

## The Impact of Boys' Love Series on Adolescent Sexual Orientation from Islamic Perspective

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**Abstract:** *The surge in popularity of Boys' Love series within Indonesia's Gen Z has raised concerns for its promotion of LGBTQ+ themes. This research focuses on studying the impact of watching Boys' Love on adolescent sexual orientation. Over a two-month period, a qualitative research study centered on 19 screened respondents from South Jakarta, identified as Boys' Love viewers, aimed to understand the factors driving teenagers to engage with this content, its impact on their sexual orientation, and the corresponding Islamic perspective. The study uncovers five dominant factors motivating teenagers to watch Boys' Love series, shedding light on potential influences on the mental and moral development of adolescents. Additionally, it explores Islamic attitudes toward these influences, emphasizing both preventive and curative measures to address sexual deviations in adolescents. These findings emphasize the necessity for awareness among today's Gen Z, urging selective media consumption for leisure. This study underscores the importance of cultivating a different understanding of Islamic principles, encouraging the younger generation to equip themselves with knowledge and implement Islamic values to prevent potential negative impacts on their mental and moral well-being. Therefore, balancing current trends with cultural and religious values is important to navigate the influence of media on the younger generation.*

**Keywords:** *Boys' love, Islamic perspective, sexual deviation.*

### INTRODUCTION

Mankind received the Qur'an as a guide from the Allah Ta'ala, the mighty God. The marital relationship between the sexes, male and female, is one of topics that distinctly being taught without any doubt. It presented not only to satiate biological needs but also to generate peaceful existence in a sacred bond of good family that produce honourable kids. Children cannot be born from relationships between homosexuals and lesbians. It will also put the human race in danger of extinction. Same-sex relationships only exist to indulge in aberrant lust's joys (Fikri & Wandana, 2019). Allah has said in the Qur'an Q.S. Al-Hujurat verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O humanity! Indeed, we created you from a male and a female, and made you into peoples and tribes so that you may get to know one another." (Kementerian Agama, 2020).

The tendency to feel romantic, emotional, and sexual attraction toward either men or women, or a combination of both, is known as sexual orientation. Deviant sexual orientation serves as the foundation for deviant sexual behavior. Among deviant sexual behavior is LGBT, which has recently become a frequently discussed topic. Since the 1990s, the word LGBT has been used in favor of the phrase "gay community" because it is thought to encompass a wider range of organizations that "fill" the definition of sexual deviance. Sexual deviation, often known as LGBT (Lesbian, Gay, Bisexual, and Transgender) behavior, is the term used to describe inappropriate behavior in sexual affairs. Lesbians are women who engage in sex with other women, which is known as al-shihaq in Islam (Munawwir, 2023). A man who engages in sexual activity with other men, as was done by the followers of the Prophet Lot, is referred to as gay or homosexual in Islam and is known as al-liwath. Bisexual refers to people who are attracted to both the same sex and the opposite sex at the same time. The term "transgender" refers to a person whose gender identity or gender expression differs from the innate characteristics of gender or sex. Due to the fact that some nations have been unable to accept the existence of LGBT persons, this community has decided to seek its fulfillment from those who support LGBT equality (Surianti, 2021).

This analysis juxtaposes religious teachings and a critical perspective on same-sex relationships, contending that these relationships exist primarily for the gratification of aberrant lust. Leveraging a Quranic verse underscoring the creation of humans in complementary pairs, male and female, the narrative posits a divine directive favoring heterosexual unions. The description introduces terminology such as al-shihaq and al-liwath in Islam to categorize lesbianism and homosexuality, suggesting an incongruence with Islamic principles.

The surge in the community's reliance on digital entertainment media, especially during the pandemic, can be attributed to several factors, with boredom playing a central role. The restrictions and uncertainties brought about by the pandemic led to increased periods of isolation and limited recreational options. In such circumstances, people turned to digital entertainment as a convenient and accessible means of alleviating

boredom and monotony. Notably, Thai television shows have gained substantial popularity, particularly among millennials, as highlighted by Chairani (2020).

One of the various kinds of Thai drama that is currently popular is the "Boys' Love" or "gay" series. In the fictional media genre "Boys' Love," two men have a homoromantic or homoerotic relationship. Manga, or Japanese comics that were later translated into anime, is where this genre got its start. The "boys' love" genre was later popularized by these manga and anime in various Asian nations, including Thailand, Vietnam, China, and South Korea. By mixing Japanese subculture into domestic literature and then airing it on television as a viewing medium, the Boys' Love network has now been successful in making it a well-liked genre throughout Asia and throughout the world (Yunita, 2022).

The success of the Boys' Love series in the entertainment world has made the Thai film industry more aggressive in producing cinemas and films that carry a similar genre to meet the dramatically increasing demand of the foreign market. The LGBT element brought by this genre has managed to attract global attention, especially in Asia because this culture is related to controversy. However, the resulting financial success signifies high consumer demand and interest in the same-sex romance market (Venturini et al., 2021).

Three factors, at the very least, contribute to the appeal of the Boys' Love series in Southeast Asia. First, romance is a globally popular culture genre that has a long history of success in myth-making. Second, this Boys' Love subculture is a type of fan fiction that emphasizes male relationships that are homoerotic or homoromantic. Third, setting prejudices and gender identity aside, the Boys' Love subgenre is seen as more than just a typical romance because it addresses a subject that is currently and publicly being debated around the globe, namely LGBT (Yunita, 2022).

Despite the fact that Indonesia itself still views the existence of LGBT people as a taboo topic, rapid globalization and technological advancements have made this issue accepted and normalized by society without the general public even understanding it. The growth of the Boys' Love subculture is seen as an expression of society's interest in sexual knowledge, and the Boys' Love program shows how this interest has developed (Schmitt & Sofer, 2013; Habibah et al., 2021) This phenomenon has attracted the interest of researchers to explore more about the phenomenon of watching Boys' Love and its factors and impact on adolescent sexual orientation deviations.

Numerous previous studies have delved into adolescent sexual orientation, such as "Perubahan Orientasi Seksual pada Remaja Gay di Kabupaten Sukabumi" (Illahi et al., 2022), "Identitas Gender dan Orientasi Seksual Ditinjau dari Parent Attachment Remaja LGBT di Sumatera Barat" (Primanita et al., 2021), and "Peran Keluarga dalam Pembentukan Orientasi Homoseksual Pada Remaja Pria" (Christianymartono, 2013). While existing research extensively explores deviant sexual orientation, its correlation with genetic variables, and interactions with parents, this study takes a distinctive approach by focusing more on adolescent sexual deviations and their connections to popular spectacle media, specifically Boys' Love.

Deviant sexual orientation, its relationship to genetic variables, and interactions with parents have all been extensively studied in prior study. In the meantime, this study differs from some of the earlier ones in that it will concentrate more on talking about adolescent sexual deviations and their connections to the popular spectacle media, including Boys' Love. The purpose of this research is to analyze and find out the factors of teenagers watching Boys' Love shows and the impact of these shows on teenagers' sexual orientation and to explain how Islamic attitudes deal with the phenomenon of deviant sexual orientation in adolescents.

The selection of South Jakarta as the focal point for this research stems from its status as a significant and modernized part of Jakarta, Indonesia. South Jakarta stands as a microcosm of the broader societal shifts and impacts of globalization, particularly in the realm of media consumption and cultural influences. As a bustling urban center, South Jakarta represents a dynamic blend of traditional values and contemporary trends, making it an ideal location to examine the evolving landscape of media influence on adolescent sexual orientation.

This area's demographic composition, characterized by a mix of diverse communities, allows for a nuanced exploration of how globalized media trends, such as the popularity of Boys' Love shows, intersect with local cultural and religious norms. The research aims to uncover how these external influences manifest and shape the perspectives of adolescents in South Jakarta, contributing to a comprehensive understanding of the factors driving the consumption of Boys' Love content and its potential impact on sexual orientation.

By focusing on South Jakarta, this research acknowledges the importance of context in studying the effects of media on adolescent behavior. The urbanized and cosmopolitan nature of South Jakarta provides insights into how globalized media

trends permeate diverse cultural settings, highlighting the need for tailored interventions and awareness campaigns in specific regions. The research endeavors to bridge the gap between global media influences and local cultural dynamics, offering valuable insights into the complexities of navigating contemporary trends within a traditional societal framework. In summary, South Jakarta serves as a strategic research site to explore the impact of Boys' Love shows on adolescent sexual orientation within the context of a modernized, globalized urban center in Indonesia.

What sets this study apart is its emphasis on unraveling the intricate factors influencing teenagers' engagement with Boys' Love shows. Unlike some earlier research, this investigation aims to explore the impact of these shows on teenagers' sexual orientation. By delving into the realm of media influence, the research aims to contribute novel insights into the evolving landscape of adolescent sexuality. Additionally, this study uniquely integrates a cultural and religious dimension by investigating how Islamic attitudes navigate the phenomenon of deviant sexual orientation in adolescents. This adds depth to the research, providing a comprehensive understanding of the multifaceted factors at play.

In essence, this research seeks to enrich the scholarly dialogue by bridging media studies, adolescent psychology, and cultural considerations. By doing so, it not only distinguishes itself from previous studies but also contributes to a more holistic understanding of the complex interplay between media exposure, cultural attitudes, and the development of adolescent sexual orientation.

## **METHOD**

This study employs a case study design and qualitative methodology to investigate the impact of Boys' Love (BL) series on the sexual orientation of adolescents within Indonesia's Gen Z, with a specific focus on 19 informants from South Jakarta. Primary data collection methods include interviews and observations, recognizing the researcher as a fundamental instrument in qualitative research. Triangulation is utilized for data gathering, inductive data analysis, and conclusions that prioritize meaning over generalization. In the qualitative research framework, the emphasis is on obtaining detailed and meaningful data. Interpretation, delving into genuine, concrete data beneath the visible surface, is highlighted over generalization. Generalizations are referred to as transferability, signifying that findings can be applied to other locations with similar characteristics (Zuchri, 2021).

Informants for this study were purposefully recruited from South Jakarta, specifically targeting teenagers who identified as having atypical sexual orientations, including bisexual, pansexual, demisexual, and others. This selection was based on the expectation that these individuals would offer insights into the formulation of the study's problems. Data collection employed purposeful sampling from key sources and utilized snowball sampling, akin to a snowstorm, to broaden the participant pool. In addition to interviews and observations, researchers incorporated documentation to ensure a comprehensive understanding of how the problem was formulated for this study.

## RESULT AND DISCUSSION

The influence of globalization on the development of increasingly sophisticated technology makes it easier for everyone to find various information from various countries, especially related to world entertainment (Ghavami et al., 2016; Riyanti et al., 2021). According to the study's findings, researchers discovered several factors that encourage teenagers to watch Boys' Love series, including the following.

During the pandemic, the public consumed an increasing amount of Boys' Love Series; limited activity has an effect on increasing the level of media consumption. The amount of free time spent at home is also the reason for the highly consumptive nature of society and is spent exploring entertainment media, one of which is watching movies, such as Boys' Love series (Yunita, 2022).

Nevea, a demisexual who has watched more than 40 series since 2020, revealed, "I watched BL since 2020 during the pandemic when I was in quarantine and spent my time watching BL series." (Nevea, Interview 19 January 2023). The statement above is corroborated by Faza, a freelancer who is actively creating BL content on his social media. "At first, I got to know Boys' Love series during quarantine because I had a lot of free time and was confused about what to do, so I chose to watch BL from Thailand and was addicted to it until now," he explained (Faza, Interview January 16 2023).

In addition to free time, a bad life is also a factor for someone to watch Boys' Love series as an escape for their minds from the traumatic life conflicts they experience in real life. Pasma, a psychologist said, "Traumatic experiences, for example, may have occurred when a kid witnessed his father committing domestic violence on his mother or on himself, which made him depressed and stressed, so he looked for other alternatives that could relieve his stress." (Pasma, Interview November 11 2022).

Technological advances in this era, as well as easy access to various social media platforms by all walks of life, have made the Boys' Love genre easily accessible on many platforms, such as YouTube, Viu, IQYI, LineTV, and other movie streaming apps, all for free. One of the reasons for the popularity of this homosexual genre film is the availability of translations in a variety of world languages (Habibah et al., 2021).

Yasmin, a college student who is a fan of Boys' Love series and MileApo fanbase admin stated, "BL content often appeared on my social media homepage and often became trending. Armed with my curiosity, I found out about the series, which turned out to have many platforms and sites that provide them for free and easy download." (Yasmin, Interview 18 January 2023). Sekala's statement, as an editor and connoisseur of BL series since 2021, reinforces the statement above, "The BL series is free, and I watch it because the storyline is light and short, so it becomes entertainment that makes me relax." (Sekala, Interview 19 January 2023).

Interacting with others is a necessity for everyone, and the habit of interacting within the sphere of association and the environment is one of the factors that trigger a person's desire to form conformity with their social environment. Conformity is the process by which group members adjust to the norms that exist within the group (Sabekti & Astuti, 2019; Hasan et al., 2023). Associating with bad friends will undoubtedly lead to misguidance and destruction. While associating with good friends will lead to guidance and goodness, as in the words of the Prophet Muhammad about the impact and role of friends, The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof (Al-Albani, 1998: 467).

In terms of association, Paspas explained, "If someone is used to living and socializing with groups that are connoisseurs of Boys' Love series, then they will slowly assume it is a normal activity." (Paspas, Interview 11 November 2022). Thea, a student who has been watching BL since the age of 13 stated, "Actually, my sister told me to watch the BL Thai series '2Gether the Series' and that genre is not to my taste because I prefer reading books. Even so, I still watched it with my sister." (Thea, Interview 18 January, 2023).

"One of my girlfriends introduced me to queer media; the first series I watched was Sotus The Series, and it all started from there; until now, I've always kept up with

the BL series, especially those from Thailand, and I've become one of the translators." Wawan, a Thailand series translator since 2017, confirmed (Wawan, Interview 18 January, 2023).

Several reasons why BL dramas are becoming increasingly popular include the story's overall beauty, which includes the good-looking cast, the well-packaged storyline that is not boring, the totality of the acting by the actors, and the high-quality cinematography that truly spoils the audience's eyes (Sabekti & Astuti, 2019; Bragg et al., 2020). Yosef who has been gay since 2020, shared his opinion, "I have always loved watching movies, and I was attracted to the BL genre because the plot turned out to be interesting and not like other genres in general, the actors are also pleasing to the eye, the acting is of high quality, and the cinematography is of high quality, such as Cutie Pie The Series, KinnPorsche, Vice Versa The Series, and many more." (Yosef, Interview 20 January 2023).

The words of Jess, who has been a connoisseur of the Boys' Love series since 2020 and has a lesbian sister, reinforce the statement, "The booming Kinnporsche series, which was successful and even held a world tour to several countries, was the first series I watched when I got into Thai BL media. Finally, I got interested in watching it, and it managed to amaze me with the quality of the series, so until now I'm always excited when I watch the BL Thai series because I found a good show that was different from the others." (Jess, Interview 20 January 2023).

Religious knowledge has a big and important role as the strongest and best protection. Someone who has good religious knowledge from a young age will be able to fortify himself against propaganda that is contrary to his religious teachings (Rini Rahman et al., 2017). According to Pasma, this sexual deviant behavior is also influenced by religious elements. According to her, "In Muslim families, the introduction of religion should also be optimized for them so that they become people who understand their religion better. If their religion is strong, then they will have a firm stance and will not be easily persuaded by acts that violate the provisions of their religion." (Pasma, Interview 11 November 2022).

Brian, who has been openly gay since 2015, confirmed the previous statement, "Since childhood, I have tended to live freely and not be too restrained by my parents, even though we are Muslim, but in my family, it does not implement Islamic values itself, and there tend to be frequent fights in the family. That's why when my brother

and I chose to be gay, my parents didn't really care, even though they were against it at first." (Brian, Interview 13 November 2022).

From the explanation above, it can be seen that there are several factors that encourage teenagers to watch Boy's Love, namely: (a) free time, (b) easy access, (c) social environment influences, (d) interesting in all aspects, and (e) lack of religious knowledge.

Social observers acknowledge that the presence of LGBT content in popular culture and the general public has an impact on society. If it specifically targets young people, the effect will remain longer. People will believe that the activity is normal and that it is okay to carry out if it is reported in the media (Sheva & Roosiani, 2022). The researchers discovered many effects of watching Boys' Love series on the sexual orientation of adolescents in South Jakarta, which were split into two primary groups, namely:

Watching Boys' Love series is one of the means to introduce the world to the existence of the LGBT community and the fact that homosexuals exist among the heterosexual majority. Teenagers who are connoisseurs of various films and have a high level of curiosity in themselves make them the target consumers who are connoisseurs of this genre, so that gradually this will also affect their mentality (Adani, 2018). The following are some of the psychological effects of watching Boys' Love series on adolescent sexual orientation:

Teenagers who are already aware of the Boys' Love genre will be aware that, in addition to heterosexuals, or those who prefer one sex to the other, homosexuals also exist in the actual world. In the words of Vina, a lesbian who has been a fan of Boys' Love since 2014 and is also the author of Peraya and MileApo fanfiction on Wattpad and AO3, "The good influence of watching Boys' Love makes me more familiar with the LGBTQ+ community and broadens my perception of the existence of LGBTQ+." (Vina, Interview 18 January, 2023).

This is supported by the words of Jess, a Thailand series connoisseur since 2020: "I'm starting to grasp that, for example, love is love, which turns out that love is not confined to the opposite sex. After learning about homosexuality, I even recently learnt that my cousin is a lesbian." (Jess, Interview 20 January 2023).

The second result of this mindset is the growth of self-acceptance among members of the LGBT community, which is even beginning to normalize and lead to the assumption that once you try it, you'll become addicted to watching it. Over time, one

will begin to excuse these immoral behaviors in their own minds and come to accept the presence of the homosexual community (Mohyuddin, 2014; Adani, 2018). Pasma voiced her opinion on the subject, "I've noticed that a lot of Indonesians, particularly teenagers, have accepted the LGBT community's existence, which was once stigmatized. This is demonstrated by the large number of homosexual couples who openly display their intimate relationships on social media and receive a lot of supportive comments from their followers." (Pasma, Interview 11 November 2022).

Sabrina, a lesbian who has attended KinnPorsche World Tour concerts in Hong Kong and Singapore confirmed the statement above, "From the beginning, I felt that watching the BL series was a new experience, and I learned to like them and accept this new era in our lives today." (Sabrina, Interview 18 January 2023).

Teenagers' understanding will be impacted by the entertainment media they are exposed to and by how frequently they watch Boys' Love shows. Boys' Love, a portrayal of a homosexual television series, gives adolescents a poor moral outlook (Sianturi & Junaidi, 2021). Boys' Love has the following moral effects on adolescent sexual orientation.

Teenagers' thoughts will be influenced by watching homosexual shows that feature same-sex romance, making them doubt their sexual orientation and wonder if they are heterosexual or homosexual (Sianturi & Junaidi, 2021). Thea's words support this, "I'm still actually exploring my sexuality, I was almost convinced that I am bisexual but I don't want to rush anything yet. What if I'm pansexual? I'm kind of sensitive about it. So for now, I don't label myself as anything." (Thea, Interview 18 January, 2023). In support of the aforementioned assertion, Lisa, a bisexual who has been a fan of BL series from several countries since 2014, says, "Watching BL series led me to review and question myself regarding my gender and sexuality." (Lisa, Interview 19 January, 2023).

The rise of Boys' Love shows, especially since the 2019 pandemic, and the target market aimed at teenagers who access large amounts of media can influence the mindset and lifestyle of the audience, including connoisseurs of the BL series. According to the United States Institute for International Development (USAID) and the United Nations Development Program Agency (UNDP), 42.5% of content in entertainment news focuses on LGBTQ+ issues in celebrity, fashion, and popular culture. Big presentations in entertainment media can certainly influence the mindset and sexual orientation of the audience of the media (United Nations Development Programme, 2018).

“When I first watched BL in 2014 and then became gay since 2016, it was the influence of the BL series that made me decide to become a homosexual because in the past I never had successful relationships with members of the opposite sex and feel happier with same-sex partners,” Rafael, a gay man married to a man from Germany said. (Rafael, Interview January 19, 2023). The statement of Keisha, an autosexual who is an employee in one of the Thai BL film industries reinforces this, “I tried having homosexual relationships because I haven't been successful in heterosexual relationships since I was a teenager, but nothing changed. After living for a long time and knowing the culture in Thailand with sexual orientations that tend to be free and diverse, I have now realized that I am an autosexual.” (Keisha, Interview 27 January, 2023).

From the explanation above it can be seen that there are several impacts of watching Boys’ Love on teenagers’ sexual orientation, namely: (a) the impact on mentality, divided into: (1) recognizing various sexual orientations, and (2) normalizing non-straight sexual orientations, and (b) the impact on morality, divided into: (1) questioning their sexual orientations, and (2) becoming non-heterosexual.

In the history of human civilization, the phenomenon of sexual deviation has appeared long before the time of the Prophet Muhammad ﷺ, precisely at the time of the Prophet Lot (Aletmi et al., 2019). As Allah ﷻ says in the Qur’an Q.S. Al-A’raf verse 80-81.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ إِنَّكُمْ لَعَائِدُونَ لِلرِّجَالِ شَهْوَةً مِنْ دُونِ الْبِسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

And remember when Lot scolded the men of his people saying, “Do you commit a shameful deed that no man has ever done before? You lust after men instead of women! You are certainly transgressors (Kementerian Agama, 2020).

The recitation of the verse indicates that the sodom case committed by the people of the prophet Lot was the first case of sexual orientation deviation, and Allah ﷻ condemned the perpetrator and this deviant behavior. Islam expressly forbids and determines strict sanctions against homosexual practices and other sexual deviations (Ibn Kathir, 1999, p 444). As a great and perfect religion, Islam has provided solutions and efforts to deal with sexual deviations in adolescents. In determining solutions, there are two methods that can be used as an effort to overcome adolescent sexual deviations: preventive and curative methods.

The preventive measures in question here are a way to overcome adolescent sexual deviations by taking precautions so that such deviations do not arise (Surianti, 2021). Sex education here is not teaching how to have sex but teaching boundaries and laws for interacting with people of the opposite sex and methods for establishing legal

relationships (Sulistiani, 2015). The explanation and classification of sexual education methods based on individual developmental phases demonstrate Islam's high regard for the issue of sexuality. Sexual education for children is different from that for adolescents; education is adapted to the characteristics and maturity of individuals in each developmental phase (Ilham, 2019). As Allah ﷻ says in the Qur'an Q.S. An-Nur verse 39.

الْأَطْفَالُ مِنْكُمْ الْحُلُمُ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ وَإِذَا بَلَغَ

And when your children reach the age of puberty, let them seek permission to come in, as their seniors do. This is how Allah makes His revelations clear to you, for Allah ﷻ is All-Knowing, All-Wise (Kementerian Agama, 2020).

This means that Islam really recommends for children who are *mumayyiz* that they are trained to ask for permission when they want to enter an adult's room (Ibn Kathir, 1999: 83). Islam has set limits for each of its adherents in order to protect each individual from things that can harm them. The same is true in terms of sexual deviations that can be avoided by understanding the limitations established by Allah ﷻ, such as:

In Islam, it has been taught that boys and girls are treated differently. The Prophet ﷺ ordered parents to separate the beds of boys and girls when they were seven years old, as they were also ordered to pray. As stated in the hadith narrated by Abu Dawud.

مروا صبيانكم بالصلاة إذا بلغوا سبعا واضربوهم عليها إذا بلغوا عشرة وفرقوا بينهم في المضاجع

Command your children to pray when they reach seven years old, and beat them for it (prayer) when they reach ten years old; and arrange their beds (to sleep) separately (Al-Baihaqi, 1925: 228).

The Prophet ﷺ also said, regarding the prohibition of men sleeping in one blanket with another man, and women in one blanket with another woman,

لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا تَنْظُرُ الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ وَلَا يَفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي النَّوْبِ الْوَاحِدِ وَلَا تَفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي النَّوْبِ الْوَاحِدِ.

A man should not see the private parts of another man, and a woman should not see the private parts of another woman, and a man should not lie with another man under one covering, and a woman should not lie with another woman under one covering (Muslim, 1998: 338).

It is forbidden in Islamic teachings to imitate the manner of dressing or the appearance of someone of the opposite sex. Regarding men who look and behave like women and vice versa, scholars agree that the law is *haram*. Imam Adz-Dzahabi, in his book *Al-Kabair*, classifies this matter as one of the major sins. The punishment is very severe and will bring a curse from Allah ﷻ and Muhammad ﷺ (Hidayat, 2019). Regarding the prohibition of a man imitating the behavior of a woman and a woman imitating the behavior of a man, Muhammad ﷺ stated,

لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ

Rasulullah ﷺ cursed the women who imitate men and the men who imitate women (Bukhari, 2002: 1485).

According to the hadith quoted above, it is forbidden for a man to dress or style himself like a woman, and vice versa. The Prophet ﷺ even cursed those who looked like members of the other sex.

Among the things that can lead a person to immorality are indulging in nakedness and not taking care of one's eyes. For this reason, it is very important to educate children so that they are able to get used to things that can cause the desire to do bad things through unguarded eyes. As Allah ﷻ says in Q.S An-Nur verse 30.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

O Prophet! Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah ﷻ is All-Aware of what they do (Kementerian Agama, 2020).

Lowering gaze is not limited to the opposite sex, but also to the same sex, such as Imam An-Nawawi's statement about the prohibition of looking at *amrad* (A young beardless man who normally has grown his beard and mustache). The reason for not looking at *amrad* as the prohibition against looking at women, because *amrad*'s form can be as stimulating as women are, that there are those among them who are more beautiful than women. But, in *amrad* case prohibition is more important because it is possible for bad things to happen that do not happen to women (An-Nawawi, 1929: 31).

Communication between parents and children plays a critical early role in shaping the child's personality, providing an understanding of the value of life, something that must be obeyed, and behaviors that must be avoided, such as limits on sexual behavior

and the risks that are accepted if this is done (Parents have the responsibility to take care of themselves and their families so that they are safe from the Hellfire. This anticipatory command is contained in one of His words in Q.S. At-Tahrim verse 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded (Kementerian Agama, 2020).

Parents should set a good example for children in the family and must be able to build good communication in order to form a strong personality and character in a child (Baharuddin, 2019). The "curative" in question is a way of overcoming adolescent sexual deviations by curing sexually deviant behavior committed by adolescents (Surianti, 2021). Homosexual and lesbian acts are also against Pancasila and the 1945 Constitution and Law No. 1 of 1974 concerning marriage, and the Compilation of Islamic Law in the field of marriage, which says that a married couple is a man and a woman, as Allah says in Q.S. Ar-Rum verse 21.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَبِرُونَ

And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy. Surely in this are signs for people who reflect (Kementerian Agama, 2020).

Ibn Kathir explains in his commentary that Allah ﷻ created women to be partners and wives for men so that their hearts tend to be calm and peaceful (Ash-Shobuni, 1981). Islam also prohibits its people from anything that can plunge them into various deviations, as Allah ﷻ confirms in His word in Q.S. Al-Mu'minun verse 5-6.

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَفِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

Those who guard their chastity except with their wives or those bond women in their possession, for then they are free from blame (Kementerian Agama, 2020).

Knowledge of religion plays an important role in overcoming sexual deviations in order to get the right information and get peace of mind in life. So that the problems they face can be solved with the immensity of religious knowledge. Vice versa, a person's lack

of religious knowledge affects their morale, as with the problem of deviant sexual (Mahrudin et al., 2021). Prayer, which is the pillar of religion. In the Qur'an, it is explained that prayer can prevent abominable and unjust acts; this is a valid guarantee that is beyond doubt as stated by Allah in Q.S. Al-Ankabut verse 45.

أَنْتَلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِيمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Recite what has been revealed to you of the Book and establish prayer. Indeed, genuine prayer should deter one from indecency and wickedness (Kementarian Agama, 2020).

Prayer is one of the media and communication tools of a servant of Allah ﷺ that can awaken human awareness, identity, and the essence of life and be a solution to various strange problems in life (Hermawan, 2019; Jamaluddin, et al., 2023).

The next Islamic attitude in dealing with this sexual deviation is to give strict sanctions to the violators so that it becomes a lesson for others. The high practice of sexual deviance is closely related to the weak application of punishments and sanctions in this country. In this regard, the Prophet ﷺ said:

مَنْ وَجَدْتُمُوهُ يَعْصِلُ عَمَلِ قَوْمِ لُوطٍ فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ

Whoever you find doing the action of the people of Lot, kill the one who does it, and the one to whom it is done (Al-Albani, 1998: 73).

From the words of the Muhammad ﷺ above, it can be concluded that the perpetrator of sexual deviance is a homosexual (*liwat*) was sentenced to death. In Indonesia's positive law, the rules governing sanctions for perpetrators of sexual crimes, namely Government Regulation in Lieu of Law No. 1 of 2016 concerning child protection, this new regulation makes it tougher on sanctions for perpetrators of sexual crimes, in the form of the death penalty, life imprisonment, a maximum of 20 years in prison, and a minimum of 10 years in prison, with the addition of three other sanctions, chemical castration, public identification, and the installation of electronic detection devices (Sulistiani, 2015).

It is clear from the explanation above that there are several Islamic attitudes in dealing with the phenomenon of deviant sexual orientation in adolescents, including (a) preventive methods, which are divided into: (1) introducing age-appropriate sex education; (2) introducing certain boundaries, such as (2.1) bed limits for boys and girls;

(2.2) limitation in resembling the opposite sex; (2.3) aurat and privacy boundaries; (2.4) good communication between parents and children; and (b) curative methods, divided into: (1) realizing that a deviant orientation is unlawful; (2) deepening religious knowledge; and (4) punishment.

## CONCLUSION

This research illuminates the pressing concern of adolescent sexual orientation deviations influenced by the consumption of the Boys' Love series within the context of Islamic teachings. The study reveals significant correlations between exposure to such media content and deviations in sexual orientation among teenagers in South Jakarta. The data gleaned from interviews underscores a notable prevalence of sexual aberrations among Generation Z youth, attributed to technology's impact and the lack of a comprehensive Islamic understanding. The Boys' Love series can potentially induce deviant sexual orientations in the younger generation, fostering acceptance of sexual deviations, generating self-doubt about one's orientation, and potentially leading to identification as a non-heterosexual and a member of the LGBTQ+ community. Rooted in the Qur'an, the Sunnah, and the ijma' of scholars, Islamic perspectives provide invaluable guidance for addressing and preventing deviations in sexual orientation. The study emphasizes the necessity of a comprehensive approach, blending Islamic teachings with psychological considerations when tackling the intricate issue of adolescent sexual orientation. However, it's essential to acknowledge that while this research establishes a robust foundation, further investigations are crucial, particularly in the realm of psychology, to formulate effective treatment strategies for adolescents experiencing aberrant sexual orientation. The study's findings underscore the urgency of awareness campaigns and targeted interventions in South Jakarta and analogous urbanized settings. A nuanced understanding of the multifaceted factors at play, encompassing the influence of global media trends and their interplay with local cultural and religious norms, is paramount for developing holistic approaches to address this complex issue.

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