

The impact of LGBT on Physical Health, Mental Health, and Economy and how Moslem Community Act Againsts LGBT

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Received: 21-4-2025

Revised: 27-5-2025

Accepted: 27-5-2025

Abstract

LGBT impact many aspects of life, including health, socio and economic. Regarding Muslim countries, the Muslim community act toward LGBT primarily based on Alquran and hadith. This study aimed to explore a broader perspective on what LGBT is, the huge impacts on physical health, mental health and economics, the proper act of Muslim people against the LGBT, and how education institution acts. The research utilized in this study was library research, specifically descriptive-qualitative research. Relevant expert statements and other encountered explanations will be collected according to the related themes and sub-themes. We found that there are huge impacts of LGBT on men's and women's physical health, including the problem related to obesity, cardiovascular and hypertension, cancer, HIV/AIDS, cortisol dysregulation, sleep disorder, harmful habits such as tobacco use, excessive drinking, and drugs. Regarding mental health, LGBT has detrimental effects on mental health, such as anxiety, depression, sadness, fear, eating disorders, and disability. LGBT behaviour affected people's economic status, where they received job discrimination. There are various acts of Muslims against LGBT. Muslims have to prevent the worst effect and the spreading of LGBT in the community. However, respecting people's choices is also important to maintain peace between communities. Education institutions should actively campaign about the negative impact of LGBT and prevent LGBT from spreading. As conclusion, LGBT bring harmful effects on physical health, mental health and the economy. Muslim communities and educational institutions should campaign against the harmful effect of LGBT and prevent the spread of LGBT.

Keywords: Lesbian, Gay, Bisexual, Transgender, Impact, education role

Abstrak

Isu LGBT telah menjadi topik yang menarik dalam politik global dan penyelidikan sosiologi dalam beberapa dekad terakhir. LGBT memberikan impak dalam banyak aspek kehidupan termasuk kesihatan, sosial dan ekonomi. Mengenai negara-negara Muslim, masyarakat Muslim bertindak terhadap LGBT terutamanya berdasarkan Al-Quran dan hadis. Kajian ini bertujuan untuk meneroka perspektif yang lebih luas tentang apa itu LGBT, impak besar terhadap kesihatan fizikal, impak besar terhadap kesihatan mental dan ekonomi, serta tindakan yang sewajarnya dilakukan oleh masyarakat Muslim terhadap komuniti LGBT serta bagaimana institusi pendidikan seharusnya bertindak. Kajian ini menggunakan kaedah penyelidikan perpustakaan (Library Research) yang bersifat Deskriptif-Kualitatif. Kaedah analisis yang digunakan adalah analisis kualitatif. Hasil daripada kajian literatur akan dianalisis berdasarkan tema (analisis tematik) untuk setiap topik. Setiap petikan dari sumber, kenyataan pakar, dan penjelasan lain yang ditemui akan dikumpulkan mengikut tema dan sub tema yang bersesuaian. Hasil kajian mendedahkan bahawa terdapat impak yang besar terhadap LGBT terhadap kesihatan fizikal lelaki dan wanita, termasuk masalah yang berkaitan dengan obesiti, penyakit kardiovaskular dan hipertensi, kanser, HIV/AIDS, pengawalan kortisol yang tidak normal, gangguan tidur, tabiat berbahaya seperti penggunaan tembakau, minum berlebihan, dan dadah. Berkenaan dengan kesihatan mental, LGBT memberikan kesan merosakkan kepada kesihatan mental seperti kebimbangan, kemurungan, kesedihan, ketakutan, gangguan makan, dan kecacatan. LGBT juga mempengaruhi status ekonomi mereka, di mana diskriminasi pekerjaan yang mereka terima menyumbang kepada perbezaan sosioekonomi. Islam adalah agama yang menggunakan Al-Quran dan hadis sebagai asas kehidupan harian. Terdapat pelbagai tindakan umat Islam terhadap LGBT. Umat Islam perlu mengambil kira untuk mencegah kesan terburuk LGBT serta mencegah penyebarannya dalam masyarakat. Walau bagaimanapun, menghormati pilihan identiti individu juga penting untuk mengekalkan kedamaian antara komuniti sebagai nilai Islam "Rahmatan Lil Alamiin". Institusi pendidikan seperti sekolah dan universiti harus aktif dalam berkempen mengenai impak negatif LGBT dan mencegah anggota masyarakat mereka menjadi anggota LGBT. LGBT memberikan kesan buruk terhadap kesihatan fizikal, kesihatan mental, dan ekonomi. Masyarakat

Muslim dan institusi pendidikan perlu mengambil tindakan aktif untuk berkempen mengenai kesan buruk tersebut serta mencegah penyebaran LGBT dalam masyarakat.

Kata Kunci: Lesbian, Gay, Biseksual, Transgender, Impak, peranan pendidikan

Introduction

LGBT issues have become a topic of interest in global politics and sociological research in recent decades [1]. Lesbian, Gay, Transgender, and Bisexual (LGBT) are terms used to refer to a group of individuals who have sexual orientations and gender identities that differ from the majority. LGBT encompasses individuals who are sexually oriented towards the same gender (lesbian and gay), individuals who have undergone gender transition (transgender), and individuals who are sexually oriented towards both genders (bisexual) [2]. However, LGBT is an umbrella term that incorporates a set of identities, political agendas, and collective actors that are complex and contradictory. The acronym is also used in an abstract sense. The media portray LGBT as a community unified by gender and sexuality. Classic sociology has used and represented non-heterosexual sexualities and non-binary gender experiences as anomie, deviance, and stigma to support social explanations based on models of social integration, regulation, and normalization. Critiques of LGBT as an umbrella term emphasize the linguistic difficulties associated with an all-encompassing, homogenized term. However, they fail to recognize how the acronym is implemented, utilized, and contested in the same political practices that permit LGBT politics to exist [1].

LGBT impacted in many aspect of life including health, socio and economic. As LGBT impacted in health, specific health service for LGBT is provided by government. LGBT community health facilities in the United States tend to be located in large cities and coastal states with a high concentration of same-sex couples. Thirteen states do not allow for the development of LGBT community health centers. Counseling, testing for HIV and other sexually transmitted infections, and wellness programs are the most common types of medical care offered [3]. HIV (human immunodeficiency virus)/AIDS (acquired immunodeficiency syndrome) and viral hepatitis (VH) disproportionately impact Lesbian, Gay, Bisexual, and Queer (LGBQ) youth of color because of institutional racism and homophobia; Sexual competence, awareness of sexual risks, ethnic identification, and HIV literacy were all positively correlated (David et al., 2023).

LGBT also impacted on social life. Compared to their heterosexual counterparts in the United Kingdom, LGB individuals have a higher prevalence of poor mental health, health risk behaviours, and psychological distress, according to research [5]. In economic aspect, When

LGBT individuals are denied full participation in society due to their identities, their human rights are violated, and such violations are likely to have a negative impact on a country's economic development (Badgett, M.V. Lee. et al., 2014). Understanding deeper on the impact of LGBT on people is crucial to determine what the proper act against LGBT.

Regarding moslem countries, moslem community act toward LGBT mostly based on Alquran and hadidt. In the majority of Muslim countries, homosexuality is a crime punishable by death, including Iran and Saudi Arabia. In other nations, however, such as Jordan and Turkey, homosexuality is legal. In France, 35% of Muslims regarded homosexuality as "morally acceptable" compared to 78% of the general population. 19% of Muslims in Germany viewed it as morally acceptable, compared to 68% of the broader population. None of the Muslim respondents in the United Kingdom regarded homosexuality as morally acceptable, compared to 58% of the general population [7]. In Turkey, homosexuality is lawful, but official opposition to the LGBT community has increased in recent years and the president of Turkey support that community to become not LGBT [8]. In a video message to members of his conservative AK Party on Monday, the Turkish president stated, *"We will carry our young people to the future, not as the LGBT youth, but as the youth that existed in our nation's glorious past. You are not the LGBT youth, not the youth who commit acts of vandalism. On the contrary, you are the ones who repair broken hearts."* Up until 2019, the Istanbul Pride march was prohibited for five consecutive years. Covid-19 prevented it from being held in 2020 [8].

A study among Moslem Gay in Indonesia revealed that due to living in a homophobic society, all participants encountered sexual and religious issues [9]. The obstacles included rejection, feelings of isolation and loneliness, and worries. However, they employed problem-solving strategies such as self-acceptance, self-control, positive reinterpretation, social support seeking, concealment, conversion, and migration. This paper aimed to explore a wider perspective on what is LGBT, the huge impacts on physical health, huge impact on mental health and economic as well as the proper act of moslem people against LGBT community.

Method

The research utilized in this study was library research, specifically descriptive-qualitative research. Journal published in during 2013-2023 from databases such as Scopus, PubMed, and Google Scholar were used. Official website providing relevant informations were also been used as the soruces. Keywords used in data searching were: ((impact) or (effect)) and (LGBT)

and ((health) or (mental) or (psychology) or (economic) or (financial) and (global) and (Indonesia)). Relevant expert statements and other encountered explanations will be collected according to the related themes and sub-themes.

Impact LGBT on Physical Health

Regarding the physical health, the cases of HIV among homosexual is greater than heterosexual [10]. CDC stated that lesbian and bisexual women are members of a diverse community with a wide range of health issues. Despite the fact that all women face certain health hazards, lesbian and bisexual women are more susceptible to certain diseases compared to other women. In regards to gay and bisexual men, they have both shared and specific experiences and condition that impact their physical and mental health needs. Moreover, Transgender is an inclusive term for individuals whose gender identity or expression (masculine, feminine, or other) differs from their birth gender (male or female). People who identify as transgender may identify as heterosexual, homosexual, bisexual, or none of the above.

New HIV Diagnoses in the US and Dependent Areas for the Most- Affected Subpopulations, 2019

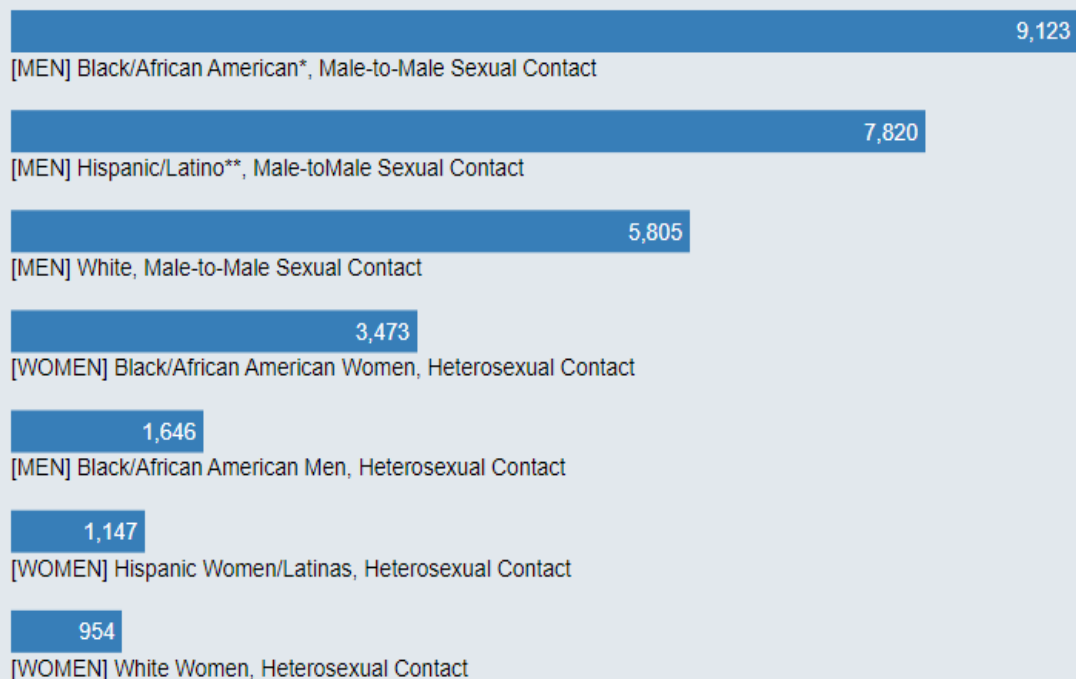


Figure 1. Diagnoses of HIV infection in the United States and dependent areas (CDC. 2019. HIV Surveillance Report 2021;32)

The literature emphasizes the substantial health disparities that exist among sexual and gender diverse (SGD) populations, which are primarily caused by stigma and minority stress [11]. The regulation of cortisol is disrupted by minority stress, which has a detrimental impact on cognition, temperament, immunity, cardiovascular function, and metabolism. It is also associated with elevated rates of tobacco use, excessive alcohol consumption, and elevated risks of HIV and suicide.

Health outcomes are substantially influenced by lifestyle factors, including sleep, diet, and physical activity. LGBT individuals exhibit higher levels of engagement in unhealthy behaviors, such as substance abuse and smoking, and report inferior sleep quality [12]. Lesbian and bisexual women exhibit elevated obesity rates, asthma prevalence, and cardiovascular disease risks in comparison to heterosexual women [12], [13]. Similarly, heterosexual men are at nearly twice the risk of hypertension as homosexual men [14]. Lesbian women also report a higher BMI, an increased risk of breast cancer, and a higher prevalence of smoking and depression (Case, et al., 2022). Disability is exacerbated by obesity, smoking, and financial barriers to healthcare among senior LGBT adults (Fredriksen-Goldsen, et al., 2013). In general, the risk of obesity, cardiovascular disease, cancer, and HIV/AIDS is elevated in LGBT populations, which underscores the significant influence of minority stress on physical health.

Impact LGBT on Mental Health

Research suggests that stigma, discrimination, and societal barriers present substantial mental health challenges for LGBT individuals. Sexual stigma, assault, and intersecting identities (e.g., BIPOC, transgender, or nonbinary status) all contribute to adverse mental health outcomes, despite the fact that sexual identity alone may not directly affect mental health [17].

Lee et al. (2016) conducted a systematic review that identified a variety of health concerns among LGBT individuals, such as substance abuse, suicide, mental health disorders, intimate partner violence, and victimization. In particular, lesbian and bisexual women exhibit elevated rates of alcohol and tobacco consumption as a result of discrimination and violence

[18]. In addition to financial constraints, obesity, and internalized stigma, older LGB individuals are susceptible to depression and disability (Fredriksen-Goldsen, et al., 2013).

Mental health disparities are present on a global scale. During the process of gender transitioning, transgender individuals in Pakistan encounter medical, legal, and psychological challenges [19]. Gay men in Mexico endure microaggressions throughout their lives, which adversely affects their emotional well-being [20]. Identity recognition and advocacy are essential for the mental well-being of queer and neurodiverse adolescents in the United States [21].

Disordered eating and body image concerns are also more prevalent among LGBT individuals, particularly homosexual men (Knight et al., 2024; Rawlings, et al., 2022) . Furthermore, LGBT youth are at an elevated risk of suicide, with depression and despondency serving as significant contributors (Mustanski, B., Liu, 2013). In general, LGBT individuals experience a high prevalence of mental health issues, including anxiety, depression, fear, eating disorders, and suicidality.

Impact LGBT on Economic

LGBT individuals and same-sex couples are more economically vulnerable than their heterosexual counterparts, according to research. The poverty rates of bisexual women (29%) and lesbians (23%) are higher than those of heterosexual women (21%). Conversely, 20% of homosexual and 25% of bisexual men live below the poverty line, while 15% of heterosexual men do. Transgender individuals are nearly four times more likely to have a family income under \$10,000 (Badgett, M. V. L., Durso, L. E., & Schneebaum, 2013; Grant, et al., 2011; American Psychological Association (APA), n.d.).

The productivity and economic participation of LGBT individuals are diminished by economic exclusion, discrimination in education and employment, and workplace biases. The Global Index on Legal Recognition of Homosexual Orientation [6] indicates that countries with more robust LGBT legal protections have a higher GDP per capita.

LGBT adolescents also experience inferior mental and physical health outcomes, including substance abuse, depression, and post-traumatic stress disorder (PTSD) [28]. Additionally, LGBT individuals are at an elevated risk of homelessness. Long-term mental health challenges and behavioral issues are further exacerbated by homelessness [29]. Furthermore, 13.1% of LGBT adults struggle to cover household expenses, while 36.6% experience food insecurity, which is higher than the rate of non-LGBT adults [30]. Socioeconomic disparities are substantially exacerbated by job discrimination [31].

How Moslem Community faces LGBT?

Islam is a religion that use Al Quran and Hadist as the base of daily life. There are various act of moslem against LGBT. Although Alquran told muslim the story about Sodom city when Luth Porpeth was alive, for now there are communities of muslim gay namely Imaan and Hidayah [32]. This community held LGBT muslim festival as well.

Respect for the rights of lesbian, gay, bisexual, and transgender (LGBT) people around the globe has increased as a result of a strong global movement. Nonetheless, at least 67 nations criminalize same-sex relationships between adults who are consenting [33].

Based on previous literature, Islamic scholars at Al-Azhar, the oldest Islamic institution in the world, pronounced gender reassignment surgery permissible under Islamic law as early as 1988. Ayatollah Khomeini legalized transgender surgical procedures in Iran in 1987. The belief that a person is born transgender but chooses to be homosexual, rendering homosexuality a sin, is the basis for this attitude of acceptance. In spite of this, many transgender Muslims who remain in their homelands after undergoing gender reassignment surgery face social and cultural rejection from their own communities. If a person is unable to relocate to an unfamiliar region, they are frequently subjected to verbal and physical abuse [34].

A Toronto study revealed a spectrum of four acceptance levels for non-hybrid Muslim groups. Furthermore, the data demonstrate that religious faith alone cannot explain or account for acceptance (Golriz, 2020). For Muslim who accepted LGBT, they confirm the lived experiences of LGBT Muslims; does not consider homosexuality a sin; supports LGBT rights; welcomes conversations and dialogue about LGBT+ identity; is welcoming of attending/hosting LGBT events; affirms mixed spaces as valid spaces; agrees queer and trans-Muslims should feel/be safe; denounces the exclusion of LGBT Muslims from Muslim spaces; believes LGBT Muslims need to be treated as equals; affirms trans experience. In contrast, for Muslim who were not accepted LGBT Considers homosexuality to be a sin; believes that dialogues about homosexuality would have a negative impact on others; believes that acting on "homosexual impulse" is sinful, but the desire itself is not. Believes that the state has the right to penalize homosexual acts where they are illegal; Does not believe that LGBT people must be allowed in Muslim spaces; Is refusing to include LGBT activities/topics in their space; Is not affirming of trans identity; Denounces hybrid spaces; Considers homosexuality immoral.

Another perspective and law could be found in Brunei. In this country, however, has reversed its course on enforcing laws that would have made intercourse between men and adultery punishable by death by stoning [36]. Sultan Hassanah Bolkiah extended a moratorium on the death penalty to include the new law. Brunei became the first country in East Asia to adopt rigorous Islamic Sharia law in 2014, which permits punishments such as stoning for adultery and amputation for theft. In 2019, the law mandating death by stoning for adultery and homosexual sex was entirely implemented [37]. Although While still on the statute books for some crimes, no executions have been carried out in Brunei since 1957.

Krauss [38] cited NARTH references to contend that there is no evidence that people are born homosexual and to emphasize the importance of having positive, loving male role models for identity development. In a second online response, the questioner is informed that homosexuality is a grievous illness that requires treatment, one that results from a lack of faith or prayerlessness [39].

Amid the vary behaviour and act within countries, we have to review on the Quran and Hadith statements about LGBT. The discussion of LGBT issues varies across different cultures and legal systems. However, for Islamic perspectives, an essential reference is the Quran and Hadith. Several verses in the Quran describe the relationship between men, women, and sexuality, particularly through the story of Prophet Lot (Luth), which serves as a key Islamic narrative on homosexuality.

The Quran contains multiple references to the people of Lot, emphasizing their actions and the consequences they faced. In Al-A'raf (7:80) Allah said:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحْشَاءَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ

“And [We had sent] Lot when he said to his people, ‘Do you commit such immorality as no one has preceded you with from among the worlds?’”

This verse introduces the moral condemnation of homosexual acts, referring to them as an unprecedented immorality (الفاحشة). The term fahisha (immorality) is used in Islamic texts to describe acts considered transgressive and sinful.

Meanwhile, in An-Naml (27:54), Allah said:

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحْشَاءَ وَأَنْتُمْ تُبْصِرُونَ

“And [mention] Lot, when he said to his people, ‘Do you commit immorality while you are seeing?’”

This verse reinforces the idea that the people of Lot knowingly engaged in actions deemed immoral. The phrase while you are seeing suggests awareness and a deliberate choice in engaging in such behaviour.

Furthermore, in Al-Ankabut (29:28-29) Allah said:

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَتَّأْتُونَ الْفُحْشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ أَتَيْتُكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقَاطِعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اتَّبِعْنَا بَعْدَآبِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

“Indeed, you commit such immorality as no one has preceded you with from among the worlds. Indeed, you approach men and obstruct the road and commit in your meetings [every] evil.”

Here, the Quran highlights multiple behaviours of the people of Lot, not only engaging in same-sex relations but also obstructing justice and engaging in other social corruptions.

The reference to obstructing the road may indicate additional social transgressions beyond sexual conduct.

Moreover, in Ash-Shu'ara (26:165) Allah said:

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ

“Do you approach males among the worlds?”

This verse explicitly condemns same-sex relations as unnatural within the context of creation. And in the last version, Adh-Dhariyat (51:32), Allah said:

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ

“They said, ‘Indeed, we have been sent to a people of criminals.’”

This verse reflects the divine judgment against the people of Lot, reinforcing that their actions were considered criminal in the sight of Allah.

These Quranic verses collectively depict the story of Prophet Lot as a historical and moral lesson. In Islam, based on these texts, classifies homosexual acts as immoral and unnatural, aligning with the traditional understanding of marriage and sexuality. The punishment received by the people of Lot serves as a warning and establishes a theological precedent regarding homosexuality in Islamic teachings. The Quran presents a consistent narrative that

disapproves of homosexual acts, particularly through the story of Prophet Lot. Islamic teachings, based on these verses, advocate for adherence to heterosexual relationships within the framework of marriage. While interpretations may vary in modern contexts, the fundamental Islamic stance remains rooted in these Quranic principles.

Discussion

The literature review consistently highlights that LGBT individuals face significant challenges related to physical health, mental health, and economic stability. Physical health issues are particularly alarming, with HIV being more prevalent among gay men compared to heterosexual males [10]. Men who identify as gay or bisexual have unique health concerns, while lesbian and bisexual women are at higher risk for various conditions such as obesity, cardiovascular diseases, and asthma [12]. Factors such as minority stress, societal stigma, and risky health behaviours contribute to these disparities. Further studies indicate higher rates of tobacco use, alcohol consumption, and drug abuse among LGBT individuals, exacerbating their risk of chronic conditions such as cancer and cardiovascular diseases [12]. Older LGBT individuals also face unique challenges, underlining the urgent need for interventions to address these issues.

Regarding mental health, LGBT individuals are closely tied to experiences of discrimination, stigma, and victimisation. A comprehensive review identified numerous mental health challenges among LGBT individuals, including substance abuse, suicide, intimate partner violence, and traumatic childhood experiences [40]. Internalised stigma plays a significant role in increasing the risk of depression and disability [16]. Studies also show a strong association between LGBT identity and unhealthy eating patterns, with gay men exhibiting a higher prevalence of body image issues and eating disorders compared to heterosexual men [22]. In Asia, transgender individuals experience heightened psychological distress due to barriers in gender transitioning, such as medical, social, and legal challenges [19]. Therefore, LGBT-focused preventive actions that address mental health issues are crucial.

In terms of economic impact, research reveals that LGBT individuals and same-sex couples are more vulnerable to poverty compared to their heterosexual counterparts [25]. Among bisexual women, 29% live in poverty, compared to 23% of lesbians and 20% of bisexual men, while 15% of heterosexual men live in poverty [27]. Health disparities, especially in mental health, contribute to economic instability. Homelessness is another significant issue for LGBT individuals. LGBT youth facing homelessness are at a higher risk of developing mental health disorders, while LGBT adults experience higher rates of food insecurity, challenges in paying

household bills, and job loss compared to non-LGBT adults [28] [30]. These economic challenges highlight the importance of educational communities in addressing LGBT-related issues.

From an Islamic perspective, views on LGBT vary across different countries and cultures. While the Quran recounts the story of the people of Sodom, some contemporary Muslim communities, such as Imaan and Hidayah, advocate for LGBT Muslims [32]. However, LGBT rights remain a contentious issue in many Muslim-majority countries. Responses within Muslim communities range from support for LGBT rights and inclusivity to strong opposition. Some Muslims view homosexuality as a sin but allow for discussion, while others completely reject any recognition of LGBT identities (Golriz, 2020). Some Islamic scholars argue that homosexuality is a result of a lack of faith and can be "cured" through religious intervention [39]. Thus, the Muslim response to LGBT issues must be grounded in Islamic teachings, seeing LGBT as haram (forbidden) and a sin, emphasising prevention rather than acceptance. Rejection of LGBT identities does not necessarily indicate a disregard for human rights but may be seen as an effort to protect societal values and promote a stable, cohesive community. This stance is often rooted in cultural, religious, and moral values that prioritise traditional social structures.

The Role of Law in Addressing the Impact of LGBT Issues in Indonesia

Religious and cultural norms strongly influence Indonesia's legal stance on LGBT issues. Homosexual behaviour has traditionally been condemned by Islamic teachings, which dominate the country. Regional laws, such as those in Aceh, which enforces Sharia law, reflect this perspective. LGBT individuals in Indonesia face a complex environment shaped by the intersection of law, culture, and religion.

While homosexuality is not criminalised at the national level, some regions, such as Aceh, implement Sharia law that penalises same-sex relationships. For instance, in February 2025, two men were publicly caned in Aceh for engaging in a same-sex relationship, receiving 77 and 82 lashes, respectively. These punitive measures are seen as fostering a climate of fear and stigma, discouraging LGBT individuals from seeking essential healthcare, particularly for HIV prevention and treatment [41][42]. However, the practice of caning in Aceh is legally sanctioned, as the province has special autonomous status. This status is supported by three legal frameworks: Law No. 11 of 2006 on the Special Status of Aceh, Law No. 11 of 2006 on Aceh, and Law No. 18 of 2001 on Special Autonomy in Aceh [43][44]. Aceh's unique status is recognised in Article 18B, Paragraph (1) of the 1945 Constitution. Law No. 6 of 2014 on *Qanun*

Jinayat provides the legal basis for caning sanctions for adultery in Aceh, stipulating 100 lashes for those convicted of *Jarimah Zina* (adultery), with repeat offenders facing the same penalty along with fines or imprisonment. Caning is also imposed for acts leading to adultery, such as *Jarimah Khalwat* and *Jarimah Ikhtilath*.

In addition to adultery, the Regional Regulation of South Sumatra Province No. 13 of 2001 on the Eradication of Vice criminalises LGBT individuals by categorising them as engaging in prostitution. Similarly, the Regional Regulation of Palembang City No. 2 of 2004 also classifies LGBT individuals as part of prostitution activities [45]. These regulations reflect the broader legal rejection of LGBT identities in Indonesia, which may contribute to mental health challenges within the community.

In terms of economic consequences, discriminatory laws and societal attitudes often restrict LGBT individuals' access to employment, contributing to economic instability and decreased productivity [46]. LGBT individuals frequently face exclusion in the workplace due to their sexual orientation and gender identity, with transgender individuals particularly affected. Discrimination during recruitment processes and ongoing exclusion is common, especially when their appearance or speech does not align with gender norms. As a result, many transgender individuals avoid formal sectors and seek employment in informal sectors, such as salons or sex work, where they face harassment, intimidation, physical violence, and forced transfers. Trans women, in particular, encounter challenges such as denial of menstrual leave and verbal abuse when requesting it [47]. The discrimination against the LGBT community in Indonesia is indicative of the fact that this group is not permissible in the country, as it does not conform to the five principles of Indonesia (*Pancasila*), social and cultural norms, government regulation, positive law, and public debates [48]. Consequently, it is imperative to support LGBT individuals in their pursuit of a normal life and to prevent the spread of LGBT to ensure that future generations are free from discrimination and have optimum health status.

The role of education institution to prevent LGBT

Education institution must be an important aspect in preventing LGBT spreading. Some practical solutions have been done by school and *pesantren* in Indonesia to prevent LGBT. A study in *pesantren Minhajut Tamyiz Yogyakarta* showed that this *pesantren* provides vary activities to ensure that they have a lot activities and no time to think or act with LGBT related activities [49]. They also provided life skill training as the basic life skill for students as well as provided *Qurrotul Uyun dan Uqudullujain* learning to give explanation about the

important the benefits of having heterosexual partner. The teachers also advice the student to always follow the Islamic rule.

Furthermore, health education about LGBT, forum group discussion, accompaniment, and evaluation program for students, parents and teachers can improve the knowledge and understanding about preventing LGBT (Sulastri, et al.,2022). By providing such comprehensive action, the spreading of LGBT in school and other education institution can be prevented.

Conclusion

In conclusion, LGBT bring a huge impact on physical health, mental health, and social economic. Moslem have to take into account on preventing the worst effect of LGBT as well as to prevent the spreading of LGBT in community. Providing vary activities, health education about LGBT and accompaniment will help in reducing the spreading of LGBT in education institution.

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