangan orientasi seksual. Masalah ini tidak boleh dianggap remeh, apalagi diabaikan. Oleh karena itu, santri memerlukan pendampingan dengan metode yang sesuai dan terstruktur untuk mencegah terjadinya penyimpangan seksual. Penelitian ini bertujuan untuk menjelaskan bagaimana pendekatan al-Mujadalah dapat mencegah penyimpangan orientasi seksual di kalangan santri pesantren. Penelitian ini menggunakan desain penelitian kualitatif berbentuk kajian pustaka. Hasil analisis data diverifikasi melalui diskusi kelompok terfokus (focus group discussion). Hasil penelitian menunjukkan bahwa: (1) Faktor-faktor penyebab perilaku homoseksual di pesantren dipicu oleh lingkungan, yaitu pembatasan interaksi antara santri laki-laki dan perempuan, serta situasi di mana santri terlibat dalam berbagai aktivitas bersama, seperti belajar, makan, tidur, bercerita, hingga mandi. Kebiasaan ini diturunkan oleh santri senior yang telah terpengaruh. (2) Pendekatan al-Mujadalah dipahami sebagai pertukaran ide melalui argumen atau penalaran berbasis bukti antara konselor dan konseli, yang bertujuan untuk menyelesaikan masalah yang dihadapi konseli. Bimbingan yang diberikan kepada santri remaja harus disajikan dengan strategi efektif dan pola argumentasi berkualitas tinggi, termasuk klaim, landasan, jaminan, dukungan, penguat modal, dan sanggahan.*

**Kata kunci:** Al-Mujadalah, Penyimpangan Seksual, Pesantren

## INTRODUCTION

The disorganization of fundamental societal values represents a problem that disrupts the harmony and integrity of the prevailing values within the social fabric. In reality, social deviations have eroded moral (ethical), ethical, and religious values as well as several fundamental aspects contained within them. This also affects the legal norms that exist and develop within society, both written and unwritten laws (Paisol Burlian, 2016:1).

The phenomenon of sexual orientation deviation is not a new problem in societal life. However, thus far, this behavior has not been widely accepted by Indonesian society. The incongruity between values and prevailing normative order has the potential to generate unrest in society and disrupt the human rights of the majority. On the other hand, the LGBT community demands their rights as human beings and seeks justice. They want recognition and legal protection, similar to what is in place in several Western countries. Friday, June 26, 2015, marked a historic event for the LGBT community (lesbian, gay, bisexual, transgender) when the United States Supreme Court legalized same-sex marriage in 50 states (Kompas.com, 26/06/2015).

The controversial decision, supported by 57% of the American population, has not escaped the attention of the Indonesian society. Some express support and hope that Indonesia will soon follow in the footsteps of the United States. Meanwhile, the majority

of the population opposes it, considering such actions contradictory to Pancasila and unacceptable by any religion (Tempo.co, 30/06/2015). Among the public figures (artists) who are in favor of it are Anggun Cipta Sasmi, Sherina Munaf, Jeremy Tety, Lucita Luna, and Millen Cyrus.

Regardless of the pros and cons of legalizing same-sex marriage, it cannot be denied that the LGBT community can be found in Indonesia. In Indonesia, the LGBT community has started openly asserting their identity to seek recognition of their existence. The establishment of Al-Fatah Islamic boarding school in Yogyakarta is a concrete action aimed at gaining recognition without disrupting the social order of the community (Naufal Zahra Safira Gunawan et al., 2020).

The assertion of LGBT individuals pursuing their human rights is based on the belief that same-sex attraction is a biological urge over which they have no control. This is supported by several studies indicating that hormones and genes are involved in triggering homosexual behavior (Siregar, 2017, p. 17). Based on social studies, homosexual behavior is the result of learning and something that can be learned. By examining the social background of a homosexual individual, it can be concluded that incorrect socialization can lead an individual to engage in deviant behavior (Prabowo & Asriwandari, 2016). Meanwhile, if we refer to the PPDGJ Indonesia (Classification of Mental Disorders in Indonesia) 2nd edition (1983) and 3rd edition (1993), homosexuality is not classified as a mental disorder.

Despite the factors underlying homosexual behavior, the phenomenon of sexual orientation deviation has spread everywhere, including in dormitories, correctional institutions (Jeka et al., 2024), and even within the environment of Islamic boarding schools (Antika et al., 2024; Jayana & Hasna, 2021; Maisaroh et al., 2023). The undeniable reality is that religious-based educational institutions or Islamic boarding schools, which serve as the locus of both education and religious activities, constitute an environment that may trigger students to experience sexual orientation deviations.

Quoted from mojok.co, Aly Reza shares his experiences encountered in an Islamic boarding school. In his article, Reza states that homosexual behavior among students has become common. New students with baby faces and fair complexions are often targeted by seniors. There are two terms known among the students, namely "maril" and "nyampet." "Maril" is a term used to refer to same-sex sexual acts, while "nyampet" describes mutual liking or attraction between individuals of the same sex.

The term "pondok pesantren" consists of two words, namely "pondok" and "pesantren." "Pondok" means a place used for eating and resting, while "pesantren" comes from the word "santri," which begins with "pe" and ends with "an," signifying the residence of santri (Islamic boarding school students). Therefore, it can be understood that a "pondok pesantren" is a dormitory where santri reside (Dhofier, 1985 dalam Rohmah, 2011). Adolescent students, who are equivalent to secondary school students, constitute a group of individuals who are in the transitional phase from childhood to adulthood. In other studies, adolescence is also referred to as a period of self-discovery. According to Abang Ishar (2017, p. 213) during this phase, individuals will be confronted with various perplexing problems. Students in Islamic boarding schools are educated based on religious knowledge standards, familiar with advice, and the implantation of religious doctrines. Generally, the school administrators will restrict or even prevent interaction between female and male students (Jayana & Hasna, 2021), facilitate students sharing a room with several others, where they engage in activities, research, eat, and some even bathe together. On the other hand, biological impulses related to sexual

fulfillment begin to manifest. This situation places adolescents in a dilemma, and without guidance efforts, it can be expected that adolescents may experience sexual deviations (Antika et al., 2024; Jayana & Hasna, 2021).

Experiencing sexual orientation deviation is at risk of experiencing difficulties in achieving mental health for adolescents. Basically, this behavior, which is considered abnormal as well as immoral, requires social support from close people, such as parents and society to help same-sex people find solutions to their problems (Pérez-Albéniz et al., 2023; Shamrock et al., 2023). However, people who experience sexual orientation deviance tend to choose to keep their sexual orientation a secret based on two considerations. First, fear of facing dangers coming from the family, secondly the family's close relationship with religion in their community teaches against LGBTQ+ (Shamrock et al., 2023). Parental support through gender moderation can play an important role in maintaining the mental health of adolescents from sexual minority groups (Pérez-Albéniz et al., 2023). It requires a shift in parental attitudes towards children's sexual orientation nonconformity, from negative to more tolerable (Xu & Rahman, 2024). In this context, Pesantren needs to consider alternative solutions to the problem that consider the religious, moral, and psychological aspects of santri.

Based on the above presentation, the researcher proposes the Al-Mujadala approach as a preventive measure. Al-Mujadala, or engaging in constructive debate, is an Islamic counseling approach conducted by counselors/preachers through discussion and argumentation based on the foundations of the Quran and Hadith. This approach is employed with the consideration that adolescents are relatively more receptive to what they have acquired themselves through critical and analogical thinking compared to the delivery of religious doctrines that are purely prescriptive or advisory in nature. (Subandi, 2013, p. 52). In this matter, it's not just about delivering information but also about how to instill meaning into the information being conveyed.

Based on the above explanation, the researcher is interested in conducting a research entitled "The Al-Mujadalah Approach in Addressing Homosexual Behavior among Students in Islamic Boarding Schools." This research aims to understand the factors causing sexual orientation deviations among students in Islamic boarding schools and how the Al-Mujadalah approach can prevent homosexual behavior among the students.

## **RESEARCH METHOD**

This research is a qualitative research in the form of a literature review. This means that the data obtained in this study comes from literature exploration, including academic literature, and scientific works related to the concept of sexual orientation deviation in an Islamic perspective, as well as sociological and psychological studies related to social adolescents in pesantren. The data collection technique used is documentation.

The method used to analyze this data is descriptive. Data analysis activities carried out in this study include data collection, data reduction, data presentation, and conclusion drawing and verification. Conclusions were drawn based on the research data that had been collected. Furthermore, data verification was carried out through peer discussions in the form of focus group discussions with postgraduate students majoring in Interdisciplinary Islamic Studies with a concentration in Islamic Guidance and Counseling (BKI) at UIN Sunan Kalijaga in June 2021.

## RESULT AND DISCUSSION

### A. The Tendency of Homosexual Behavior in Islamic Boarding Schools

Overall, researchers concur that homosexuality is a deviant behavior, both in terms of state law, Islamic law, and in contravention of the prevailing social norms in society (Fajri & Muslimah, 2020; Khairani & Saefudin, 2018; Novianti, 2014; Rangkuti, 2012; Rohmah, 2011; Wahyni et al., 2020). Siregar (2017, p. 12). Hamka Siregar (2017) suggests that the terms gay and lesbian fall under the category of homosexuality. According to him, a homosexual is a person who has a sexual orientation towards the same sex (either towards fellow males or fellow females). Professor Dadang Hawari explains that homosexuality involves an emotional attraction (affection, emotional relationships) and/or erotic attraction to the same gender, with or without oral or anal sexual activity (Khairani & Saefudin, 2018). In general, it can be understood that homosexual behavior is the tendency of a man to satisfy his sexual desires with another man, while lesbianism refers to women satisfying their sexual desires with other women (Wahyni et al., 2020)

Meanwhile, in the Islamic perspective, Al-Juzairi, as mentioned in Rangkuti (2012), defines homosexuality as a heinous act akin to the crime of adultery. Both are considered major sins and actions that go against human nature. In another definition, homosexuality is also known as "liwath," referring to men who engage in sexual relations with other men (Ali Akbar as cited in Wahyuni, A., Kamaludin, Amran, A. 2020). On the other hand, lesbianism is referred to as "ash-saqaaq," denoting women who engage in sexual relations with other women (Sadarjoen dalam Wahyni et al., 2020)). Imam Qudamah, as cited in Khairani, A., and Saefudin, D. (2018), posits that scholars unanimously agree (ijma') on the prohibition of homosexual behavior (*ajma'a ahlul 'ilmi 'ala tahrim al-liwaath*).

Based on the aforementioned presentation, it can be concluded that homosexuality is a deviation from the natural sexual orientation of humans. Normally, the fulfillment of biological desires occurs between a heterosexual couple consisting of a man and a woman. However, homosexuality involves sexual relationships between individuals of the same gender, i.e., between men (gay) and between women (lesbian). Furthermore, research on deviant behavior in terms of same-sex attraction (homosexuality) has been extensively conducted by previous researchers. To the best of the author's knowledge, there are several writings that address sexual deviations. Among them, the following can be explained as follows:

Rangkuti (2012) conducted research titled "Homosexuality in the Islamic Perspective." This research was a literature review that utilized the Quran and related research on sexual deviations from an Islamic perspective. The results indicated that Islam views sex as a natural instinct (fitrah) for every human being that requires biological expression through marriage. However, Islam has rules that specify that sexual relations should only occur as nature intended, namely between a man and a woman. Meanwhile, homosexuality is considered a heinous act that can corrupt the intellect and morality of humans. Islam takes a firm and staunchly opposed stance against homosexual behavior. Islamic jurisprudents (ulama fiqh) unanimously agree on the prohibition of homosexual behavior. The differences of opinion among scholars lie primarily in the penalties imposed, which include: 1) the death penalty; 2) flogging, similar to the punishment for adultery; and 3) ta'zir, a form of educational and preventive punishment.

Harahap (2016) conducted research with the aim of discussing the phenomenon of LGBT in Indonesia from the perspectives of Islamic law, human rights (HAM), and psychology. This research falls under the category of qualitative research. The research



outcomes revealed the following: 1) from the perspective of Islamic psychology, LGBT is considered a disorder, which means it can be treated. 2) From the standpoint of Islamic law and human rights, the LGBT community should be protected through health insurance to assist them in achieving normal health. However, the existence of the LGBT group contradicts religious norms and disrupts the human rights of others, leading to the necessity of prohibiting their activities and imposing sanctions.

Furthermore, in 2014, Ida Novianti conducted research on homosexuality from a social and religious perspective. This research employed a qualitative research approach. The research outcomes indicated that factors influencing sexual orientation deviation are a combination of genetics and the environment. Departing from the viewpoints of Freud and Jung, it is argued that individuals are not born gay or lesbian. The formation of sexual orientation goes through a lengthy process that begins with misidentification of gender during childhood. In societal perspectives, homosexuality is viewed as deviant behavior and an anomaly. Meanwhile, in the Islamic view, such a condition is considered a trial or tribulation.

In 2011, Rohmah conducted a research with the aim of understanding the behavior of homosexuality and identifying the factors that contribute to homosexual behavior among female Islamic boarding school students (*santriwati*). The research employed a qualitative approach, gathering data through in-depth interviews and observations of the lives of Al 'Ulumi *santriwati*. The results revealed that two *santriwati* exhibited homosexual behavior. Lesbian behavior included consistently being together in activities, experiencing jealousy, sharing blankets, and exchanging letters. Factors influencing this deviation included: 1) the rules of the Islamic boarding school that restricted social interaction between *santri* and the outside world, especially with individuals of the opposite sex; 2) room assignment rules lacking strict supervision by the boarding school authorities. Norma's research is similar in nature to this research. However, the research conducted by the author aimed to provide a method for addressing sexual behavior deviations experienced by *santri* through the *al mujadalah* method. Meanwhile, Norma's research focused on outlining the forms of deviation and the factors contributing to homosexuality in Islamic boarding schools.

Wahyuni, A., Kamaludin, & Amran, A. (2020) conducted a research aimed at elucidating the phenomenon of *gay* and *lesbian* individuals in the city of Padangsimpuan. This research employed a phenomenological approach, where the data obtained were presented through words. Three key points emerged as conclusions in this research: 1) the religious understanding of lesbians and gays is generally considered unfavorable; 2) the religious understanding of lesbian and gay individuals is perceived as lacking, as evidenced by the results of interviews conducted, indicating that these individuals typically possess knowledge of religious teachings; 3) the factors contributing to sexual deviation include incorrect parenting practices and environmental factors.

## **B. Factors Leading to Sexual Orientation Deviation in Islamic Boarding Schools**

Hamka Siregar (2017:17) in his book titled "LGBT Around Us" elucidates four factors that underlie sexual deviations experienced by the LGBT community, namely: (1) inherent factors (hormones or genes), where there is an imbalance in sex chromosomes during meiosis (cell division). (2) Cognitive development, as posited by Jean Piaget, where sexual orientation deviations are influenced by a child's cognitive development. (3) Personality factors, rooted in psychoanalytic theory proposed by Freud. He views socialization processes based on psychosexual stages and personality dynamics, so if

sexual deviations occur, they can be attributed to a lack of parental guidance during the phallic stage (3-5 years old). (4) Environmental factors. In behavioral theory, homosexuality can emerge as a result of a learning process.

Meanwhile, Huwari (as cited in Khairani & Saefuddin, 2018) asserts that sexual orientation deviations are not caused by genetic or hereditary factors since humans are created in a state of *fitrah* (pure, clean without sin). Nanang et al., (2019) conducted a research on the perception of gay individuals regarding the causes of homosexuality. This research employed a descriptive qualitative approach. There were a total of 6 participants involved in this research. The data collected were analyzed in relation to factors contributing to sexual orientation deviations, namely: 1) having experienced sexual harassment in the past, and 2) a lack of interaction with their fathers.

According to the research of Islamic psychology, homosexual behavior is considered abnormal, classified as an illness, and can be cured (Khairani & Saefudin, 2018). Therefore, sexual deviations that occur in individuals are not solely innate from birth. If the processes of thinking, learning, and the environment received by a child are good and appropriate, the potential for sexual deviation due to hormones cannot develop. Conversely, if the cognitive development stage in a child's mental development does not receive proper moral education and values, and the situation and environment encountered display deviant behavior as something commonplace, then the child may perceive homosexual/lesbian behavior as something normal. Normalcy regarding sexual orientation is no longer a mental disorder when an individual is comfortable with their sexual orientation. (Winurini, 2016).

Based on the literature that has been analyzed and verified through discussions among postgraduate students majoring in *Interdisciplinary Islamic Studies* with a concentration in Islamic Guidance and Counseling (BKI) at UIN Sunan Kalijaga, there are factors that contribute to the occurrence of sexual orientation deviations among students in Islamic boarding schools. **Firstly**, continuous communication among students of the same gender, such as researching, eating, sleeping, playing, chatting, and even bathing together, is influenced by the environment at the boarding school. The intensity of interactions among students of the same gender has the potential to generate attraction. **Secondly**, there is generally strict restriction of communication spaces between female students and male students at the boarding school. **Thirdly**, the continuation of sexual orientation deviations experienced by senior students towards junior students. Such experiences introduce new knowledge, pleasures, or traumatic feelings to the victims, leading them to experience and engage in sexual deviation practices.

### **C. Al-Mujadalah in Preventing Sexual Deviation among Students in Islamic Boarding Schools**

The *Al-Mujadalah* approach in the implementation of Islamic counseling is closely linked to the field of preaching (*dakwah*). Both *dakwah* and Islamic counseling, as processes of providing assistance, employ specific methods in their execution. A method is necessary to ensure that the assistance provided reaches its target effectively and efficiently (Edi Kurnanto, 2010). The *Al-Mujadalah* approach is a preaching method that can be adopted as an approach in Islamic guidance and counseling.

*Al-mujadalah bi al-lati hiya ahsan*, which means exchanging ideas using evidence or reasoning that aligns with their thinking abilities (Hasanuddin dalam, Tarmizi, 2018, p. 144). Meanwhile, Edi Kurnanto (2010, p. 159) states that the *al-mujadalah* approach involves better debates in accordance with their reasoning. This is achieved by engaging

in dialogue and discussions that can be understood and comprehended by them with a sense of familiarity and affection, thus encouraging rational thinking. In counseling techniques, the al-mujadalah approach is integrated with the confrontation technique, where the goal of both is to challenge the counselee through arguments related to a specific discussion or issue faced by the counselee (Edi Kurnanto, 2010). In the counseling process, the confrontation technique is typically used to make the counselee aware of discrepancies and differences in their thoughts, feelings, and behaviors (Phonna, 2017).

Based on the brief presentation, it can be understood that the al-mujadalah approach is an Islamic counseling approach adopted from the science of preaching, which originally became one of the methods of preaching, as demonstrated in Surah An-Nahl, verse 125. The al-mujadalah approach can be understood as an exchange of ideas through evidence or arguments between the counselor and the counselee aimed at resolving the issues faced by the counselee. The *al-mujadalah* approach is integrated with the confrontation technique, which is a commonly used technique to raise awareness of discrepancies between the thoughts, feelings, and behaviors of the counselee. The application of the al-mujadalah approach to students in Islamic boarding schools can be utilized as a preventive measure. The counsees in this context are a group of adolescent individuals surrounded by situations that have the potential to lead individuals to deviate in their sexual orientation. The role and strategies of Islamic education are crucial components that need to be considered to assist students in controlling their sexual orientation.

Preventive efforts can be carried out through Islamic guidance with the mujadalah approach. *Al-Mujadalah*, based on the Qur'an and the Sunnah, is argumentation, which involves using complete and strong evidence that can be accepted and captivate the hearts of people (Raudah, as cited in Budiono, 2020). Definitively, the al-mujadalah approach is defined as better debates, in accordance with their reasoning, by engaging in dialogues and discussions about something that can be understood and comprehended by them with a sense of familiarity and affection, while also striving to encourage students to think rationally (Edi Kurnanto, 2010, p. 159).

Meanwhile, in the field of counseling, counselors can provide arguments and engage in debates with clients; this technique is known as confrontation. According to (Edi Kurnanto, 2010) the aim of the confrontation technique is to facilitate clients in enhancing their potential and self-understanding, as well as to lead them to an awareness of any discrepancies, conflicts, or contradictions within themselves.

Dealing with adolescents with the aim of imparting meaning, values, and morals for them to understand requires an appropriate method. Considering the psychological condition of adolescents has a significant influence on the actions or decisions they will make. At this stage, their cognitive development has reached the *formal operational* stage according to Piaget's theory, allowing adolescents to think abstractly, theoretically, and critically. (Subandi, 2013). This is illustrated in the story of Prophet Ibrahim, who used his reasoning to search for the identity of his Lord, as described in Surah Al-An'am, verses 75-79.

The story of Prophet Ibrahim does not end with the discovery of God. Prophet Ibrahim did not immediately believe and have faith without any doubt. At one point, Prophet Ibrahim asked how Allah would resurrect His creatures after they die on the Day of Judgment, as narrated in Surah Al-Baqarah, verse 260.

The guidance provided in the al-mujadalah approach involves encouraging students to engage in discussions and debates using argumentation. According to Shihab, good



mujadalah, in line with Allah's command in Surah An-Nahl, verse 125, is a debate presented in a good manner, supported by valid arguments that can silence the opposing viewpoint in a debate (Budiono, 2020).

The quality of argumentation has a highly significant influence on persuading the audience through the patterns and structure in debates or discussions. Tolium in Gustira (2015), as cited by Budiono (2020), mentions that there are six elements that construct and strengthen an argument: *claim, ground, warrant, backing, modal qualifiers, and rebuttal*. The more complete the elements of argumentation used, the better and stronger it will be. Through debates, it is hoped that students in Islamic boarding schools can develop a strong sense of conviction, enabling them to control or overcome biological impulses and environmental situations that may lead to deviations in sexual orientation.

## CONCLUSION

Homosexuality is a deviation from the natural human sexual orientation, which is heterosexuality. It involves men having sexual attraction to other men (gay) and women having sexual attraction to other women (lesbian). Such behavior is considered a social deviation/problem. Islamic boarding schools, as institutions that primarily serve educational and religious purposes, are not exempt from homosexual behavior.

The al-mujadalah approach is an Islamic counseling approach adopted from the science of preaching. The al-mujadalah approach can be understood as an exchange of ideas through evidence or arguments between the counselor and the counselee aimed at resolving the issues faced by the counselee. The al-mujadalah approach is integrated with the confrontation technique, which is a common technique used to raise awareness of discrepancies between the thoughts, feelings, and behaviors of the counselee.

The factors that underlie the occurrence of homosexual behavior in Islamic boarding schools are influenced by the environment, namely: the restriction of interaction between female students and male students, the surrounding situation of the students that leads to many shared activities such as researching, eating, sleeping, chatting, and even bathing. These habits are passed down by senior students who have been influenced. To prevent behavior arising from such environmental situations, counselors require strategies that take into account the environmental and psychological conditions of the students.

Students who are currently enrolled in secondary school are a group of adolescent individuals, which is a phase of self-discovery. Cognitively, at this stage, individuals possess abstract, theoretical, and critical thinking abilities, so guidance and direction in the form of debate should ideally be presented with competent strategies and patterns of high-quality argumentation, accompanied by *claims (statements), grounds (evidence), warrants (assurances), backing (reinforcing evidence), modal qualifiers (certain possibilities), and rebuttal (counterarguments)*. The al-mujadalah approach is expected to provide space for students to explore the reasons for deciding the act of channeling sexual desires that naturally occur at their age. The concern and openness of the boarding school administrators towards aspects of the development of sexual desires in santri is a form of social support for santri in maintaining the mental health of sexual minority groups.

The research suggestion for further development is to adopt the al-mujadalah approach directly in the pesantren setting, through field research methods such as observation, in-depth interviews, and case studies. This kind of research can provide richer and more concrete insights into how this approach can help santri, especially in dealing with the dynamics of the development of natural sexual desires in adolescence.

In addition, involving the perspectives of santri, boarding school administrators, and parents directly in the research will provide a more holistic understanding of the effectiveness of social support in maintaining the mental health of sexual minority groups.

The limitations of the literature review conducted in this study, namely the absence of direct implementation of the literature findings into practice in Islamic boarding schools, need to be recognized. This research only relies on secondary data and does not include empirical data that can provide an overview of the real situation in the field. Therefore, further research is needed that is more focused on collecting primary data to ensure the relevance and application of these findings in a broader context.

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