

# MISS QUEEN IN THE VIEW OF AHLUS SUNNAH WAL JAMA'AH THEOLOGY

*Oleh:*

Tri Yuliana Wijayanti<sup>1</sup>. Ferki Ahmad Marlion<sup>2</sup>

UIN Mahmud Yunus Batusangkar<sup>1</sup>  
email: [tri.yw@iainbatusangkar.ac.id](mailto:tri.yw@iainbatusangkar.ac.id)

UIN Mahmud Yunus Batusangkar<sup>2</sup>  
email: [ferkialfateh92@gmail.com](mailto:ferkialfateh92@gmail.com)

## **Abstract**

*The development of LGBT in Indonesia is getting more and more prominent. LGBT people began to dare to use various ways to show the existence of their group by continuing to exist by organizing various activities, one of which was through organizing a very lively beauty contest specifically for transgender people (waria) both at national and international levels under the name Miss queen. The existence of positive appreciation and praise for the implementation of the contest shows that Indonesian citizens, who are majority adherents of Ahlus Sunnah Wal Jama'ah Islam, are starting to accept this deviant phenomenon. Through a sociological approach, the researcher tries to reveal how Miss queen is from the theological view of Ahlus Sunnah wal Jama'ah. The researcher found that in the theology of Ahlus Sunnah wal Jamaah, it is firmly stated that LGBT is categorized as a despicable act and it is forbidden for its adherents to promote, support, and campaign for LGBT activities, including Miss queen.*

**Keywords:** *Ahlu Sunnah Wal Jamaah, LGBT, Miss queen*

## **A. INTRODUCTION**

The LGBT (Lesbian, Gay, Bisexual and Transgender) campaign in Indonesia has been getting louder and louder. This group, which is better known as the rainbow people, is very aggressively promoting and campaigning for the rights of their group through various activities, one of which is through holding a beauty contest specifically for transgender

people both on a national and international scale, which is named Miss Queen. The main winner in the miss queen contest will continue to represent her country in the international miss queen event which will be held in Thailand.

The existence of LGBT in Indonesia is due to the spread of liberalization and freedom of expression that has crossed the line.

Campaigns to support LGBT behavior, including support for the miss queen in the name of human rights, are massively carried out by its supporters, both nationally, globally and internationally. The campaign that continues to be voiced by its supporters has succeeded in changing people's views to become more open and tolerant of this deviant behavior.

LGBT behavior which since the time of Prophet Lut as was included in deviant and disgusting acts so that Allah swt cursed and cursed these people, but at this time it was as if this deviant behavior was considered normal behavior so that it could be justified, legalized and accepted as voiced by similar community supporters. From this it can be described that the level of social life has begun to collapse.

Islam as a way of life in human life contains complete and perfect rules of life making the Al-Qur'an and As-Sunnah a source of law for all human problems including viewing LGBT. Allah forbids LGBT behavior including transgender perpetrators by cursing, punishing, and labeling the behavior of Prophet Lut's people (people who have a deviant sexual orientation) as fahisyah (deeds or words that are very bad) as contained in surah Al A'raf verse 80, Al Naml verse 54 and Al 'Ankabut verse 28.

Islam is a holy religion that upholds human morals and morals, therefore Islam forbids LGBT behavior including transgender people, because this is an act that is very disgusting and has excluded

humans from their human nature. Islam forbids the act of adultery and the scholars themselves say that adultery compared to homosexuals (sexual orientation with fellow men) and lesbians (sexual orientation with fellow women) is worse for homosexuals and lesbians. This is because people who commit adultery are people who only violate Allah's commands and prohibitions (shari'a), but homosexual and lesbian perpetrators are more than that, namely that apart from violating Allah's commands and prohibitions (shari'a), they also violate the fitrah and natural instincts of humans. In other words, LGBT is classified as the greatest of the grave sins that exist because they choose to leave and deviate from the natural instincts (sunatullah) of humans.

The success of organizing the Miss Queen contest in Indonesia shows the attitude of a society that is tolerant and open to any form of damage to human nature. This can be seen from the praise given by some people to the winner of the Miss Queen contest and support for her to be able to continue her steps to represent the country competing and competing in the most prestigious and most prestigious event on an international scale, namely Miss Queen International. In addition, the state which openly provides easy access to transgender contests creates the impression that the government is allowing LGBT ideas, behaviors, ideas and ideas to enter Indonesia in the name of freedom and human rights. this is really sad to happen considering that the majority of Indonesian people are Muslims with

the understanding of Ahlul Sunnah wal Jama'ah.

Based on the description of the background of the problem that the researcher described above, the formulation of the problem in this article is what is the theological view of the Ahlul Sunnah wal Jama'ah towards miss queen? The purpose of this research is to reveal the views of the Ahlul Sunnah wal Jama'ah about the miss queen.

There is some previous literature that is relevant to this research, namely: first, Society's Social Construction of Waria by Firman Arfanda and Sakaria in 2015. This work whose output is in the form of a scientific article concludes that society tends to stay away from waria and tends to give a negative label to their existence and it is this view of society that must be constructed (Arfanda & Sakaria, 2015).

Second, Identification of Transgender Causes in Waria in Banda Aceh by Barmawil and Miftahus Silmi in 2016. This work whose output is in the form of a scientific article concludes that family social circumstances, environment, and upbringing style are factors that influence a person to become a waria in Banda Aceh (Barmawi & Silmi, 2016).

Third, Transgender Behavior (Case Study in Binturu Village, Larompong District, Luwu Regency) by Suanto R in 2017. The work whose output is in the form of this thesis concludes that in general, waria feel comfortable looking like women

(R, 2017). Fourth, Self-Existence of Waria in Social Life Among Urban Communities (Phenomenology Concerning the Self-Existence of Waria Urbanization in the City of Malang) by Muhammad Ramadhana Alfari in 2018. The output of this work is in the form of a scientific article in which through this article the author describes that waria can be said to be human figures. third when viewed from the absolute side of gender and sexuality which is formed through pressure and socialization in general (Alfari, 2018).

Based on the review of the previous literature that the authors have described above, it can be seen that the previous literature focused on transgender (waria) both in terms of behavior, the existence of transgender in social life, one's motives for becoming a waria to the views of society towards them. The theme raised by the previous authors is different from the theme that the researcher is currently studying where the researcher focuses on the contest which is the venue or stage for transgender (transgender), namely miss queen and finds out how the views of the Ahlul Sunnah wal Jama'ah towards the contest.

## **B. RESEARCH METHOD**

This research belongs to social research where the researcher focuses in-depth research on social phenomena, namely in this case the researcher focuses on the miss queen in the theological view of ahlul sunnah wal jama'ah.

Because this research belongs to library research where all research data comes from library materials, therefore in collecting data researchers use data collection techniques in the form of library research. All the data that has been collected by the researcher describes it through descriptive analysis which then draws conclusions using deductive analysis techniques.

### C. RESULTS AND DISCUSSION

#### 1. Theology Of Ahlul Sunnah wal Jama'ah

The theology of Ahlul Sunnah wal Jama'ah, abbreviated as aswaja, is a group that always follows the way of life of the Prophet Muhammad and the way of life of his companions, especially the four friends, namely Abu Bakr, Umar, Uthman and Ali bin Abi Talib. As for the concrete form, ahlu sunnah wal jama'ah is none other than a group that always adheres to the instructions of the Al-Qur'an and Al-Sunnah. This means that in everything always refers to the guidance of the Qur'an and Al-Sunnah.

Furthermore, the way of life of Rasulullah saw is nothing but a real expression of the contents of the Qur'an. The real expression is then usually termed al-sunnah or al-hadith. Then, the Al-Qur'an as Kalamullah, packaged separately in the Al-Qur'an Mushaf. Meanwhile, the real expression of the Prophet himself is packaged separately in Al-Hadith books such as in Sahih Al-Bukhari,

Sahih Muslim, Sunan Abu Dawud, Sunan Al-Tirmidhi, Sunan An-Nasa'I, and Sunan Ibnu Majah.

In a hadith it is explained that "the best period is the period of my life in which I (the Prophet) was sent to them, then followed by a period after them (companions) and then the next period again (tabi'in) HR. Muttafaq 'alaih.

Muhammad Khalifah al-Tamimy added that sometimes the scholars use the name ahlu sunnah wal jamaah as a substitute for the name salaf (Mufid, 2013). So the ahlu sunnah wal jamaah are the companions, tabi'in, tabi'it tabi'in and anyone who walks according to the establishment of the imams who give instructions and those who follow them from all over the people. As a consequence of that, all views that deviate from understanding are seen as a group of experts on heresy and are seen as people who transmit passions. Ibn Abbas ra in interpreting the letter Ali Imran verse 106 explains that:

*"Remember the day when some faces turned white and some faces turned black and somber. It is said that the radiant white faces are those of the ahlu sunnah wal jama'ah and the gloomy black faces are the faces of those who are experts in bid'ah and schism."*

Regarding the limits of the understanding of ahlu sunnah wal jamaah, the scholars refer to one of the hadiths narrated from the friend Abdullah Ibn Umar ra, that the Prophet saw said:

"And verily the Children of Israel were divided into 72 factions. While my people will be divided into 73 groups and all will go to hell except for only one group who will not go to hell. The Companions asked: Who is one group, O Messenger of Allah? The answer: That is the group that always follows in my footsteps and in the footsteps of my companions" (HR. Al-Tirmidzi).

Although in this hadith it has not been explicitly revealed that the group of survivors is ahlul sunnah wal jama'ah, based on the meaning implied in the hadith that the group that survived the threat of the fires of hell is a group that always follows in the footsteps (way of life) of the Prophet Muhammad and his friends. This meaning is intended as a limitation (understanding) of Ahlus Sunnah Wal Jama'ah (Suhartono & Faizah, 2017).

Thus, the ahlul sunnah wal jama'ah group is the only group of Muslims who are safe from the threat of hell. This is even more emphatically expressed in another hadith which reads:

"The Messenger of Allah swore that by the One who controls Muhammad's soul, my Ummah will be divided into 73 factions. So one group will go to heaven, while the 72 groups will go to hell. A friend asked; Who is the group that will enter heaven, O Messenger of Allah? The answer: That is the Ahlus

Sunnah Wal Jama'ah group." (HR. Al-Tabrani).

The hadith directly mentions the words ahlul sunnah wal jama'ah as the only group that is declared to be safe from death and able to enter heaven.

In order to distinguish the spheres of Ahlul Sunnah wal Jama'ah from other spheres of understanding, the meaning of Ahlul Sunnah wal Jama'ah can be affirmed in several definitions, namely the definitions of the ahlul sunnah creed, the ahlul sunnah worship (fiqh) and the ahl ahl akhlaq sunnah ('Utsaimin, 1995).

The institution of faith (kalam) that is in line with the teachings of ahlul sunnah wal jama'ah is the institution of faith initiated by Abu al-Hasan al-Asy'ari and Abu Manshur al-Maturidi. Even though the thoughts of the two kalam are not exactly the same, their thoughts are still committed to the naqli instructions (Al-Qur'an and Al-Hadith). Both of them use reason only to understand naqli, not to the extent of aligning it let alone worshipping it. In fact, openly through their works, the two figures both reject and oppose the logic of the mu'tazilah who worship reason and almost ignore naqli instructions. Some names of figures who spread and develop the thoughts of Al-Asy'ari and Al-Maturidi's verses are: al-Baqillani, al-Juwaini (Imam al-Haramain), al-Isfirayani, Abu Bakar Al-Qaffal, Al-Qusyairi, Fahr Al -Din Al Razi, Izz Al-Din Abd Al-Salam, Al-Ghazali and Al-Bazdawi. As for the thought of kalam which has

entered and colored many Muslims in Indonesia is the thought of Al-Asyari's kalam which has been developed by Al-Ghazali through his works which include *Ihya Ulumuddin*, *Al-Iqtisad Fi al-I'tiqad*, and *al-Munqidz Min al-Dlalal*.

The issue of fiqh or sharia includes the formal demands of a Muslim in worshiping Allah (vertical) and muamalah relations with fellow human beings (horizontal). Vertical rites or known as *habl min Allah* include prayer, fasting, zakat, pilgrimage and so on. While horizontal rites or known as *habl min al-nas* include demands in trade, commerce, politics, social relations, crime, marriage, inheritance, and so on. Related to fiqh, the understanding of *ahlus sunnah wal jamaah* recognizes four schools of thought, namely the Hanafi school (Abu Hanafiah 80-150 H), the Maliki school (Malik bin Anas 90-179 H), the Shafi'i school (Muhammad bin Idris Asy-Syafi'i 150-204 H), and the Hambali school (Ahmad bin Idris Hanbal 164- 241H). The Hanafi school is adhered to by the founder of the *maturidiyah* kalam, namely Abu Manshur al-Maturidi, while the Shafi'i school is adhered to by the founder of the *Asy'ariyah* kalam, namely Abu al-Hasan Al-Asy'ari.

The theology of *Ahlus Sunnah Wal Jamaah* follows the moral discourse (*tasawuf*) developed by Al-Ghazali, Al-Junaidi, Abu Yazid al-Bustami and other like-minded figures. Their moral thinking is indeed not institutionalized into a separate *firqoh* and school of thought

as within the scope of *aqidah* (kalam) and fiqh, but their discourse is in line with the substance of the *ahlus sunnah wal jamaah* ideology and is widely accepted and followed by the majority of Muslims.

Islamic discourse into the scope of faith, worship, and morality does not mean dichotomous or partial separation. All three remain integral and are practiced simultaneously by every Sunni Muslim. A good Muslim and a Sunni is a Muslim who is good and has faith, worships as well as has morals. If someone is just good in his faith and worship, he cannot be said to be good if his morals are not necessarily good or he has done a lot of bad things.

Indonesian Muslims make up the majority of citizens and even make up the largest number of countries whose population is Muslim. In their religious understanding, almost all Indonesian Muslims adhere to the theology of *Ahlus Sunnah Wal Jamaah* or Sunni.

## 2. Lesbian, Gay, Biseksual and Transgender (LGBT)

LGBT issues in Indonesia are divided into two points, namely the existence of LGBT people (their existence) and forms of propaganda or programs for LGBT people in Indonesia. Indonesia is a country based on God, eastern culture and different from other countries such as countries in the West or other countries (Pastini & Tobing, 2020).

Ignoring religious rules in social life makes people set rules to follow

their desires, for example as stated in the twelve PBB agencies which say that leaving religious rules in order to defend the rights of the LGBT community is the right of the LGBT community. With the legalization of LGBT, relying on human rights absolutely negates religious rules. Reason and feelings are used as guidelines so as to tolerate the existence of this deviant community. Such is the domination of human rights over them that the negative impact of this community is ignored. In the United States, gays and bisexuals are the community most infected with HIV, even 27% of HIV cases are donated by these communities. The risk of HIV transmission is also greater, namely 26 times greater than gay and bisexual than transgender. This is a form of freedom of thought campaigned by the West to accept communities that violate religious rules. This propaganda is clearly damaging to Muslims and keeping people away from the laws of Allah swt. Reality proves that this behavior has kept humans at the lowest point of dignity because even animals are reluctant to do so.

In fact, there are LGBT people who don't want to be LGBT. It could be a mistake in their upbringing, parental negligence and environmental influences when they were small, so they reasoned "this is not their wish, this was a process when they were small, why are we discriminating?" especially for problems like this, we as Muslims should also support LGBT people to get well. The forms of discrimination, ridiculing and insulting are not

Islamic teachings. Islam teaches its people not to make fun of, humiliate LGBT people, but are required to protect and be supported so that they recover.

Something that God has made unlawful for us to respond to by leaving and at the same time preventing it in order to create conditions that are conducive to that matter. Because LGBT behavior has become a systematic problem, it must be resolved by the state. The state must take the following steps: first, instill faith and piety in all members of society so that they stay away from all deviant and immoral behavior. The state must also instill and understand values and norms, religion and culture in all systems including the education system both at the formal and informal levels with various institutions, channels and means. That way, the people have internal constraints that prevent them from engaging in LGBT behavior. People can filter out destructive thought and cultural information. The people are not dominated by a hedonic attitude and prioritize lust.

*Second*, stop the spread of all forms of pornography and pornographic acts, whether committed by perpetrators of the same sex or those of the opposite sex. The state should censor the media that teaches and spreads destructive thoughts and culture, one of which understands LGBT. The community will be taught how to channel *ghazirah nau* properly, namely by marrying according to the Shari'a. The state will also facilitate and facilitate anyone who wants to marry

through a marriage that is legal according to religious and state law.

*Third*, the state will implement an Islamic economic system that guarantees justice and economic prosperity for the people, so that there are no LGBT actors who use poverty as an alibi to justify their behavior and fourth, if there are still violations, the uqubat system (sanctions) in Islam will be a stronghold. that protects society from deviant behavior. This is to provide a deterrent effect for criminal behavior and prevent others from imitating or imitating similar deviant behavior.

In psychology, there are two reasons why someone becomes transgender (transgender), namely: first, childhood trauma. Someone who has experienced violence or similar sexual harassment as a child, will be able to influence his mindset and sexual orientation when he is an adult. For example, when he was small he had experienced sexual harassment by his family, so when he grew up he tended to sexually abuse other people.

*Second*, being transgender because of escapism. Running away from reality or current problems, for example a boy who was rejected seven times by a girl or several girls rejected him or broke up with a girl he really loved. When she is desperate she vents her sadness and need for affection on a man and when she starts to enjoy it slowly comes the desire to be gay. When the person feels comfortable, happy and enjoys the abundance of affection given by a

man, then in the end he will decide to be gay.

In Neuropsychology, LGBT is categorized as a mental health problem, namely mental illness and is not caused by biological or congenital factors (Aminah, 2018) and LGBT itself can be cured with steps both from the sharia perspective and medical psychological therapy. Steps for healing LGBT in terms of sharia include:

*First*, instill the belief that every disease must have a cure. People with LGBT disease must instill a strong belief that they can definitely be cured. Sometimes they are desperate because of course men hang out more with men, for example in the bathroom locker room so they are more exposed. Rasulullah saw said

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا أَبُو أَحْمَدَ  
الزُّبَيْرِيُّ حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ بْنِ أَبِي حُسَيْنٍ قَالَ  
حَدَّثَنِي عَطَاءُ بْنُ أَبِي رِيَّاحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ  
اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا  
أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

*First*, instill the belief that every disease must have a cure. People with LGBT disease must instill a strong belief that they can definitely be cured. Sometimes they are desperate because of course men hang out more with men, for example in the bathroom locker room so they are more exposed. Rasulullah saw said

*Second*, sincerely pray and earnestly pray to God to ask for healing, because for every disease there must be a cure. Pray at times and places that are efficacious and don't give up easily. "Your prayers



will surely be answered as long as you are not in a hurry, namely by saying I have prayed but it has not been answered" (Mutafaqun Alaih).

*Third*, immediately repent to Allah because everything that happens to us is the result of our own actions and mistakes. Allah ta'ala says

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

"And whatever calamity befalls you is due to what your own hands have done, and Allah forgives many (of your faults)"

*Fourth*, realize that gay (homosexual) is a big sin and the culprit will be cursed. Allah ta'ala says:

"And (remember the story of) Lut, when he said to his people: "Why are you doing the fahisyah act while you are showing (it)?" Why do you forbid men to (fulfill) your lust instead of going to women? Actually you are a people who cannot know (the result of your actions)" (An-Naml 54-55).

Fifth, stay away from everything related to gay or make it effeminate or resemble a woman. As in the hadith

لَعَنَ اللَّهُ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ ،  
وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

"Allah cursed men who imitate women, as well as women who imitate men" (HR. Ahmad no. 3151,

5: 243. This Sanad hadith is authentic according to Bukhari's requirements).

*Sixth*, don't be alone often, ask for the support of your family and closest people and keep in touch with the community. "Surely the devil is with someone who is alone and away from two people." (HR Ahmad) and seventh, stay away from unclean food because food can affect human nature. As the words of Ibn Sirin "There are no animals that carry out the behavior of the people of Prophet Lut besides pigs and donkeys" (Narrated by Ibn Abi Ad Dunya in the Book of Zammul Malaahy).

The steps for healing LGBT in medical psychology therapy include: a) staying away from all kinds related to gay (homosexual) for example friends, clubs, accessories, reading and everything. This is one of the biggest factors that can help, b) contemplating that gays are still not accepted by society (especially in Indonesia) there are still those who feel disgusted with gays and then instill the thought that gay is a disease that must be cured, c) suggestion therapy, for example say in a rather loud voice when alone to yourself by saying "I'm not gay", "gay is disgusting", "I like women" or you can also write on paper in large numbers and repeatedly for example 1000 times, d) try carrying out male-specific activities and activities, for example karate sports or joining a male activity community, e) hormone therapy. If you feel you need the guidance and help of a doctor, you can do hormone therapy on a regular basis to be more able and accelerate the emergence of male character, f)

stay away from associating with attractive men and g) get the support of all parties, especially the family, learn to open and welcome input. Do not let anyone criticize in front of him or ridicule his struggle in treating this disease (Suhartono & Faizah, 2017).

In fact, there are LGBT people who don't want to be LGBT. It could be a mistake in their upbringing, parents' negligence and environmental influences when they were small, so they reasoned "this is not their wish, this was a process when they were small, why are we discriminating?" especially for problems like this, we as Muslims should also support LGBT people to get well. The forms of discrimination, ridiculing and insulting are not Islamic teachings. Islam teaches its people not to make fun of, humiliate LGBT people, but are required to protect and be supported so that they recover.

### 3. Miss queen in the view of Ahlul Sunnah wal Jama'ah Theology

Miss queen is a beauty contest that is only for transgender people at the national level. As for the international level, transgender people are holding a prestigious and glamorous event under the name Miss International Queen. This special transgender beauty contest has been carried out since 2004 where all participants at birth must be declared male.

This contest was held with the hope of raising awareness among the

international community on the rights of transgender people. The profit from organizing this contest is also one of the sources of donations intended for the AIDS Foundation of the Kingdom of Thailand. Apart from that, through this contest it is also hoped that friendly relations, cooperation, and most importantly can become a forum for exchanging ideas between the international LGBT community.

Transgender is a small part that cannot be separated from the LGBT community. LGBT itself is an acronym for the terms Lesbian, Gay, Bisexual and Transgender. This term has been used since the 1990s and replaces the phrase gay community, because this term is more representative of the groups that have been mentioned (Tim, 2022).

Transgender comes from the word trans which means moving and gender which means sex, so what is meant by transgender is a person who intentionally changes his gender. In Islam and other religions, both Christianity and Judaism, LGBT behavior, including transgender, is behavior that is inconsistent with religious teachings and actually LGBT is a type of mental disorder.

The Indonesian Ulema Council (MUI) considers that transgender people, who are also known as waria, are men who deliberately act like women. Therefore, waria are not included in the khunsa class (a person who has multiple genitals or has no genitals at all) as defined in Islamic law. Based on this, the MUI issued a fatwa that (a) transgender are male

and cannot be seen as a separate (sex) group (b) all transgender deviant behavior is unlawful and efforts must be made to return it to its original nature (Tim, 1997).

In the view of Aswaja theology itself, the behavior of transgender people who show off their bodies as in the Miss Queen contest is deviant and forbidden behavior in religion. This is stated in a hadith as conveyed by Ibn Abbas, he said "The Prophet Muhammad cursed men who looked like women and women who looked like men" (HR Bukhari). The prohibition contained in the hadith narrated by Bukhari ra is strengthened by the word of Allah contained in the letter Al A'raf (7) verses 80-81 which means:

"And (We have also sent) Lut (to his people. (Remember) when he said to his people. Why did you do that faisyah act, which has never been done by anyone (in this world) besides you?" Verily you come to men to release your passions (to them), not to women, instead you are a people who transgress limits".

Sayyid Sabiq himself stated that the scholars agreed on the prohibition of transgender behavior, both homosexual (sexual orientation with same-sex men) and lesbian (sexual orientation with same-sex women) and gave harsh punishments to the perpetrators. It's just that the scholars differed in determining the size of the punishment set for them. There are

three different sentencing opinions for transgender perpetrators, both homosexual and lesbian, namely: (a) the perpetrators must be killed absolutely, (b) the perpetrators are sentenced to had adultery, and (c) the perpetrators are subject to other severe sanctions.

With severe penalties for liwath behavior, it will create a deterrent effect and make people think again about doing this. This is a *zawajir* or deterrence function. This sanction is also an answer or forgiveness of sins for the perpetrators in the afterlife.

#### **D. CONCLUSION**

God only created humans in two sexes namely male and female. Islam does not recognize the term transgender or transgender which is considered as a forced effort against the nature of God. Islam prohibits humans from deliberately changing their gender from male to female or from female to male or deliberately changing their appearance, such as the way they walk, the way they speak, the way they dress, wear jewelery and make-up that resembles women or resembles man. The theology of Ahlul Sunnah wal Jama'ah very clearly emphasizes that transgender people including lesbians, gays and bisexuals are categorized as unlawful acts and are strictly prohibited in Islamic teachings. Promoting, supporting and campaigning for transgender activities is clearly prohibited in Islamic teachings.

**BIBLIOGRAPHY**

- 'Utsaimin, S. M. B. S. Al. (1995). *Aqidah Ahlussunnah Wal Jama'ah*. Yayasan Al-Sofwa.
- Alfaris, M. R. (2018). Eksistensi Diri Waria Dalam Kehidupan Sosial Di Tengah Masyarakat Kota (Fenomenologi Tentang Eksistensi Diri Waria Urbanisasi di Kota Malang). *Widya Yuridika*, 1(1), 97–114.
- Aminah, A. N. (2018). LGBT adalah Penyakit Mental dan Bisa Disembuhkan. *Republika.Co.Id*. <https://www.republika.co.id/berita/p3dlbf384/lgbt-adalah-penyakit-mental-dan-bisa-disembuhkan>
- Arfanda, F., & Sakaria. (2015). Konstruksi Sosial Masyarakat Terhadap Waria. *KRITIS*, 1(No. 1), 93–102. <http://journal.unhas.ac.id/index.php/kritis/article/view/5>
- Barmawi, & Silmi, M. (2016). Identifikasi Penyebab Transgender Pada Waria Di Banda Aceh. *Psikoislamedia*, 1(2), 372–384. <https://doi.org/10.22373/psikoislamedia.v1i2.923>
- Mufid, A. S. (2013). Paham Ahlu Sunnah Wal Jama'ah dan Tantangan Kontemporer dalam Pemikiran dan Gerakan Islam di Indonesia. *HARMONI*, 12(3), 8–18.
- Pastini, L. P. D. P., & Tobing, D. H. (2020). Subjective well-being pada waria Drag Queen di Bali. *Jurnal Psikologi Udayana*, 2(2), 8–19. <https://ojs.unud.ac.id/index.php/sikologi/article/view/63488>
- R, S. (2017). Perilaku Waria (Studi Kasus di Desa Binturu Kecamatan Larompong Kabupaten Luwu). Universitas Muhammadiyah Makasar.
- Suhartono, & Faizah, N. (2017). Konsep Aqidah Ahlus Sunnah Wal Jama'ah Dan Pembinaannya Dalam Pendidikan Agama Islam Menurut Syaikh Abdul Qodir Al-Jailani. *Pendidikan Islam Al I'tibar*, 4(1), 15–34.
- Tim. (1997). Kedudukan Waria. In *Himpunan Fatwa Majelis Ulama Indonesia* (pp. 356–358).
- Tim. (2022). LGBT. *Wikipedia*. <https://id.wikipedia.org/wiki/LGBT>.