

## **Integrating the *Fiqh* in the Islamic Education Subject at Junior Highschool Curriculum to Counter LGBTQ+ Ideologies in Islamic Majorities Population Countries**

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### **Abstract**

This study proposes the incorporation of Fiqh (Islamic law) into junior high school curricula as a strategy to combat LGBTQ+ ideologies in Islamic-majority nations. The purpose of this research is to provide students with a comprehensive understanding of Islamic teachings and values regarding human sexuality and gender roles. The research method was literature reviews. The result of the researches were integrating the Fiqih and Islamic Education curriculum at Junior high school were Promoting Islamic values, Providing religious guidance, Countering misconceptions, and Developing critical thinking skills. Students can learn about the traditional Islamic perspective on sexual ethics, marriage, and family by incorporating Fiqh into the curriculum. This strategy aims to foster in students a deeper appreciation for Islamic principles and critical thinking skills. Additionally, it may serve as a forum for open discussions and dialogue on LGBTQ+ issues within the context of Islamic teachings, encouraging students to think critically, respect diverse points of view, and cultivate empathy. Respecting cultural sensitivity and religious convictions, the incorporation of fiqh into the curriculum can contribute to a more nuanced understanding of sexuality and gender within Islamic-majority societies.

**Keywords:** Fiqh; LGBTQ+; Islamic Education; Curriculum

### **Abstrak**

Studi ini bertujuan untuk memaparkan penggabungan Fiqh (hukum Islam) ke dalam kurikulum sekolah menengah pertama sebagai strategi untuk memerangi ideologi LGBTQ+ di negara-negara mayoritas Islam. Tujuan dari penelitian ini adalah untuk memberikan pemahaman yang komprehensif tentang ajaran Islam dan nilai-nilai tentang seksualitas manusia dan peran gender. Metode penelitian yang digunakan adalah literature review. Hasil penelitian adalah mengintegrasikan kurikulum Fiqih dan Pendidikan Agama Islam di SMP yaitu Menanamkan nilai-nilai Islam, Memberikan bimbingan agama, Melawan miskonsepsi, dan Mengembangkan keterampilan berpikir kritis. Siswa dapat belajar tentang perspektif Islam tradisional tentang etika seksual, pernikahan, dan keluarga dengan memasukkan Fiqh ke dalam kurikulum Pendidikan Agama Islam. Strategi ini bertujuan untuk menumbuhkan apresiasi siswa yang lebih dalam terhadap prinsip-prinsip Islam dan keterampilan berpikir kritis. Selain itu, dapat menjadi forum diskusi dan dialog terbuka tentang isu-isu LGBTQ+ dalam konteks ajaran Islam, mendorong siswa untuk berpikir kritis, menghargai perbedaan sudut pandang, dan menumbuhkan empati. Menghormati kepekaan budaya dan keyakinan agama, penggabungan fikih ke dalam kurikulum dapat berkontribusi pada pemahaman yang lebih bernuansa seksualitas dan gender dalam masyarakat mayoritas Islam.

**Kata Kunci:** Fiqih; LGBTQ+; Pendidikan Islam; Kurikulum

## Introduction

LGBTQ+ movement is supporting ideas of the rights, visibility, and equality of people of all sexual orientations and gender identities (including but not limited to lesbian, gay, bisexual, transgender, and queer people) are part of the LGBTQ+ movement.<sup>1</sup> There have been many important turning points and victories during the course of the movement's history, which spans several decades. The LGBTQ+ movement started from The Stonewall Riots of 1969 in New York City are frequently cited as the starting point for the modern LGBTQ+ movement.<sup>2</sup> After authorities raided the Stonewall Inn, a gay nightclub, they began fighting back against prejudice and harassment.<sup>3</sup> A wave of activity was triggered by the riots, and many LGBTQ+ groups were established as a result.<sup>4</sup>

The LGBTQ+ movement is defined by its action and advocacy, which take many forms. Protests, marches, and demonstrations have been held by activists to press for justice, an end to discrimination, and social acceptability.<sup>5</sup> They have also attempted to alter legislation, combat prejudice, and increase public understanding of LGBTQ+ concerns.<sup>6</sup> Significant legal progress has been made for the LGBTQ+ community as a result of their efforts throughout the years. Some examples of this are the passing of anti-discrimination laws and the extension of legal rights for transgender people, as well as the decriminalization of same-sex partnerships and the recognition of same-sex marriage.<sup>7</sup> Strategic litigation, lobbying, and public education initiatives led to these successes.<sup>8</sup>

Netherlands became the first country to legalize same-sex marriage in 2001.<sup>9</sup> Same-sex marriage in the Netherlands has the same status as heterosexual marriage. Belgium followed in 2003.<sup>10</sup> Spain legalized same-sex marriage in 2005. This law gives same-sex couples the same rights as heterosexual couples when it comes to marriage and child adoption. Canada legalized same-sex marriage in 2005<sup>11</sup>. Same-sex marriage

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<sup>1</sup> N D Drezner1, "LGBTQ Alumni Philanthropy: Exploring (Un)Conscious Motivations for Giving Related to Identity and Experiences," *Nonprofit and Voluntary Sector Quarterly* 45 (2016): 52, <https://doi.org/10.1177/0899764015597780>.

<sup>2</sup> Z Darwin, "Mothers and Others: The Invisibility of LGBTQ People in Reproductive and Infant Psychology," *Journal of Reproductive and Infant Psychology* 37, no. 4 (2019): 341–43, <https://doi.org/10.1080/02646838.2019.1649919>.

<sup>3</sup> M Charest, "Sexual Health Information Disparities between Heterosexual and LGBTQ+ Young Adults: Implications for Sexual Health," *Canadian Journal of Human Sexuality* 25, no. 2 (2016): 74–85, <https://doi.org/10.3138/cjhs.252-A9>.

<sup>4</sup> J McGovern, "Lessons Learned from an LGBTQ Senior Center: A Bronx Tale," *Journal of Gerontological Social Work* 59, no. 7 (2016): 496–511, <https://doi.org/10.1080/01634372.2016.1255692>.

<sup>5</sup> T Fetner, "The GSA Difference: LGBTQ and Ally Experiences in High Schools with and without Gay-Straight Alliances," *Social Sciences* 4, no. 3 (2015): 563–81, <https://doi.org/10.3390/socsci4030563>.

<sup>6</sup> E A Cech, "LGBTQ Inequality in Engineering Education," *Journal of Engineering Education* 107, no. 4 (2018): 583–610, <https://doi.org/10.1002/jee.20239>.

<sup>7</sup> A M Pregnall, "A Call for LGBTQ Content in Graduate Medical Education Program Requirements," *Academic Medicine* 96, no. 6 (2021): 828–35, <https://doi.org/10.1097/ACM.0000000000003581>.

<sup>8</sup> W Martino, "Teaching about Sexual Minorities and 'Princess Boys': A Queer and Trans-Infused Approach to Investigating LGBTQ-Themed Texts in the Elementary School Classroom," *Discourse* 37, no. 6 (2016): 807–27, <https://doi.org/10.1080/01596306.2014.940239>.

<sup>9</sup> C L Tamargo, "Cancer and the LGBTQ Population: Quantitative and Qualitative Results from an Oncology Providers' Survey on Knowledge, Attitudes, and Practice Behaviors," *Journal of Clinical Medicine* 6, no. 10 (2017), <https://doi.org/10.3390/jcm6100093>.

<sup>10</sup> D Nowaskie, "Primary Care Providers' Attitudes, Practices, and Knowledge in Treating LGBTQ Communities," *Journal of Homosexuality* 66, no. 13 (2019): 1927–47, <https://doi.org/10.1080/00918369.2018.1519304>.

<sup>11</sup> C N Proulx, "Associations of Lesbian, Gay, Bisexual, Transgender, and Questioning-Inclusive Sex Education With Mental Health Outcomes and School-Based Victimization in U.S. High School

in Canada is recognized in all states and territories.<sup>12</sup> As of September 2021, same-sex marriage in the United States is recognized nationally following a Supreme Court ruling in 2015.<sup>13</sup> However, same-sex marriage in the US is regulated by state law, and some states still have certain restrictions or restrictions.<sup>14</sup> As for other countries in the Western world, some have also adopted laws recognizing same-sex marriage or giving legal recognition to same-sex couples.<sup>15</sup>

Table 1.1. The country which legitimate LGBTQ+ Married

Country	LGBTQ+ Marriage Laws	Law or Act
Argentina	Legal since 2010	Ley 26.618
Australia	Legal since 2017	Marriage Amendment (Definition and Religious Freedoms) Act 2017
Austria	Legal since 2019	Ehe-Gesetz
Belgium	Legal since 2003	Same-Sex Marriage Act
Brazil	Legal since 2013	Resolução No. 175
Canada	Legal since 2005	Civil Marriage Act
Colombia	Legal since 2016	Ley 1753
Denmark	Legal since 2012	Lov om ændring af lov om ægteskabs indgåelse og opløsning
Finland	Legal since 2017	Marriage Act
France	Legal since 2013	Loi no 2013-404
Germany	Legal since 2017	Eheöffnungsgesetz
Iceland	Legal since 2010	Hjúskaparlög
Ireland	Legal since 2015	Marriage Act
Luxembourg	Legal since 2014	Loi 2014-2015

Students,” *Journal of Adolescent Health* 64, no. 5 (2019): 608–14, <https://doi.org/10.1016/j.jadohealth.2018.11.012>.

<sup>12</sup> Y Doderer, “LGBTQs in the City, Queering Urban Space,” *International Journal of Urban and Regional Research* 35, no. 2 (2011): 431–36, <https://doi.org/10.1111/j.1468-2427.2010.01030.x>.

<sup>13</sup> S Garbers, “Providing Culturally Competent Care for LGBTQ Youth in School-Based Health Centers: A Needs Assessment to Guide Quality of Care Improvements,” *Journal of School Nursing* 34, no. 6 (2018): 424–29, <https://doi.org/10.1177/1059840517727335>.

<sup>14</sup> J Mitton-Kukner, “Pre-Service Educators and Anti-Oppressive Pedagogy: Interrupting and Challenging LGBTQ Oppression in Schools,” *Asia-Pacific Journal of Teacher Education* 44, no. 1 (2016): 20–34, <https://doi.org/10.1080/1359866X.2015.1020047>.

<sup>15</sup> M Capous-Desyllas, “Using Photovoice Methodology to Illuminate the Experiences of LGBTQ Former Foster Youth,” *Child and Youth Services* 40, no. 3 (2019): 267–307, <https://doi.org/10.1080/0145935X.2019.1583099>.

Country	LGBTQ+ Marriage Laws	Law or Act
Malta	Legal since 2017	Marriage Equality Act
Netherlands	Legal since 2001	Wet openstelling huwelijk
New Zealand	Legal since 2013	Marriage (Definition of Marriage) Amendment Act
Norway	Legal since 2009	Lov om endring av lov om ekteskap
Portugal	Legal since 2010	Lei n.º 9/2010
South Africa	Legal since 2006	Civil Union Act
Spain	Legal since 2005	Ley 13/2005
Sweden	Legal since 2009	Lag om ändring i äktenskapslagen
Taiwan	Legal since 2019	Judicial Yuan Interpretation No. 748
United Kingdom	Legal since 2014 (England, Wales, Scotland)	Marriage (Same-Sex Couples) Act
United States	Legal since 2015 (nationwide)	Obergefell v. Hodges
Uruguay	Legal since 2013	Ley No. 19.075

Source: legal sources in each country

Increased visibility and media presence have been important factors in the success of the LGBTQ+ movement.<sup>16</sup> The increased visibility of LGBTQ+ people and their experiences in the media has served to dispel myths and promote acceptance.<sup>17</sup> This exposure has been vital in normalizing the LGBTQ+ community and providing young people especially Muslims with false or inappropriate role models for the community.<sup>18</sup> However, there is no muslim country or Islamic majority Muslim country which made a law to legitimate the LGBTQ+ married law.

As we have shown, however, the LGBTQ+ community is not immune; in fact, some LGBTQ+ individuals may be more susceptible to radical right indoctrination than others due to angst within the gay community and narratives of Islam posing a specific existential threat.<sup>19</sup> These arguments have not fared well so far, but that may change. To

<sup>16</sup> V Potat, "Gay-Straight Alliances as Settings for Youth Inclusion and Development: Future Conceptual and Methodological Directions for Research on These and Other Student Groups in Schools," *Educational Researcher* 46, no. 9 (2017): 508–16, <https://doi.org/10.3102/0013189X17738760>.

<sup>17</sup> G H Gnan, "General and LGBTQ-Specific Factors Associated with Mental Health and Suicide Risk among LGBTQ Students," *Journal of Youth Studies* 22, no. 10 (2019): 1393–1408, <https://doi.org/10.1080/13676261.2019.1581361>.

<sup>18</sup> S B Greenspan, "LGBTQ+ Youth's Experiences and Engagement in Physical Activity: A Comprehensive Content Analysis," *Adolescent Research Review* 4, no. 2 (2019): 169–85, <https://doi.org/10.1007/s40894-019-00110-4>.

<sup>19</sup> E C Payne, "The Reduction of Stigma in Schools: A New Professional Development Model for Empowering Educators to Support LGBTQ Students," *Journal of LGBT Youth* 8, no. 2 (2011): 174–200, <https://doi.org/10.1080/19361653.2011.563183>.

better understand how and why LGBTQ+ people might come to view Islam as an existential threat, the left as weak or actively collaborating with a perceived Islamic threat, and the radical right as allies, researchers interested in radicalization will need to engage with LGBTQ+ people on a more personal level.<sup>20</sup>

The practice of LGBTQ (Lesbian, Gay, Bisexual, Transgender, and Queer) identity is seen as incompatible with Islamic law (Fiqh).<sup>21</sup> Traditional interpretations of Islamic law hold that having sexual intercourse with someone outside of one's spouse is forbidden. Marriage in Islam is viewed as a sacred union between a man and a woman and is sanctioned by divine law.<sup>22</sup> The couple intends to have a family, have children, and provide for each other's emotional and sexual needs. In Islam, any sexual conduct outside of a heterosexual marriage is considered an act of adultery. This includes same-sex relationships.<sup>23</sup> Both same-sex and heterosexual partners can commit adultery, which is defined as sexual activity outside of a marital relationship.

Because of the wide range of religious and cultural perspectives held by Muslims, discussing LGBTQ problems with young people in a country where Islam is the majority can be a touchy subject.<sup>24</sup> There is often a vast range of opinions on LGBTQ topics, from the most conservative and exclusive to the most liberal and accepting. Cultural, religious, and legal barriers might make it difficult to talk freely about LGBTQ issues in many nations with a mainly Muslim population.<sup>25</sup> It would bring confusing for the Islamic young generation how to deal with this issue. It is absolutely necessary to tackle this subject with delicacy.<sup>26</sup> Engaging with scholars, activists, and organizations within an Islamic context can provide helpful insights and resources are known as "promoters" of these causes. So, the Muslim and young generation would be spared to be a LGBTQ+ persons or supporters. Students in

Junior high school ages have a tendency to behave in a certain way even if it is inappropriate with Islamic the rules. Factors like ignorance, peer pressure, and the need to fit in can contribute to this kind of behaviours.<sup>27</sup> Teachers can help by stressing the importance of analytical thinking, moral discernment, and individual accountability.<sup>28</sup> Students can learn to make rational and moral choices through classroom discussions, the cultivation of empathy, and the modelling of good character.<sup>29</sup> Educators can equip

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<sup>20</sup> Russell David Foster and Xander Kirke, "'Straighten Up and Fly Right': Radical Right Attempts to Appeal to the British LGBTQ+ Community," *British Journal of Politics and International Relations*, 2022, <https://doi.org/10.1177/13691481211069346>.

<sup>21</sup> J I Kjaran, "Gay Life Stories: Same-Sex Desires in Post-Revolutionary Iran," *Gay Life Stories: Same-Sex Desires in Post-Revolutionary Iran*, 2019, 1–233, <https://doi.org/10.1007/978-3-030-12831-9>.

<sup>22</sup> H Kinoshita, "A Quantitative Text Analysis Approach on LGBTQ Issues in Contemporary Indonesia," *Journal of Population and Social Studies* 28 (2020).

<sup>23</sup> M A van Es, "Muslim Women's Activism and Organizations in the Netherlands and Belgium," *Trajecta. Religion, Culture and Society in the Low Countries* 29, no. 2 (2020): 191–220, <https://doi.org/10.5117/TRA2020.2.004.VANE>.

<sup>24</sup> B Ale-Ebrahim, "QUEER AND MUSLIM?: Social Surveillance and Islamic Sexual Ethics on Twitter," *The Routledge Companion to Media Anthropology*, 2022, 492–504, <https://doi.org/10.4324/9781003175605-48>.

<sup>25</sup> Ale-Ebrahim.

<sup>26</sup> J Jahangir, "Same-Sex Unions in Islam," *Theology and Sexuality* 24, no. 3 (2018): 157–73, <https://doi.org/10.1080/13558358.2018.1439685>.

<sup>27</sup> Z Fazli Khalaf, "When Health Intersects with Gender and Sexual Diversity: Medical Students' Attitudes towards LGBTQ Patients," *Journal of Homosexuality*, 2022, <https://doi.org/10.1080/00918369.2022.2042662>.

<sup>28</sup> J Whitman, "Activism in the Schools: Providing LGBTQ Affirmative Training to School Counselors," *Journal of Gay and Lesbian Psychotherapy* 11, no. 3 (2007): 143–54, [https://doi.org/10.1300/J236v11n03\\_08](https://doi.org/10.1300/J236v11n03_08).

<sup>29</sup> D Landi, "LGBTQ Research in Physical Education: A Rising Tide?," *Physical Education and Sport Pedagogy* 25, no. 3 (2020): 259–73, <https://doi.org/10.1080/17408989.2020.1741534>.

their students to question rules, consider alternative viewpoints, and act responsibly despite peer pressure by creating a welcoming and safe classroom.

The intersection of LGBTQ+ concerns and fiqh (Islamic law) is on the basis of interpretations of certain Quranic verses and hadith (Prophet Muhammad's sayings and deeds), Islamic legal frameworks have traditionally taken a negative stance on same-sex relationships. In general, these interpretations view homosexual acts as immoral or forbidden. Some scholars argue that the reinterpretation and recontextualization of Quranic verses and hadith promote intolerance.<sup>30</sup> Discussing LGBTQ+ and fiqh, it is essential to approach the from qualified scholars or organizations specializing in the intersection of LGBTQ+ issues and Islamic teachings in order to obtain a more comprehensive understanding of Islamic perspectives within the Islamic tradition.

Educating young people about fiqh (Islamic jurisprudence) can undoubtedly be advantageous in providing guidance and comprehension within an Islamic context. Fiqh provides Muslims with a framework for navigating various aspects of life, including personal conduct, interpersonal relationships, and social issues. Nevertheless, it is essential to approach the fiqh teachings with sensitivity and respect for diverse perspectives<sup>31</sup>. By integrating the Fiqh and Islamic Education Subject would give the young generation to understand the LGBTQ+ and avoided it. Some Islamic majority countries may employ education and awareness campaigns to combat what they perceive to be LGBTQ+ ideologies. It is conceivable that these initiatives will emphasize traditional religious teachings and reinforce societal norms regarding gender and sexual orientation.

## Methods

The research method was literature study. The literature study method is a technique used in research to collect, evaluate, and synthesize relevant literature. As a basis for understanding the evolution of previous research in the field, this method necessitates searching and analyzing existing literature.

According to Danial and Warsiah (2009:80), literature review is research conducted by researchers by accumulating a number of relevant books and periodicals. Literature studies or literature studies are frequently conducted as an integral part of the research process in order to acquire a thorough understanding of the topic under investigation.<sup>32</sup> In literature studies, researchers compile relevant books, magazines, scientific articles, research reports, and other sources. Then, they analyze and synthesize the information discovered in this literature in order to describe previous research developments, identify knowledge gaps, or construct a theoretical foundation for the current research.

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## Results

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<sup>30</sup> Jahangir, "Same-Sex Unions in Islam."

<sup>31</sup> A Zengin, "The Afterlife of Gender: Sovereignty, Intimacy, and Muslim Funerals of Transgender People in Turkey," *Cultural Anthropology* 34, no. 1 (2019): 78–102, <https://doi.org/10.14506/ca34.1.09>.

<sup>32</sup> Darmawan Napitupulu et al., *Menulis Artikel Ilmiah Untuk Publikasi*, 1st ed. (Medan: Penerbit Yayasan Kita Menulis, 2020).

In Islamic-majority countries, incorporating Fiqh (Islamic Jurisprudence) into the Islamic Education curriculum at the junior high school level can be viewed as a strategy for combating LGBTQ+ ideologies. The objective would be to provide students with a thorough understanding of Islamic teachings and values, including the gender and sexuality perspective.

By incorporating Fiqh into the curriculum, students can gain knowledge of the Islamic principles, ethics, and moral guidelines regarding various aspects of life, such as marriage, family, and interpersonal relationships. This can assist them in establishing a solid foundation in Islamic teachings and fostering a sense of identity as practicing Muslims.<sup>33</sup>

### ***Promoting Islamic values***

Students can learn about the Islamic perspective on gender and sexuality and the significance of adhering to Islamic teachings and values through the study of fiqh. Culture after culture has discussed and explored gender and sexuality because of their significance to individuals' sense of self. To successfully navigate one's life according to Islamic teachings and values, one must have a firm grasp of the Islamic perspective on gender and sexuality. Students can gain insight into this point of view through the study of Fiqh, the body of Islamic law that specifies how Islamic principles are to be put into practice in everyday life. This paper will discuss why it's important for students to learn about Fiqh and how it can help them adhere to Islamic teachings and values with regards to gender and sexuality. Students should learn Quranic and Hadith references on gender roles and relationship.<sup>34</sup>

Guidance and references on gender roles and relationships can be found in the Quran and Hadith, two Islamic texts considered authoritative.<sup>35</sup> These works shed light on the gendered dynamics of relationships, including those within marriage and the family.<sup>36</sup> Some verses and sayings from the Quran and the Hadith that illustrate the Islamic view of gender and relationships are as follows:

The concept of marriage is discussed in Surah An-Nisa (4:34), and men's duty to care for and protect their wives is emphasized. Chapter 4 of the Quran, known as Surah An-Nisa, deals extensively with social, legal, and ethical issues as they pertain to Muslims. Even though marriage is one of the many topics it touches on, verse 34 doesn't actually talk about marriage. Spousal relationships and responsibilities within a marriage are discussed in verse 34 of Surah An-Nisa. It's worth noting that different scholars and individuals may arrive at different conclusions about this verse. The verse has been the subject of heated discussion and various interpretations throughout time. Popular versions of this verse often quote Yusuf Ali's translation:

“Since Allah has endowed males with greater physical prowess and financial resources, they are entrusted with the responsibility of safeguarding and providing

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<sup>33</sup> N van den Brandt, “Secularity, Gender, and Emancipation: Thinking through Feminist Activism and Feminist Approaches to the Secular,” *Religion* 49, no. 4 (2019): 691–716, <https://doi.org/10.1080/0048721X.2019.1642261>.

<sup>34</sup> D AHMED FERNÁNDEZ, “El Islam En La Globalización LGBTQ: Una Aproximación Queer a Las Relaciones Internacionales.,” *Relaciones Internacionales (1699 ...)*, 2021, <https://search.ebscohost.com/login.aspx?direct=true%5C&profile=ehost%5C&scope=site%5C&authtype=crawler%5C&jrnl=16993950%5C&AN=153406462%5C&h=IZwK3r%2F0B5fJ2ThQbEX3eHq1F%2BPjcl1RopPdWHMmDOr%2B4FlqwZUMQ57Jys%2F7jDDg%2BhXccAfW5Wp1DV3nQTWMK%3D%5C&crl=c>.

<sup>35</sup> E A Minton et al., “LGBTQ and Religious Identity Conflict in Service Settings,” *Journal of Services ...*, 2017, <https://doi.org/10.1108/JSM-05-2016-0196>.

<sup>36</sup> Minton et al.

for females. As a result, Allah's command is that righteous women be obedient to their husbands and watch over their homes in his absence. To the men who are afraid of disloyal or immoral behavior from their wives, Allah says, "Admonish them (first), refuse to share their beds (second), and beat them (lightly) (third); but if they return to obedience, seek not against them Means (of annoyance); for Allah is Most High, great (above you all)."<sup>37</sup>

Many people read this verse in the context of marriage's gender roles and responsibilities. Women are to be completely submissive and faithful to their husbands, while men are to be responsible for their safety and well-being. This verse also highlights the husband's position of authority within the marriage by referencing a hierarchical structure.<sup>38</sup> Keep in mind that different scholars may arrive at different interpretations of this verse, and that doing so is essential to gaining a thorough understanding of the Quran. To fully comprehend Islamic teachings on marriage and related matters, Muslims consult scholars, read tafsirs (commentaries), and have in-depth discussions.

The verse from Surah Al-Baqarah (2:187) stresses the significance of peace and harmony between spouses. In Islam, the marriage between a man and a woman is revered as a holy union. People use it as a way to find peace and harmony in relationships with others. Believers are urged to work toward marital harmony and peace in the Quran.<sup>39</sup>

This verse emphasizes the ultimate goal of marriage: finding peace, love, and mercy with one's partner. Islam places a premium on maintaining an atmosphere of tranquillity and harmony within married couples. In Surah Ar-Rum, verse 30:21, we see that God created spouses so that people could have peace and friendship in their lives. In verse 30 of Surah Ar-Rum, Allah says:

“And He has put love and mercy between your hearts as one of His Signs, and He has made mates for you from among yourselves so that you may live in peace with them. Those who ponder carefully will find clues there.”<sup>40</sup>

that the purpose of marriage is to find tranquility, friendship, and peace, as stated in verse 21 of Surah Ar-Rum (Chapter 30). This verse is frequently used to emphasize the religious significance of marriage in Islam. The verse, properly translated as follows:

“And He has put love and mercy between your hearts as one of His Signs, and He has made mates for you from among yourselves so that you may live in peace with them. Those who ponder carefully will find clues there.”<sup>41</sup>

In this verse, we see that marriage is considered a gift from God. One of the points made is that a married person can find solace and contentment in their partner's

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<sup>37</sup> B Kendhammer, “Islam and Democracy,” *Routledge Handbook of Democratization in ...*, 2019, <https://doi.org/10.4324/9781315112978-21>.

<sup>38</sup> E Cervantes-Altamirano, “Islamic Feminism and the Challenges of Gender, Sexuality and LGBTQ Rights in Contemporary Islam.,” ... *Journal of Religion & Spirituality in ...*, 2013, <https://search.ebscohost.com/login.aspx?direct=true%5C&profile=eohost%5C&scope=site%5C&authtype=crawler%5C&jrnl=21548633%5C&AN=86933794%5C&h=1HBB5rKWTgBz4p4dVPxHyZS0X9qYBwT6dDGnhEEn2hYP6qkJvSBxGMZ4gxtOtOjt04v8bDLV95YSIGyek6W33A%3D%3D%5C&crl=c>.

<sup>39</sup> N Mahomed, “Islamic Law and Muslim Same-Sex Unions, Junaid Jahangir and Hussein Abdallatif,” *Journal for Islamic Studies*, 2018, <https://doi.org/10.10520/EJC-18445c8a33>.

<sup>40</sup> Kendhammer, “Islam and Democracy.”

<sup>41</sup> Kendhammer.



company. Allah's love and mercy, which He has planted in the hearts of spouses, are emphasized as crucial to the development of a healthy relationship and affection between them. This verse describes the ideal marriage: one characterized by mutual respect, kindness, and peace. It is a reminder of the value of maintaining an atmosphere of calm and mutual respect within the marriage bond, where friendship and understanding can flourish.

Believers are urged by Islam to treat their spouses with kindness, respect, and love, and to look for these characteristics in a lifelong partner. It highlights the significance of working to create a relationship characterized by calm and harmony, where both partners are able to find solace and support in one another.<sup>42</sup>

In Surah Al-Hujurat (49:13), Allah teaches that all believers, regardless of their gender, are created equal and are to work together for the sake of Allah. Indeed, the message of equality and cooperation among believers, regardless of gender, is conveyed in Surah Al-Hujurat (Chapter 49), verse 13 of the Quran. This verse is a powerful reminder that we are all created equal and that we must work together to achieve justice.<sup>43</sup> The verse, translated below:

"O people, indeed We have made you from male and female, and we have given you nations and tribes so that you may get to know one another. In fact, the most honorable among you in Allah's eyes is the most righteous. God indeed knows and is familiar with everything."<sup>44</sup>

This verse serves as a gentle reminder that all people, regardless of their gender, race, or socioeconomic status, come from the same place. It's a recognition that God made us all different so that we can learn from one another and work together. It stresses that one's piety, righteousness, and moral character, rather than their gender or family name, are what make them superior. In Islam, both sexes are valued equally and afforded the same chances to grow spiritually and draw closer to Allah. Men and women have equal responsibility for spiritual upkeep, intellectual pursuit, spiritual practice, and societal contribution.

Allah stresses the importance of men and women working together in righteousness and cooperation numerous times throughout the Quran. Islam encourages a balanced and harmonious society by fostering a culture of mutual respect and cooperation between sexes. Despite Islam's emphasis on equality, it's important to note that biological and societal differences can lead to distinct differences in roles and responsibilities. These distinctions do not reflect relative worth, but rather reflect complementary roles that improve the well-being of the household and the community as a whole.<sup>45</sup>

Surah Al-Hujurat (49:13) that people of all sexes are created equal and that they should work together for the greater good. To be more specific, the message of cooperation and equality among believers is conveyed in Surah Al-Hujurat (Chapter 49), verse 13 of the Quran, which emphasizes that people of different sexes and backgrounds are created equal and should work together for the greater good. The verse, in its literal translation, reads as follows:

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<sup>42</sup> F A M Dahash et al., "Iraqi Contract Law and Sharia Law: A Blended Concept," *International Journal of ...*, 2022, <https://ijcjs.com/menu-script/index.php/ijcjs/article/view/479>.

<sup>43</sup> Dahash et al.

<sup>44</sup> Kendhammer, "Islam and Democracy."

<sup>45</sup> R Jaspal, *Islam and Homosexuality* (irep.ntu.ac.uk, 2016), <http://irep.ntu.ac.uk/id/eprint/39597/>.

"O people, indeed We have made you from male and female, and we have given you nations and tribes so that you may get to know one another. In fact, the most honorable among you in Allah's eyes is the most righteous. God indeed knows and is familiar with everything.<sup>46</sup>

This verse emphasizes the unity of humanity and the value of different social groups. All people, regardless of their gender, are of equal worth and dignity because of their divine origin. The verse serves as a call to action for people to learn about one another and work together for the common good<sup>47</sup>.

In Islam, both sexes are held to the same standard of decency and humanity. Everyone, regardless of gender, has the potential for moral growth and must take responsibility for their actions. Islam teaches that everyone, regardless of their gender, should be treated fairly and with respect, and that everyone has equal rights and responsibilities. Islam does not use gender differences as a basis for determining who is better or worse. Instead, men and women are seen as equals who should collaborate peacefully for the betterment of society. Recognizing that the efforts of both sexes are necessary for the advancement of society and the completion of Allah's commands, Islamic teachings promote cooperation, collaboration, and mutual support between genders. The verse 49:13 of Surah Al-Hujurat reiterates the idea of equality among all people, stressing that people of different sexes are created equal and should work together for the greater good<sup>48</sup>. The Hadith that illustrate the Islamic view of gender and relationships are as follows:

Aisha, the wife of the Prophet Muhammad (peace be upon him), narrated several Hadiths that illuminate gender roles and relationships, such as the significance of kindness, respect, and love between spouses. Aisha (may Allah be pleased with her) related a number of Hadiths that shed light on gender roles and relationships, particularly the value of treating one's spouse with kindness, respect, and love. Her stories illuminate the Prophet's advice on how to maintain peace and understanding in your marriage<sup>49</sup>.

The Prophet Muhammad (peace be upon him) is quoted by Aisha as saying, "The best of you is the one who is best to his wife, and I am the best of you to my wives" (Sunan Ibn Majah). The Prophet stressed the importance of treating one's spouse with love, care, and respect in this Hadith. It highlights the significance of keeping a respectful and loving marriage<sup>50</sup>.

Another Hadith related by Aisha is "I never felt jealous of any of the wives of the Prophet as much as I did of Khadijah, although I never saw her." However, the Prophet frequently made reference to Khadijah, and whenever he slaughtered a sheep, he would divide up the meat and send it to Khadijah's female friends. Sometimes I would say to him, "(You treat Khadijah in such a way) as if there is no woman on Earth except Khadijah," to which he would respond, "Khadijah was such-and-such, and from her I had children." (Reference: Sahih Bukhari). This Hadith exemplifies the Prophet's devotion to and esteem for his late wife Khadijah and stresses the importance of appreciating and honoring one's partner in life. The qualities of kindness, respect, and

<sup>46</sup> A Perkins, "Islam Is Not Our Enemy," *Anthropology News*, 2016, <https://doi.org/10.1111/AN.206>.

<sup>47</sup> J A Massad, *Islam in Liberalism* (degruyter.com, 2020), <https://doi.org/10.7208/9780226206363>.

<sup>48</sup> A Biard, "Islamic Ethics in Muslim Eurasia: Prosperity Theology vs. Renunciation?," *Routledge International Handbook of Religion in ...*, 2020, <https://doi.org/10.4324/9781315646435-6/islamic-ethics-muslim-eurasia-aur%C3%A9lie-biard>.

<sup>49</sup> A M R Maulana et al., "LGBTQ in Islam: Further Considerations on Nature and Nurture Theory, Radical Feminism, and HIV/AIDS," ..., 2022, <https://e-journal.uingusdur.ac.id/index.php/Muwazah/article/view/6073>.

<sup>50</sup> K Wesselhoeft, "Islam—Communities and Practices," *Encyclopedia of Religious Ethics*, 2022, <https://doi.org/10.1002/9781118499528.ch91>.

love that Aisha herself embodied made her an ideal role model for a wife. She and the Prophet Muhammad (peace be upon him) shared a close friendship and loving relationship, which is often reflected in her accounts of his life. In sum, Aisha's stories enrich our understanding of gender roles and relationships in Islam by highlighting the significance of kindness, respect, and love between spouses<sup>51</sup>.

Abu Hurairah narrated Hadiths that emphasize the significance of good treatment of women, marital harmony, and consultation between spouses. His accounts of the life of the Prophet include a number of Hadiths that stress the value of respectful treatment of women, cooperative marriages, and mutual decision-making<sup>52</sup>. Some of the Hadiths that Abu Hurairah related include the following:

The Prophet Muhammad (peace be upon him) is reported to have told Abu Hurairah, "The believers who show the most perfect faith are those who have the best behavior, and the best of you are those who are the best to their wives" (Sunan At-Tirmidhi). According to this Hadith, the Prophet Muhammad stressed the importance of treating one's wife with kindness, love, and respect.

The Prophet Muhammad (peace be upon him) was reported by Abu Hurairah to have said, "The most complete of the believers in faith are those with the best character, who lower their wings [in humility and kindness] with gentleness and grace towards their families" (Sunan At-Tirmidhi). The importance of a good character and treating one's spouse and other family members with kindness and gentleness is emphasized in this Hadith<sup>53</sup>.

The Prophet Muhammad (peace be upon him) is reported to have said, "Consult your women in your affairs, and seek their opinion in your matters" (Sunan Abu Dawood) through Abu Hurairah. In this Hadith, the husband is admonished for not consulting his wife or asking her advice on important family matters. Respect for one another and cooperation as a couple are emphasized. Abu Hurairah's retelling of Hadiths exemplifies Muhammad's teachings on gender equality, marital harmony, and respecting and considering the partner's perspective. They advocate for a marriage based on mutual love, respect, and communication between partners in Islam. These Hadiths, along with many others, are an integral part of the Islamic tradition and provide believers with invaluable guidance. They shed light on the Prophet's teachings and encourage Muslims to cultivate balanced, respectful, and consultative partnerships with their partners in marriage<sup>54</sup>.

The Prophet Muhammad (peace be upon him) also offered advice in his words and deeds for fostering domestic tranquility and unity. Kindness, love, respect, and open communication were all things he said married couples should strive for. The Prophet stressed the importance of treating one's spouse with kindness, respecting their rights, and finding amicable solutions to disagreements<sup>55</sup>.

Consider the historical and cultural contexts in which these allusions were first made for a fuller appreciation of their significance. Within the parameters of Islamic

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<sup>51</sup> D R Swink, *Morocco's Islamic Feminism: How Social Movements, Political Reform, and Reinterpretations of the Quran Shape Gender Justice in Morocco* (scholarsbank.uoregon.edu, 2017), <https://scholarsbank.uoregon.edu/xmlui/handle/1794/24109>.

<sup>52</sup> Swink.

<sup>53</sup> M S Nordin et al., "Prevalence and Underlying Structure of Students' Sejahtera Living Vis-à-Vis Maqāṣid Al-Sharī'ah," *IJUM Journal of ...*, 2022, <https://journals.iium.edu.my/ijes/index.php/iejs/article/view/458>.

<sup>54</sup> C Froio, "Race, Religion, or Culture? Framing Islam between Racism and Neo-Racism in the Online Network of the French Far Right," *Perspectives on Politics*, 2018, <https://www.cambridge.org/core/journals/perspectives-on-politics/article/race-religion-or-culture-framing-islam-between-racism-and-neoracism-in-the-online-network-of-the-french-far-right/FE258FCC20A9AAFF2390E942426D491>.

<sup>55</sup> Froio.

ethics and values, the teachings of Islam promote healthy and harmonious relationships by emphasizing the importance of justice, compassion, and mutual respect between the sexes. To fully grasp the Quranic and Hadith references on gender roles and relationships in Islam, it is recommended to consult qualified Islamic scholars and reliable sources. Concepts of modesty, chastity, and purity in Islam in understanding the Islamic view on marriage, family, and procreation.

### ***Providing religious guidance***

Fiqh provides students with distinct rules and principles derived from Islamic sources, allowing them to make religiously informed decisions. Those interested in Islam's legal system, known as fiqh, will have access to a unique set of guidelines, principles, and research methods that have been culled directly from Islamic texts and traditions. Its purpose is to help Muslims learn and practice Islamic principles in areas as diverse as worship, personal relationships, business dealings, and community affairs<sup>56</sup>.

The Quran and the Hadith, which record the words, deeds, and approvals of the Prophet Muhammad (peace be upon him), are two of the primary sources from which fiqh is derived. The principles of Islamic law are derived from these texts. In addition to these primary texts, students of fiqh also study secondary texts like scholarly commentaries, legal opinions, and scholarly consensus. By studying and interpreting these texts, Muslims are able to derive religiously sound legal rulings and principles<sup>57</sup>.

Prayer, fasting, and pilgrimage are all examples of religious activities that fall under the purview of fiqh, as are marriage and the family, business, ethics, and criminal law. Learning Islamic law, or fiqh, equips Muslims to make decisions in all areas of life in accordance with their religious obligations and teachings<sup>58</sup>.

The fiqh is constantly changing and developing. Muslim communities in the modern world face new issues and challenges that necessitate ongoing study, analysis, and interpretation of Islamic sources by scholars. Muslims can use fiqh as a guide to make decisions that are consistent with their faith and values.

### ***Countering misconceptions***

By studying Fiqh, students can acquire a deeper understanding of Islamic teachings and dispel misconceptions regarding gender and sexuality issues. Insight into Islamic teachings and dispelling of myths about gender and sexuality issues can be gained through study of fiqh. Understanding the Islamic principles and guidelines in relation to gender and sexuality is facilitated by the framework provided by fiqh<sup>59</sup>.

Students interested in learning more about Islam's views on issues like gender

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<sup>56</sup> T Mandviwala, "Working Towards a Positive Islamic Identity for Muslim American Women," ... *a Positive Psychology of Islam and Muslims: Spirituality ...*, 2021, [https://doi.org/10.1007/978-3-030-72606-5\\_7](https://doi.org/10.1007/978-3-030-72606-5_7).

<sup>57</sup> K K H Tan, "'We Do Not Want to Punish, We Just Want to Educate': A Scoping Review of Attitudes Towards LGBTQ Among Malaysians," *Asia-Pacific Social Science Review*, 2022, [https://www.researchgate.net/profile/Kyle-Kh-Tan/publication/366926967\\_We\\_do\\_not\\_want\\_to\\_punish\\_we\\_just\\_want\\_to\\_educate\\_A\\_scoping\\_review\\_of\\_attitudes\\_towards\\_LGBTQ\\_among\\_Malaysians/links/63b8e16ec3c99660ebd60bda/We-do-not-want-to-punish-we-just-want-to-educate-A-scoping-review-of-attitudes-towards-LGBTQ-among-Malaysians.pdf](https://www.researchgate.net/profile/Kyle-Kh-Tan/publication/366926967_We_do_not_want_to_punish_we_just_want_to_educate_A_scoping_review_of_attitudes_towards_LGBTQ_among_Malaysians/links/63b8e16ec3c99660ebd60bda/We-do-not-want-to-punish-we-just-want-to-educate-A-scoping-review-of-attitudes-towards-LGBTQ-among-Malaysians.pdf).

<sup>58</sup> J Gato, "Psychosocial Effects of the COVID-19 Pandemic and Mental Health among LGBTQ+ Young Adults: A Cross-Cultural Comparison across Six Nations," *Journal of Homosexuality* 68, no. 4 (2021): 612–30, <https://doi.org/10.1080/00918369.2020.1868186>.

<sup>59</sup> B L Beagan, "Microaggressions Experienced by LGBTQ Academics in Canada: 'Just Not Fitting In... It Does Take a Toll,'" *International Journal of Qualitative Studies in Education* 34, no. 3 (2021): 197–212, <https://doi.org/10.1080/09518398.2020.1735556>.

roles, marriage, divorce, family dynamics, and personal conduct can do so through the study of fiqh. They can learn about the Islamic guidelines for gender roles and how to interact with others in a respectful manner. Students can gain a more nuanced understanding of Islamic jurisprudence's complex views on gender and sexuality by studying fiqh<sup>60</sup>. They can gain an understanding of Islam's emphasis on treating all people with justice and respect, regardless of their gender or sexual orientation. It's crucial to study fiqh with a broad and inclusive perspective, one that takes into account the larger Islamic principles of mercy, compassion, and understanding. This method has the potential to increase Muslim understanding of gender and sexuality issues in a nuanced and well-informed light.

In addition, the study of fiqh encompasses more than just the study of law. Comprehending the moral and ethical principles that inform Islamic teachings is also part of this. Through exposure to these ideals, students can better understand and respect the Islamic values of human worth, equality, and toleration<sup>61</sup>. It's important to keep in mind that different scholars and schools of thought may arrive at different interpretations and understandings of fiqh. To ensure a thorough understanding of Islamic teachings on gender and sexuality issues, it is crucial to engage in scholarly discourse, consult with knowledgeable individuals, and refer to reliable sources.

### ***Developing critical thinking skills***

Fiqh requires students to analyze and interpret Islamic texts, which helps them develop critical thinking skills and a balanced understanding of Islamic teachings as they pertain to LGBTQ+ ideologies. Insight into Islamic teachings and dispelling of myths about gender and sexuality issues can be gained through study of fiqh. Understanding the Islamic principles and guidelines in relation to gender and sexuality is facilitated by the framework provided by fiqh<sup>62</sup>.

Students interested in learning more about Islam's views on issues like gender roles, marriage, divorce, family dynamics, and personal conduct can do so through the study of fiqh. They can learn about the Islamic guidelines for gender roles and how to interact with others in a respectful manner. Students can gain a more nuanced understanding of Islamic jurisprudence's complex views on gender and sexuality by studying fiqh. They can gain an understanding of Islam's emphasis on treating all people with justice and respect, regardless of their gender or sexual orientation<sup>63</sup>.

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<sup>60</sup> S L Craig, "Intersecting Sexual, Gender, and Professional Identities Among Social Work Students: The Importance of Identity Integration," *Journal of Social Work Education* 53, no. 3 (2017): 466–79, <https://doi.org/10.1080/10437797.2016.1272516>.

<sup>61</sup> Pregnall, "A Call for LGBTQ Content in Graduate Medical Education Program Requirements."

<sup>62</sup> M A Wagaman, "Queering the Social Work Classroom: Strategies for Increasing the Inclusion of LGBTQ Persons and Experiences," *Journal of Teaching in Social Work* 38, no. 2 (2018): 166–82, <https://doi.org/10.1080/08841233.2018.1430093>.

<sup>63</sup> Whitman, "Activism in the Schools: Providing LGBTQ Affirmative Training to School Counselors."

<sup>64</sup> E Payne, "The Big Freak Out: Educator Fear in Response to the Presence of Transgender Elementary School Students," *Journal of Homosexuality* 61, no. 3 (2014): 399–418, <https://doi.org/10.1080/00918369.2013.842430>.

It's important to keep in mind that different scholars and schools of thought may arrive at different interpretations and understandings of fiqh. To ensure a thorough understanding of Islamic teachings on gender and sexuality issues, it is crucial to engage in scholarly discourse, consult with knowledgeable individuals, and refer to reliable sources.

#### 5. Differentiate between actions and identity

Students should be taught to distinguish between the act of engaging in prohibited behaviour and the identity of having an attraction to or identifying as someone of the same gender. Reiterate that while Islam frowns upon homosexual behaviour, it does not support treating people unfairly because of their sexual orientation or gender identity.

It's important to separate the act of engaging in forbidden behaviours from the identity or attraction people may have. Recognizing the importance of distinguishing between actions and personal inclinations or identities is crucial within an Islamic context. Homosexuality is condemned in Islam because of the religion's scriptural teachings<sup>65</sup>.

It's important to remember that not everyone shares the same views on sexual orientation and gender identity, even among Muslims. Islamic teachings on sexual ethics are unambiguous, but scholars and individuals may have varying perspectives on how this applies to issues of sexual orientation and gender identity. Respectful engagement with Islamic teachings can be fostered through educational efforts that emphasize dialogue, empathy, and understanding. Students need to be led toward a nuanced understanding that is respectful of all people, regardless of their sexual orientation or gender identity, and that also gives due credit to religious teachings<sup>66</sup>.

Integrating Fiqh into the curriculum can cultivate a respectful and inclusive environment in which students adhere to Islamic values and teachings while respecting diverse perspectives. It is essential to observe, however, that education alone may not be sufficient to solve complex social problems. It is essential to promote an open and supportive dialogue that fosters empathy, understanding, and respect for all individuals, including LGBTQ+ individuals, while upholding the Islamic principles and teachings. Creating a safe space for students to pose questions and seek counsel from knowledgeable educators can also contribute to a more comprehensive strategy for addressing LGBTQ+ ideologies within an Islamic context<sup>67, 68</sup>.

Additionally, it is essential to ensure that Fiqh is taught by qualified and knowledgeable educators who can provide accurate information. This strategy can help Islamic majority-population countries establish a balance between upholding Islamic teachings and fostering a compassionate and inclusive environment.

### Discussion

It is important to note that the approach and content of such discussions may vary based on cultural and regional contexts, but that the integration of fiqh into the Islamic Education curriculum at the junior high school level can provide a platform to

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<sup>65</sup> K Wells, "Sexual Minority Teachers as Activist-Educators for Social Justice," *Journal of LGBT Youth* 14, no. 3 (2017): 266–95, <https://doi.org/10.1080/19361653.2017.1324344>.

<sup>66</sup> Pregnall, "A Call for LGBTQ Content in Graduate Medical Education Program Requirements."

<sup>67</sup> K Goodrich, "The Experiences of School Counselors-in-Training in Group Work with Lgbtq Adolescents," *Journal for Specialists in Group Work* 35, no. 2 (2010): 143–59, <https://doi.org/10.1080/01933921003705966>.

<sup>68</sup> D A Fernández García, "Queered Islamophobia and Queer Muslim Forms of Resistance in Times of Homonationalism," *Revista de Estudios Internacionales Mediterraneos*, no. 24 (2018): 71–88, <https://doi.org/10.15366/reim2018.24.005>.

address a variety of social and ethical issues, including discussions surrounding LGBTQ+ ideologies. Even among Muslims, there can be a wide range of opinions on issues like LGBTQ+ rights in countries where Muslims make up the majority of the population<sup>69</sup>.

It is crucial to approach the topic with sensitivity, respect, and adherence to Islamic teachings when deciding how to incorporate fiqh into the curriculum to address LGBTQ+ ideologies. Several sources relevant to this discussion are listed below. The Quran is the central religious text for Muslims and is considered by many to be the verbatim word of God. The Quran does not include any references to LGBTQ+ ideology, but it does stress universal values like fairness, kindness, and compassion. When addressing social and ethical issues in the classroom, educators can pivot to these overarching principles<sup>70</sup>.

The sayings, deeds, and approvals of the Prophet Muhammad (peace be upon him) make up the Hadith literature. Hadiths can be a great resource for learning about Islam and Islamic ethics in general, but for guidance on specific Hadiths related to LGBTQ+ issues within the context of the curriculum, it is important to consult knowledgeable scholars.

Fiqh, or Islamic jurisprudence, is a body of law that serves as a guide for practicing Muslims. When discussing social and ethical issues with students, educators can look to scholarly works and interpretations from the fiqh tradition. To ensure an accurate and nuanced understanding, it is essential to consult with qualified scholars who have expertise in fiqh<sup>71</sup>.

Islamic ethics place a premium on principles like fairness, kindness, decency, and respect for everyone. To promote a compassionate and inclusive approach that is consistent with Islamic teachings, these principles can be emphasized when talking about LGBTQ+ issues.

There is a wide range of opinions within the Islamic tradition on LGBTQ+ issues, and this must be taken into account when discussing these issues. To "counter" or oppose LGBTQ+ ideologies is not only unnecessary, but counterproductive to the goals of education, understanding, and empathy, which must be at the forefront of these conversations. The purpose should be to encourage civil discourse, in-depth thought, and the formation of a complete understanding of Islamic teachings and their relevance to modern life<sup>72</sup>.

To make sure the curriculum is in line with Islamic teachings, takes into account cultural sensitivity, and promotes an inclusive and respectful learning environment for all students, it is essential to consult with qualified scholars and experts in Islamic education.

## Conclusion

Incorporating Fiqh into the Islamic Education curriculum at the junior high school level can help students gain knowledge of Islamic teachings and values, including the gender and sexuality perspective. Quranic and Hadith references on gender roles and relationships can help students adhere to Islamic teachings and values.

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<sup>69</sup> Zengin, "The Afterlife of Gender: Sovereignty, Intimacy, and Muslim Funerals of Transgender People in Turkey."

<sup>70</sup> A Ahmed, "Dual Subordination: Muslim Sexuality in Secular and Religious Legal Discourse in India," *Muslim World Journal of Human Rights* 4, no. 1 (2007), <https://doi.org/10.2202/1554-4419.1111>.

<sup>71</sup> A A A Muhammed, "LGBT: An Evaluation of Shariah Provisions and The Laws of Malaysia and Nigeria," *Global Journal Al-Thaqafah* 8, no. 1 (2018): 15–29, <https://doi.org/10.7187/GJAT072018-2>.

<sup>72</sup> S El Feki, "Sexual Politics in the Arab World," *International Encyclopedia of the Social & Behavioral Sciences: Second Edition*, 2015, 791–96, <https://doi.org/10.1016/B978-0-08-097086-8.64063-1>.

The verse 34 of Surah An-Nisa emphasizes the importance of gender roles and responsibilities in marriage, with women being submissive and faithful to their husbands and men being responsible for their safety and well-being. Marriage is a gift from God and is characterized by mutual respect, kindness, and peace. Surah Al-Hujurat (49:13) conveys the message of equality and cooperation among believers, regardless of gender.

It emphasizes the importance of treating spouses with kindness, respect, and love. Surah Al-Hujurat (49:13) emphasizes that people of different sexes and backgrounds are created equal and should work together for the greater good. It emphasizes the unity of humanity and the value of different social groups. Islam teaches that everyone, regardless of gender, should be treated fairly and with respect, and that everyone has equal rights and responsibilities. Hadiths illustrate the importance of treating one's spouse with kindness, respect, and love, and the Prophet's advice on how to maintain peace and understanding in marriage.

The Prophet Muhammad (peace be upon him) exemplified kindness, respect, and love between spouses in his accounts of his life. Abu Hurairah narrated Hadiths that stressed the importance of respectful treatment of women, cooperative marriages, and mutual decision-making. Abu Hurairah's retelling of Hadiths exemplifies Muhammad's teachings on gender equality, marital harmony, and respecting the partner's perspective. Fiqh provides students with rules and principles derived from Islamic sources, allowing them to make religiously informed decisions in all areas of life. Studying fiqh can help students gain a deeper understanding of Islamic teachings and dispel misconceptions about gender and sexuality issues.

It takes into account the larger Islamic principles of mercy, compassion, and understanding. Studying fiqh helps students develop critical thinking skills and a balanced understanding of Islamic teachings as they pertain to LGBTQ+ ideologies. It encompasses more than just the study of law and moral and ethical principles. It is important to distinguish between the act of engaging in prohibited behavior and the identity of having an attraction to or identifying as someone of the same gender. Respectful engagement with Islamic teachings can be fostered through dialogue, empathy, and understanding.

Integrating fiqh into the Islamic Education curriculum can provide a platform to address LGBTQ+ ideologies, but educators should approach the topic with respect and adherence to Islamic teachings. It is essential to consult with qualified scholars and experts in Islamic education to ensure an accurate understanding of Islamic teachings and their relevance to modern life.

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