

An Islamic Approach to Counseling for Addressing Homosexual Behavior in Adolescents

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Abstract

Teenage homosexuality is a challenge amid globalization and the identity struggles faced by today's youth. Islam views such behavior as a deviation from human nature that requires understanding and compassion, not punishment. This study critically evaluates the effectiveness of Islamic counseling in addressing homosexual behavior in teenagers through a review of six academic publications from 2020 to 2025. Using a literature review methodology focused on relevant journals exploring Islam-based counseling interventions, the findings indicate the effectiveness of Islamic counseling in promoting behavioral change through spiritual strengthening, self-reflection, and moral education based on the Quran and Sunnah. Findings from the literature review indicate that the structured and consistent application of Islamic counseling contributes to significant improvements in self-control and the management of individual sexual orientation. However, implementation challenges persist, including poor family communication, inadequate institutional support, and limited understanding among school counselors. This research emphasizes the importance of community, school, and family collaboration in implementing Islamic counseling as a comprehensive preventive measure. The study highlights the crucial role of spiritual approaches in helping adolescents develop healthy and appropriate sexual identity formation.

Keywords: *Islamic Counseling, Adolescents, Homosexuality, Islamic Values, Sexual Deviance.*

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INTRODUCTION

Adolescence is a crucial transitional period in a person's psychosocial development.¹ Erikson (1968), as cited in Ragelienė (2016)² and Mitchell et al. (2022),³ describes this phase as one of identity search (identity versus role confusion), where adolescents strive to form a stable sense of self, including their sexual orientation.⁴ Amidst social transformation, globalization, and mass media influence, many adolescents experience confusion in determining their sexual inclinations, including the emergence of homosexual behavior.⁵ From an Islamic perspective, homosexuality is viewed as a behavior that contradicts the natural human creation (*fitrah*).⁶ The Qur'an recounts the story of the people of Prophet Lut as a warning against this sexual deviancy. In the hadith, the Prophet Muhammad (peace be upon him) strongly condemned homosexual practices and emphasized for Muslims to protect themselves from morally and spiritually deviant acts. Therefore, from an Islamic standpoint, homosexuality is not just a psychological issue but also a matter of *akhlaq* (morality) and *iman* (faith).

Independent surveys from both within and outside Indonesia indicate that 3% of the Indonesian population identifies as LGBT, meaning 7.5 million out of 250 million people have a deviant sexual orientation, also known as LGBT.⁷ Based on an SMRC survey conducted in March 2016, September, and December 2017 with 1,220 respondents, the results showed that more than half of Indonesia's population considers LGBT to be a threat and classifies it as a social disaster that can damage the morals of adolescents.⁸

¹ Rika Sarfika et al., "Pemberian Pendidikan Kesehatan Tumbuh Kembang Psikososial Pada Remaja Sebagai Upaya Mencegah Masalah Kesehatan Mental," *JMM (Jurnal Masyarakat Mandiri)* 8, no. 1 (2024): 95–102, <https://doi.org/10.31764/jmm.v8i1.19619>; Francesca Mastorci et al., "The Transition from Childhood to Adolescence: Between Health and Vulnerability," *Children* 11, no. 8 (2024): 8, <https://doi.org/10.3390/children11080989>.

² Tija Ragelienė, "Links of Adolescents Identity Development and Relationship with Peers: A Systematic Literature Review," *Journal of the Canadian Academy of Child and Adolescent Psychiatry* 25, no. 2 (2016): 97–105.

³ Lauren L. Mitchell et al., "Implications of Identity Resolution in Emerging Adulthood for Intimacy, Generativity, and Integrity Across the Adult Lifespan," *Psychology and Aging* 36, no. 5 (2021): 545–56, <https://doi.org/10.1037/pag0000537>.

⁴ Arbin Janu Setiyowati et al., "The Healer's Foundation: A Model of Self-Awareness, Self-Efficacy, and Social Support in Fostering Counselor Students' Self-Care," *Islamic Guidance and Counseling Journal* 8, no. 2 (2025), <https://doi.org/10.25217/0020258661900>.

⁵ Kiki Ayu Hermawati et al., "Negotiating Homosexuality in Islam: A Legal-Hermeneutical Examination of Modern Shi'i Discourse: Mehrdad Alipour. Brill, 2024. 361 Pp. €94.00 (E-Book), ISBN 978-3-031-51749-5; €94.00 (Hardback), ISBN 978-90-04-69705-8.," *Journal of Homosexuality* 72, no. 14 (2025): 2934–35, <https://doi.org/10.1080/00918369.2024.2442649>.

⁶ Sofia Pavanello Decaro et al., "From Sex Education to Sexualities Education: Navigating the Intersectionality of Queer Communities in Italy and the Netherlands," *Journal of Homosexuality* 72, no. 12 (2025): 2378–97, <https://doi.org/10.1080/00918369.2024.2431265>.

⁷ Nurul Aisyah Sofyan and Ery Suhaymi, "Perbandingan Tingkat Pengetahuan Siswa SMU Negeri 3 Medan Kelas XII Sebelum dan Sesudah Diberikan Edukasi Mengenai Seks Menyimpang Atau Lesbi, Gay, Biseksual, Transgender Dan Resiko Penyakit Menular Seksual," *JURNAL PANDU HUSADA* 6, no. 3 (2025): 3, <https://doi.org/10.30596/jph.v6i3.23054>.

⁸ Lilik Kholisotin and Lailatul Fithriyah Azzakiyah, "Mitigasi Pencegahan Disorientasi Seksual Melalui Pendidikan Karakter Berlandaskan Nilai-Nilai Kemuhammadiyah Pada Generasi Millennial: Mitigation Of Sexual Disorientation Prevention Through Character Education Based On Kemuhammadiyah Values

Homosexual behavior has various significant impacts on social, psychological, economic, and religious life, especially in the context of a society that upholds religious values. Socially, this behavior leads to stigma, discrimination, and conflict as it is considered to be against the norms of a predominantly Muslim society. Many homosexual individuals choose to hide their identity to avoid social rejection. Psychologically, homosexuality is often influenced by childhood experiences, trauma, or social interactions that shape same-sex attraction. In some cases, economic factors can motivate a person to engage in homosexual relationships for material gain, which can lead to exploitation.⁹ From the perspective of Islamic family law, this behavior is considered a major sin and a deviation from human *fitrah*, as it goes against religious teachings that emphasize a legitimate relationship between a man and a woman in the bond of marriage. In addition, a permissive social environment, a lack of moral guidance, and exposure to pornographic content also strengthen homosexual tendencies. Overall, this behavior is considered to have a negative impact on an individual's moral resilience and the harmony of society.

However, efforts to help adolescents with homosexual tendencies cannot be done with a judgmental or punitive approach. Islam teaches the principles of compassion (*rahmah*), care, and an approach full of wisdom in guiding others. Therefore, an approach is needed that not only understands the psychological aspects of the individual but also touches their spiritual and religious side comprehensively. One relevant approach is Islamic counseling,¹⁰ which is an effort to help individuals overcome a deviation in their religious *fitrah* development, so that they return to realizing their role as a *khalifah* (vicegerent) on Earth and serve/devote themselves to Allah Almighty, thereby ultimately re-establishing a good relationship with Allah, with humanity, and with the universe.¹¹ Islamic counseling is not merely aimed at reducing the symptoms of a problem but also at fostering the client's self-awareness of their vertical relationship with Allah Almighty and their responsibility as His servant.¹²

This approach offers an integration of psychological science and religious values in guiding adolescents back to a straight *fitrah*. In addition, Islamic psychotherapy is more effective for Muslim individuals because it aligns with their belief system.¹³ In practice,

In Millennial Generations,” *Anterior Jurnal* 20, no. 2 (2021): 2, <https://doi.org/10.33084/anterior.v20i2.1896>.

⁹ Tezar Alghifari Tubuon, “Dampak Perilaku Homoseksual Pada Kehidupan Keluarga Dalam Perspektif Hukum Islam: Studi Kasus Pelaku Gay Di Kota Bitung,” *SPECTRUM: Journal of Gender and Children Studies* 3, no. 2 (2023): 2, <https://doi.org/10.30984/spectrum.v3i2.788>.

¹⁰ Faizal Faizal et al., “Islamic-Based Counseling for Fostering Self Efficacy in Muslim Communities,” *Islamic Guidance and Counseling Journal* 8, no. 2 (2025), <https://doi.org/10.25217/0020258650300>.

¹¹ Sholihan Sholihan et al., “Implementing Global Ethics in Local Context: A Study of Religious Leaders’ Perspectives in Central Java Indonesia,” *QIJIS (Qudus International Journal of Islamic Studies)* 12, no. 2 (2025): 255–86, <https://doi.org/10.21043/qijis.v12i2.22766>.

¹² Miftachul Huda et al., “Investigating Respect in Learning as Character Education: A Review of al-Zarnūjī’s Ta’lim al-Muta’allim,” *Nazhruna: Jurnal Pendidikan Islam* 7, no. 2 (2024): 209–32, <https://doi.org/10.31538/nzh.v7i2.4187>.

¹³ Ahmad Saifuddin, “Peluang dan Tantangan Psikoterapi Islam,” *Buletin Psikologi* 30, no. 1 (2022): 1, <https://doi.org/10.22146/buletinpsikologi.67715>; Angie Cucchi, “Integrating Cognitive Behavioural and

Islamic counseling emphasizes the importance of repentance (*taubat*), self-reflection (*muhasabah*), spiritual strengthening through worship, and education on moral values sourced from the Qur'an and Sunnah.¹⁴

Through this paper, the author aims to critically examine how an Islamic counseling approach can be implemented in dealing with homosexual behavior in adolescents. This study is motivated by a number of previous studies that have discussed the effectiveness of religious and spiritual approaches in handling deviant sexual orientations, such as the research by Jamal and Subhi (2021), which showed that religious approaches can help the recovery process of gay and lesbian clients through spiritual practices and Islamic art therapy.¹⁵ Azmi (2019) developed a millennial *dakwah* (proselytizing) model based on the Qur'anic counseling continuum as a response to the dynamics of homosexual behavior among the younger generation.¹⁶ In addition, Riswanto (2024) examined Islamic counseling intervention with a humanist approach for LGBT students in schools.¹⁷ The research by Ikhsan & Riswanto (2022) also implemented REBT (Rational Emotive Behavior Therapy) with results showing improvement in the behavior and religiosity of LGBT individuals.¹⁸ Meanwhile, Silitonga et al. (2025) emphasized the importance of integrating cultural and religious values in LGBT counseling services to make them more socially adaptive.¹⁹ Although these studies have provided an important foundation regarding the role of religious and psychological approaches in this issue, this research seeks to go further by specifically highlighting the comprehensive integration of Islamic principles, contemporary psychological theories, and the specific context of adolescents who are experiencing sexual orientation confusion, beyond the focus of formal education or individual intervention alone. The interdisciplinary approach offered in this article will also delve deeper into family dynamics and the role of the community as agents of recovery support, which has not been a primary focus in previous literature. Thus, this study is expected to provide a unique contribution in the form of a holistic, adaptive, and culturally relevant Islamic counseling model to guide adolescents towards a balanced life in harmony with Islamic values, filling the gap in the existing literature.

Islamic Principles in Psychology and Psychotherapy: A Narrative Review,” *Journal of Religion and Health* 61, no. 6 (2022): 4849–70, <https://doi.org/10.1007/s10943-022-01576-8>.

¹⁴ Achmad Husen et al., “Pendidikan Karakter Berbasis Spiritualisme Islam (Tasawuf),” *Jurnal Studi Al-Qur'an* 10, no. 1 (2014): 1.

¹⁵ Siti Hajar Jamal and Nasrudin Subhi, “The Gay and Lesbian Counseling Process: An Alternative Religious Approach,” *International Journal of Academic Research in Business and Social Sciences* 11, no. 6 (2021): 982–92.

¹⁶ Khilman Rofi Azmi, “Model Dakwah Milenial Untuk Homoseksual Melalui Teknik Kontinum Konseling Berbasis Alquran,” *Al-Balagh: Jurnal Dakwah Dan Komunikasi* 4, no. 1 (2019): 25–58, <https://doi.org/10.22515/balagh.v4i1.1557>.

¹⁷ Dody Riswanto, “Intervensi Konseling Islam Untuk Menanggulangi Perilaku LGBT Peserta Didik Sekolah,” *Kaffah: Jurnal Pendidikan Dan Sosio Keagamaan* 3, no. 2 (2024): 2.

¹⁸ Muhamad Ikhsan and Dody Riswanto, “Intervensi Konseling REBT Terhadap Pelaku LGBT Di Provinsi Banten,” *Attractive : Innovative Education Journal* 4, no. 3 (2022): 3, <https://doi.org/10.51278/aj.v4i3.453>.

¹⁹ Uilly Arta Silitonga et al., “Optimalisasi Kesejahteraan Psikologis Individu LGBT Melalui Konseling Kelompok Berbasis Rational Emotive Behavior Therapy (REBT),” *Harmoni Pendidikan : Jurnal Ilmu Pendidikan* 2, no. 2 (2025): 268–88, <https://doi.org/10.62383/hardik.v2i2.1524>.

METHOD

This study employs a literature review as its primary method. This approach was chosen to collect, analyze, and synthesize information from various relevant sources regarding the Islamic approach to counseling for addressing homosexual behavior in adolescents. Research references were sourced from diverse and reliable scientific and academic sources, including books, scientific journals, research reports, and academic websites. The data used had specific criteria to ensure the relevance and timeliness of the information: articles must have been published within the last five years (between 2020 and 2025) and be publicly accessible via Google Scholar. Any articles that did not meet these criteria or were irrelevant to the research topic were excluded.

The research process began with collecting articles by searching for relevant studies using keywords on Google Scholar. After the search results were obtained, an initial screening was conducted by reading the title and abstract of each article to filter out irrelevant ones. Articles that passed the initial screening were then downloaded in full for in-depth content analysis, which included a critical reading of their methodology, findings, discussion, and conclusions. Based on this content analysis, the articles were grouped according to emerging themes, such as the type of Islamic approach used, counseling techniques, case studies, challenges, and effectiveness. Finally, a comparison was made between related journals to identify similarities, differences, contradictions, or support for existing arguments and findings. This step was taken to gain a comprehensive and in-depth understanding of the research topic. Through this systematic procedure, this study aims to present a comprehensive and up-to-date overview of the application of the Islamic approach in counseling to address homosexual behavior in adolescents.

RESULTS AND DISCUSSION

A literature review indicates that from an Islamic perspective, homosexuality is viewed as a behavior that deviates from the natural human creation (*fitrah*). This understanding is based on several verses of the Qur'an that explicitly reject homosexual practices, one of which is Surah Al-A'raf, verses 80–81, which recounts Allah's punishment of the people of Prophet Lut for their deviant behavior.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ
النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

Meaning: “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.’”

In addition, in the context of human creation, Surah Az-Zariyat, verse 49, also explains that Allah created everything in pairs, as the foundation of *fitrah* and social order.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

Meaning: “*And We created pairs of all things¹ so perhaps you would be mindful.*”

Tafsir and general Islamic literature, as reviewed by Azmi (2019),²⁰ place homosexuality as a violation of *maqashid al-syari'ah* (the objectives of Islamic law), especially concerning the protection of offspring (*hifzh al-nasl*) and self-honor (*hifzh al-'ird*). Furthermore, a study by Fatmawati et al. (2023)²¹ emphasizes that educating adolescents on Islamic values is crucial to protect them from the influence of deviant behavior, especially amidst the rapid flow of global values affecting young people's lives.

To address these challenges, the practice of Islamic counseling has developed into a strategic approach that combines psychological and spiritual dimensions.²² Islamic counseling does not only aim to resolve clients' internal conflicts but also to guide them back to divine values and Islamic norms. A study conducted by Langroudi and Skinta (2019),²³ Reyes et al. (2024),²⁴ and Septiani et al. (2024)²⁵ showed the effectiveness of this approach on an adolescent with bisexual tendencies, who successfully demonstrated positive behavioral changes after undergoing a series of structured Islamic counseling sessions.²⁶ The counseling involved reading verses from the Qur'an, spiritual reflection, and open dialogue about the meaning of life and the purpose of creation.²⁷ In reinforcing this approach, Ikhsan and Riswanto (2022) also developed a Rational Emotive Behavior Therapy (REBT) technique framed with Islamic values that not only reduced deviant behavior but also strengthened the client's religiosity.²⁸

In line with this, Azmi (2019) proposed a Qur'anic continuum *dakwah* model for LGBT as a systematic approach to handling homosexuality.²⁹ This *dakwah* continuum

²⁰ Azmi, “Model Dakwah Milenial Untuk Homoseksual Melalui Teknik Kontinum Konseling Berbasis Alquran.”

²¹ Fatmawati et al., “Urgensi Penanaman Nilai-Nilai Islam Dalam Upaya Menangkal Isu Internasional: LGBT Pada Ikatan Remaja Masjid Sabilul Jannah,” *Jurnal Ilmiah Pengabdian Dan Inovasi* 1, no. 4 (2023): 4, <https://doi.org/10.57248/jilpi.v1i4.225>.

²² Pal Srijundaree et al., “Factors Influencing Acceptance and Use of Online Counseling Technology among Thai Psychologists and Mental Health Counsellors,” *Islamic Guidance and Counseling Journal* 7, no. 1 (2024), <https://doi.org/10.25217/0020247451200>.

²³ Khashayar Farhadi Langroudi and Matthew D. Skinta, “Working with Gender and Sexual Minorities in the Context of Islamic Culture: A Queer Muslim Behavioural Approach,” *The Cognitive Behaviour Therapist* 12 (January 2019): e21, <https://doi.org/10.1017/S1754470X19000096>.

²⁴ Ana Guadalupe Reyes et al., *Integrating Spirituality in Counseling with Lesbian, Gay, Bisexual, and Queer Clients*, Brill, April 29, 2024, <https://doi.org/10.1163/2161007x-bja10012>.

²⁵ Ersya Septiani et al., “Penerapan Konseling Individu Berbasis Islam Untuk Mengurangi Perilaku Biseksual (Studi Kasus Pada Klien ‘H’ Di Kota Palembang),” *Social Science and Contemporary Issues Journal* 2, no. 1 (2024): 139–45, <https://doi.org/10.59388/sscij.v2i1.501>.

²⁶ Andiana Rosid et al., “How Psychological Ownership Increases Subordinate Commitment in Islamic Spirituality Workplace? A Case of Indonesian Islamic Boarding School,” *Islamic Guidance and Counseling Journal* 7, no. 1 (2024), <https://doi.org/10.25217/0020247417100>.

²⁷ Basim Aldahadha and Mohammad Al Dwakat, “Development of an Islamic Temporal Focus Scale: Factorial Analysis, Validity, and Reliability,” *Islamic Guidance and Counseling Journal* 7, no. 1 (2024), <https://doi.org/10.25217/0020247442900>.

²⁸ Ikhsan and Riswanto, “Intervensi Konseling REBT Terhadap Pelaku LGBT Di Provinsi Banten.”

²⁹ Azmi, “Model Dakwah Milenial Untuk Homoseksual Melalui Teknik Kontinum Konseling Berbasis Alquran.”

model for the LGBT community is adapted from Azmi's research (2015),³⁰ which was specifically designed for the context of Islamic proselytizing, with a focus on the content and delivery methods for Muslims.³¹ Thus, it differs from the previous, more general model and emphasizes the process of returning individuals to their *fitrah* in accordance with religious teachings.³² This model consists of six interconnected stages. It begins with *Jati Diri* (Self), where the counselor or *dai* (preacher) collects complete data about the individual, including physical, psychological, and self-concept aspects, to help them realize their *fitrah*.³³ The next stage is *Hubungan* (Relationship), which analyzes the individual's social network, both in quantity and quality, which often becomes a trigger for homosexuality issues.³⁴ Then, in *Perbedaan Perasaan* (Differential of Feeling), the individual's affective aspects are explored in depth, including views on gender roles and relevant past emotional experiences.³⁵ After that, the *Identifikasi dan Evaluasi* (Identification and Evaluation) stage invites the individual to self-reflect, make decisions about their life orientation, and understand the consequences, often with subconscious exploration.³⁶ The climax is *Intervensi Spiritual* (Spiritual Intervention), where the counselor provides religious guidance through good advice (*mau'idhah hasanah*) and Islamic counseling techniques that make the individual feel comfortable and valued.³⁷ Finally, *Penerimaan Lingkungan* (Acceptance of Environmental) seeks to help the individual be re-accepted into society with a true and religious identity, followed by follow-up to monitor their progress.³⁸ This model emphasizes that each stage must be completed thoroughly before moving to the next, ensuring a comprehensive guidance process. This approach is very relevant to the needs of adolescents who are experiencing

³⁰ Khilman Rofi Azmi, "Enam Kontinum Dalam Konseling Transgender Sebagai Alternatif Solusi Untuk Konseli LGBT," *Jurnal Psikologi Pendidikan Dan Konseling: Jurnal Kajian Psikologi Pendidikan Dan Bimbingan Konseling* 1, no. 1 (2015): 50, <https://doi.org/10.26858/jpkk.v1i1.1136>.

³¹ Alif Muarifah et al., "The Role of Daily Spiritual Experiences on Moslem Students' Friendship Mediated by Religious Coping in Wellness Paradigm," *Islamic Guidance and Counseling Journal* 7, no. 1 (2024), <https://doi.org/10.25217/0020247431500>.

³² Suhartiwi Suhartiwi et al., "Empowering Students: Examining the Effectiveness of Ta'lim Muta'allim Group Guidance," *Islamic Guidance and Counseling Journal* 7, no. 1 (2024), <https://doi.org/10.25217/0020247443000>.

³³ Ecep Supriatna et al., "Analyzing Factors Affecting Social Skills Development Among Students in Indonesian Schools," *Islamic Guidance and Counseling Journal* 7, no. 1 (2024), <https://doi.org/10.25217/0020247447100>.

³⁴ Yusni Yusni and Safrizal Rahman, "The Response of the Hormone Cortisol as a Biomarker of Stress and Its Influence on Blood Glucose Levels After 6 Weeks of Routine Tahajjud in Healthy Young Men," *Islamic Guidance and Counseling Journal* 7, no. 1 (2024), <https://doi.org/10.25217/0020247447700>.

³⁵ Ahmad Hidayat et al., "Predictors of Patience in Islamic Psychology: An Evidence from Indonesia," *Islamic Guidance and Counseling Journal* 7, no. 1 (2024), <https://doi.org/10.25217/0020247447400>.

³⁶ Bukhari Bukhari et al., "The Mediating Role of Religiosity on the Big Five Personalities and Marital Satisfaction in Indonesia: A Perspective of Da'wah Psychology," *Islamic Guidance and Counseling Journal* 6, no. 2 (2023), <https://doi.org/10.25217/0020236369600>.

³⁷ Setiyo Purwanto et al., "Effect of Mindfulness Dhikr Breathing Therapy for Insomniacs on Quality of Life: A Randomized Controlled Trial," *Islamic Guidance and Counseling Journal* 6, no. 2 (2023), <https://doi.org/10.25217/0020236368800>.

³⁸ Bahrin Bahrin et al., "Comparative Analysis of Resilience and Life Values Among Muslim Higher Education Students: The Influence of Traumatic Experiences, Gender, and Living Area," *Islamic Guidance and Counseling Journal* 6, no. 2 (2023), <https://doi.org/10.25217/0020236376100>.

an identity crisis and social pressure. Silitonga et al. (2025)³⁹ and Mujaddi & Ashri (2024)⁴⁰ affirm the importance of building a holistic approach in Islamic counseling that is not only normative but also adaptive to the psychosocial context of adolescents.

In addition to institutional approaches through schools and counselors, the role of parents as the primary character builders cannot be ignored in efforts to prevent homosexual tendencies in adolescents. One of the basic needs of adolescents is to receive sincere love and attention from their family, especially from their parents. When a child's "love tank" is filled at home through hugs, praise, attention, and warm communication, they won't seek validation or affection from outside sources that could lead them astray. Conversely, adolescents who grow up in a family environment filled with tension, loneliness, or even emotional neglect are more vulnerable to seeking identity and affection outside the home, including through deviant relationships.

Research shows that many LGBT groups use social media to target adolescents who exhibit symptoms of loneliness, frustration, and identity confusion through their online posts or activities.⁴¹ In this context, the family has a crucial role. When families fail to provide a safe and pleasant environment, a significant gap is created for outsiders to fill the affective void that should be met at home. Therefore, early prevention of sexually deviant behavior cannot rely solely on legal approaches or formal counseling sessions but must be strongly rooted in intensive emotional nurturing within the home.

Sincere love, open communication, and the instilling of religious values from an early age are the main defenses that form a strong adolescent identity. In line with the view of Suhartoni et al. (2024),⁴² the role of the family is vital in guiding adolescents so that they always stay on the "path of *fitrah*"—that is, a natural and straight condition according to religious teachings. A harmonious family can create a healthy psychological atmosphere, where every child feels genuinely loved, valued, and has a safe space to share their feelings and problems. This emotional foundation is an essential prerequisite before more structured counseling interventions are carried out, whether in an educational or community setting. Without a strong family foundation, counseling efforts outside the home will lose their footing and be less effective in the long run.

However, the implementation of Islamic counseling, especially in the realms of education and family, is not free from significant challenges. One of the biggest obstacles is the lack of competency among school counselors in applying an Islam-based approach. Many teachers still tend to rely on secular approaches that have not been integrated with

³⁹ Silitonga et al., "Optimalisasi Kesejahteraan Psikologis Individu LGBT Melalui Konseling Kelompok Berbasis Rational Emotive Behavior Therapy (REBT)."

⁴⁰ Lalu Riastata Al Mujaddi and Zainul Ashri, "Maqashidiyah Dimensions on the Story of Sodom in the Qur'an Letter Al-Araf Verses 80-81," *Journal of Islamic Thought and Philosophy* 3, no. 1 (2024): 1, <https://doi.org/10.15642/jitp.2024.3.1.63-78>.

⁴¹ Suhertina et al., "Muslim Teenagers Recognize LGBT Characteristics and Behavior on Social Media: Phenomenological Study," *Proceeding of Annual International Conference on Islamic Education and Language (AICIEL)*, November 30, 2023, 138–45.

⁴² Tresna Suhartoni et al., "Islamic Counseling Interventions for Addressing LGBT Behavior in Accordance with Indonesian Legal Provisions," *Al-Tazkiah Jurnal Bimbingan Dan Konseling Islam* 13, no. 2 (2024): 2, <https://doi.org/10.20414/altazkiah.v13i2.11039>.

spirituality. They are often not equipped with adequate training to incorporate religious values into the counseling process, so the approach provided is less comprehensive from an Islamic perspective. On the other hand, the family environment itself, especially the role of parents, often becomes a source of crisis for adolescents. This can be caused by weak communication between family members, a lack of positive role models from parents, or even a permissive attitude toward what is considered deviant behavior. Studies by Rossall and Arianti (2025)⁴³ and Mills-Koonce et al. (2018)⁴⁴ highlight that the absence of a father figure, both psychologically (lack of emotional involvement) and physically, is also a significant factor that can influence the formation of a teenager's sexual orientation. The absence of this figure can leave a void in the healthy development of gender identity.

Given the complexity of these challenges, a comprehensive and multidimensional strategy is needed. First, increasing the capacity of teachers through specialized Islamic counseling training is a priority. This training should include the integration of psychological theories with sharia principles, as well as practical skills in building an Islamic therapeutic relationship. Second, creating a strong synergy between schools, mosques, and families is crucial. This collaboration can create an integrated support ecosystem for adolescents. Research by Johns et al. (2019),⁴⁵ Rand et al. (2021),⁴⁶ and Nelson (2024)⁴⁷ confirms that partnerships between educational institutions and religious organizations can indeed increase the effectiveness of LGBT prevention programs. Third, strengthening the spiritual-based character education curriculum in schools needs to be done on a massive scale. This curriculum should instill values of faith, noble character, and a correct understanding of human *fitrah*. In addition, the use of complementary therapies such as *ruqyah syar'iyah* and Islamic hypnotherapy can also be considered as options to strengthen the psycho-spiritual dimension in adolescent behavioral recovery. Arni (2021)⁴⁸ showed that these methods have been proven to provide a calming effect on the soul, reduce anxiety, and improve the client's self-image, in line with the principles of Islamic psychology. In the context of the digital era, educational *dakwah* through social media, specifically designed for Gen Z, is a very effective strategy. As explained by

⁴³ Carlo Amadeo Rossall and Rudangta Arianti, "The Silent Struggle: Early Paternal Loss and Its Influence on Adolescent Self-Esteem," *Journal of Psychological Perspective* 7, no. 2 (2025): 87–98, <https://doi.org/10.47679/jopp.7210552025>.

⁴⁴ W. Roger Mills-Koonce et al., "The Significance of Parenting and Parent–Child Relationships for Sexual and Gender Minority Adolescents," *Journal of Research on Adolescence* 28, no. 3 (2018): 637–49, <https://doi.org/10.1111/jora.12404>.

⁴⁵ Michelle M. Johns et al., "Strengthening Our Schools to Promote Resilience and Health Among LGBTQ Youth: Emerging Evidence and Research Priorities from The State of LGBTQ Youth Health and Wellbeing Symposium," *LGBT Health* 6, no. 4 (2019): 146–55, <https://doi.org/10.1089/lgbt.2018.0109>.

⁴⁶ Joseph J. Rand et al., "LGBTQ+ Inclusion and Support: An Analysis of Challenges and Opportunities Within 4-H," *Journal of Youth Development: Bridging Research and Practice* 16, no. 4 (2021): 26–51, <https://doi.org/10.5195/jyd.2021.1072>.

⁴⁷ Madison Nelson, "Supporting LGBTQ Students in Rural Schools: Strategies for School Counselors to Enhance Protective Factors," *Counselor Education Capstones*, December 3, 2024, <https://openriver.winona.edu/counseloreducationcapstones/191>.

⁴⁸ Arni Arni, "Implementasi Ruqyah Syar'iyah sebagai Alternatif Psikoterapi dalam Kajian Psikologi Islam," *Jurnal Studia Insania* 9, no. 1 (2021): 1–22, <https://doi.org/10.18592/jsi.v9i1.3923>.

Rudiana and Salim (2025)⁴⁹ and Widyawati et al. (2025),⁵⁰ this digital *dakwah* can shape public opinion that supports Islamic values and provides a correct understanding of behavioral norms.

Overall, the results of this study strongly affirm that the handling of homosexual behavior in Muslim adolescents cannot be done partially but must be interdisciplinary and contextual. A smart Islamic counseling approach that successfully combines theological, psychological, educational, and cultural strengths can be a very effective solution in preventing and addressing what is considered deviant behavior among adolescents. Full and continuous support from various parties, including educational institutions, families, and religious communities, is an absolute prerequisite for this comprehensive approach to be sustainable and have a real impact in forming a pious and strong-character young generation.

CONCLUSION

Islamic counseling has great potential in addressing homosexual behavior among adolescents, especially in the context of a Muslim society. Homosexuality, which from an Islamic perspective is seen as a deviation from *fitrah* (natural disposition), requires a multi-faceted approach that not only focuses on psychological aspects but also on strengthening spirituality and Islamic values. Quranic verses and the principles of *maqashid al-syari'ah* (objectives of Islamic law) form an important basis for shaping a religious perspective on this phenomenon. A structured, empathetic, and educational Islamic counseling approach has been proven to help individuals recognize themselves, manage their feelings, and gradually improve their sexual orientation. Previous studies have shown the success of this approach in reducing deviant behavior and increasing the religiosity of adolescents.

However, its success is highly dependent on the quality of implementation and adequate environmental support. The challenges faced, such as the low competency of counseling teachers in integrating Islamic values, a weak family role, and curriculum limitations, require strategic and cross-sectoral interventions. Therefore, a synergy between educational institutions, families, religious communities, and the government is needed to create an ecosystem that supports the development of adolescent morality and identity. Thus, Islamic counseling can not only be an alternative approach but can also be a main foundation for formulating a comprehensive, contextual, and spiritually-rooted strategy for guiding adolescents. This effort is expected to not only help individuals recover psychologically and spiritually but also contribute to the formation of a morally and socially healthier society.

⁴⁹ Reva Ananda Rudiana and Hakimuddin Salim, "The Role of Digital Da'wah in Alpha Generation Character Education:," *Academia Open* 10, no. 2 (2025): 2, <https://doi.org/10.21070/acopen.10.2025.11255>.

⁵⁰ Tutut Indah Widyawati et al., "From Mimbar to Smartphone: Da'wah's Evolution for Generation Z in the Digital Era," *Lentera: Jurnal Ilmu Dakwah Dan Komunikasi*, June 23, 2025, 19–30, <https://doi.org/10.21093/lentera.v9i01.9381>.

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