



## ***Maslahah* Family Concept: The Effort of LGBT Prevention in the Family**

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### **Abstrak**

#### **Keywords:**

Al-Qur'an dan  
Hadits;  
Maslahah Family;  
LGBT;  
Prevention

The LGBT phenomenon is currently increasing and even becoming more overt. Not only globally but in Indonesia, where the majority of the population is Muslim. This increase can be seen from a global survey conducted in 27 countries which revealed that only 70 percent of respondents were sexually attracted to the opposite sex, 3 percent of respondents stated that they were homosexual, 4 percent admitted that they were bisexual, and 1 percent admitted that they were pansexual or omnisexual. In a survey conducted by Jakpat with 1,005 respondents in Indonesia, 86.22 percent knew about LGBT from social media and 84.24 percent of online news. The majority of residents claim that they do not have family who are LGBT, namely 91.14 percent and those who have an LGBT identity are 8.86 percent. This LGBT phenomenon can damage humans' mission as caliphs on earth. The Qur'an has provided guidance in all aspects of family. Surah Al-Furqan (74) about the family being a comfort, Q.S Al-Baqarah (30) states that humans have a mission as caliphs, therefore Allah makes human life in pairs and offspring as in Q.S An-Nisa (1), then in Q.S An-Nisa (9) thus parents can prepare their offspring to be able to face the challenges of their time. The family is the starting point for the formation of a people. The role of the family in country development, whether a country is good or bad depends on how far the family is formed. In order to achieve family *maslahah*, there are five family interests that must be protected, namely protection of religion, soul, lineage, mind and property. This research uses a literature review approach. From this research, it can be concluded that in order to prevent LGBT exposure in the family, it is necessary to firmly instill religious values in family members, prevent the entry of LGBT ideology, as well as the role of parents (parenting team).

## **INTRODUCTION**

The family is the starting point for the formation of a people. The role of the family in country development, whether a country is good or bad depends on how far the family is formed. One of the family concepts, namely the *maslahah* family, is consistently echoed by the NU Family Benefits Institute (LKK NU) in particular. A *maslahah* family is a family that can fulfill or maintain basic needs both physically and mentally, including religion, soul, property, offspring, and reason or honor. The *maslahah* family focuses on attracting benefits and rejecting damage. Therefore, a *maslahah* family is the dream of every person, especially Muslims. Among the characteristics of a *maslahah* family are a pious husband and wife, good children (*abrar*) which means high quality, noble character, physical and spiritual health and good and focused relationships. As Allah SWT says in the Al-Qur'an Surah Al-Furqan: 74 as follows;

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

*And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us a leader [i.e., example] for the righteous (Qs, Al-Furqan:74)*

Tafsir Al-Qur'am explains that Qurrah originally meant cold, with the meaning here being to arouse feelings of joy, because some scholars believe that cold tears indicate joy. Qurrah in this verse means that when seen it will please those who see it and is considered a fruit of the heart if it is said to a child who is very much desired. And among the qualities possessed by a servant of Allah is he who always prays to

be blessed with a pious and pious wife and offspring, which truly pleases the heart and soothes the feelings, in this way there will be an increase in pious people on the earth of Allah SWT<sup>1</sup>.

The LGBT phenomenon is currently increasing and has even become more outspoken. Not only globally but in Indonesia, where the majority of the population is Muslim. This increase can be seen from a global survey conducted in 27 countries which revealed that only 70 percent of respondents were sexually attracted to the opposite sex, 3 percent of respondents stated that they were homosexual, 4 percent admitted that they were bisexual, and 1 percent admitted that they were pansexual or omnisexual<sup>2</sup>. In a survey conducted by Jakpat with 1,005 respondents in Indonesia, 86.22 percent knew about LGBT from social media and 84.24 percent of online news. the majority of residents claim that they do not have family who are LGBT, namely 91.14 percent and those who have an LGBT identity are 8.86 percent<sup>3</sup>.

Lesbian, Gay, Bisexual and Transgender (LGBT) is a form of sexual deviation and violates norms, both religious and customary<sup>4</sup>. Transmission of HIV/AIDS has soared and is directly proportional to the LGBT campaign, with the main cause being same-sex relations, followed by the use of narcotics. Nationally, cases of HIV/AIDS transmission have increased, in 2017 HIV infections rose to 48,000 in a year, throughout 2018 there were 46,656 HIV infections recorded, namely 20% from homosexuals and 19% from heterosexuals, in 2019 transmission was 20% among homosexuals. and 17% in heterosexuals and recorded a new record of transmission, namely 50,282 cases, in 2020 the data was not accessible due to the pandemic, in 2021 from 36,902 cases tracked, transmission in homosexuals rose to 27% while in heterosexuals it was 13.6% then in 1st quarter 2022, of the total 10,525 cases of HIV transmission, 30.2 occurred through same-sex relations and 12.8 due to heterosexual relations<sup>5</sup>. There were indications of LGBT community WhatsApp groups found in elementary schools<sup>6</sup>, international schools that implement gender neutrality and cases of divorce and murder caused by LGBT, the increasing proliferation of LGBT content and LGBT online communities on social media that are easily accessible to anyone.

This LGBT phenomenon is not in accordance with the values contained in Pancasila, namely the 1st principle which reads "Belief in the Almighty God" which contains the value that Indonesian people believe and have piety in the Almighty God in accordance with the teachings of their respective religions and the principles of The second one which reads "Just and civilized humanity" is recognizing and treating humans in accordance with their dignity and dignity as God's creatures, and can damage humans' mission as caliphs on earth and is not in accordance with the concept of the maslahah family. As stated in the Al-Qur'an Surah Al-Baqarah verse 30 as follows;

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

<sup>1</sup> *Al-Qur'an dan Tafsirnya: Surat Al-Furqan/25:74*, Jilid 7 (Jakarta: Departemen Agama RI, 2009).

<sup>2</sup> Reiny Dwinanda, "Survei: komunitas LGBT terus berkembang di skala nasional maupun global", Republika, tersedia pada <https://ameera.republika.co.id/berita/rv5kwp414/survei-komunitas-lgbt-terus-berkembang-di-skala-nasional-maupun-global> (2023).

<sup>3</sup> Irma Garnesia, "Pendangan terhadap LGBT: Masih soal penyakit sosial dan agama", tirto.id, 2020, tersedia pada <https://tirto.id/pandangan-terhadap-lgbt-masih-soal-penyakit-sosial-dan-agama-edju> (2020).

<sup>4</sup> Wahyu Pramono et al., "Penguatan keluarga dan tokoh masyarakat untuk mencegah masyarakat berafiliasi terhadap gerakan LGBT di Kelurahan Bukit Apit Puhun, Kecamatan Guguk Panjang, Kota Bukittinggi", Jurnal Warta Pengabdian Andalas, Vol. 26 No. 1 (Maret 2019), h. 44–51, <https://doi.org/10.25077/jwa.26.1.44-51.2019>.

<sup>5</sup> Fitriyan Zamzani et al., "Melonjak, penularan HIV/AIDS pada LGBT di Indonesia", Republika, tersedia pada <https://news.republika.co.id/berita/rnl92l393/melonjak-penularan-hiv-aids-pada-lgbt-di-indonesia> (Desember 2022).

<sup>6</sup> Reporter TV One, "Heboh komunitas LGBT di Sekolah Dasar", tvOne, 2023, tersedia pada <https://www.tvonenews.com/channel/news/126519-heboh-komunitas-lgbt-di-sekolah-dasar> (2023).

*And [mention, O Muḥammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we exalt You with praise and declare Your perfection?" He [Allāh] said, "Indeed, I know that which you do not know." (Qs Al-Baqarah: 30)*

Tafsir of the Qur'an explains that the word "Khalifah" is rooted in the word "khalafa" which means to replace. The word "Caliph" literally means successor. The caliph is interpreted as a successor because he replaces the one before him. What is meant by caliphate on earth in this verse is his position as caliph to carry out God's commands and prosper the earth and utilize everything that is on it. Caliph is someone who is used as a substitute for someone else or someone who is given the authority to act and act in accordance with the provisions of the person who gave the authority<sup>7</sup>. Thus, there needs to be efforts made by the family in order to prevent or protect the family from being exposed to LGBT. Apart from that, the Qur'an has provided guidance in all aspects of family.

LGBT issues are currently of concern to many researchers, including: Karimullah and Sarim investigate LGBT from the perspective of Islamic law. The qualitative research found that, the deviation could be prevented by using Islamic law<sup>8</sup>. Another researcher is Muflihah et al, they found that LGBT can be prevented by promoting sex education and Islam values (Qur'an perspective) that is conducted by parents, both mother and father<sup>9</sup>. Moreover, Rois et al conducted a sociological approach to Islamic law based on phenomenological and literature studies on the LGBT campaigns phenomenon in social media. The results found that the campaigns harm the sociocultural orientation of future generations. As the solution the legal construction of *fiqh al-ḥadārah* collaborate with positive law in Indonesia<sup>10</sup>.

This research aims to promote LGBT prevention through families with *maslahah* based on the guidance of the Al-Qur'an (QS Al-Furqon: 74, Al-Baqarah: 30 and An-Nisa: 1 and 9). The method used in this research is the literature review method or literature study in qualitative research. By referring to various sources, including the Qur'an, books, previous research journals, and documents to obtain the necessary materials and data and find a solution to a problem posed.

## RESULTS AND DISCUSSION

### *Maslahah Family Concept*

According to the KBBI, the word *maslahah* is something that brings goodness, safety, benefit and use<sup>11</sup>. Meanwhile, in the Al-Munawwir Dictionary *al-mashlahah* means *faidah*, namely usefulness, benefit, interest and benefit. *Maslahah* families according to the NU LKK are based on maintaining a balance between physical and spiritual needs, including maintaining the health of mothers and children, maintaining the safety of the child's soul, physical and spiritual health, as well as providing education for children and ensuring the religious safety of parents.<sup>12</sup>

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<sup>7</sup> *Al-Qur'an dan Tafsirnya : Surat Al-Baqarah/ 2:30*, Jilid 1 (Jakarta: Departemen Agama RI, 2009).

<sup>8</sup> Karimullah, Suud Sarim. "Sexual Deviations in the LGBT Community on Islamic Law Perspective and Its Impact on the Existence of Muslim Families." *Tazkir: Jurnal Penelitian Ilmu-ilmu Sosial dan Keislaman* 9, no. 1 (2023): 89-108.

<sup>9</sup> Muflihah, Irfatul, Ahmad Nurrohm, and Nila Qonita Auliya. "The Qur'anic Perspective on the Role of Parenting in Alleviating LGBT: An Analytical Study." In *International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023)*, pp. 79-96. Atlantis Press, 2023.

<sup>10</sup> Rois, Choirur, Ahmad Zainuri, and Marisa Santi Dewi. "Fiqh Al-Ḥadārah Review on The Prevention of LGBT: Critical Study of the Phenomena of LGBT Campaign Efforts in Social Media." *Al-Tahrir: Jurnal Pemikiran Islam* 23, no. 1 (2023): 137-159.

<sup>11</sup> Badan Pengembangan dan Pembinaan Bahasa, "Kamus Besar Bahasa Indonesia Daring", Kemendikbud RI, 2023, tersedia pada <https://kbbi.kemdikbud.go.id/> (2023).

<sup>12</sup> Ensiklopedia NU, *Loc.Cit.*

A *maslahah* family can be defined as a family in which conditions are created between family members that provide benefit, care, profit, kindness and prosperity<sup>13</sup>. The happiness of the *maslahah* family concept that is realized can not only be enjoyed within the family but also by the community because of giving charity to the community<sup>14</sup>. Thus, it can be interpreted that the concept of a *maslahah* family is a harmonious family between family members, meeting the physical and spiritual needs of family members, maintaining the safety of body and soul, providing benefits and goodness for both the family and society. To achieve *maslahah* family, there are 5 interests that must be protected, namely:<sup>15</sup>

- a. *Hif al-Din* (protection of religion)
- b. *Hifz al-Nafs* (protection of the soul)
- c. *Hifz AL-Nasl* (protection of descendants)
- d. *Hifz al-'Aql* (protection of mind)
- e. *Hifz al-Mal* (protection of assets)

To create a *maslahah* family, there are steps that must be followed which begin before the formation of the family, namely:<sup>16</sup>

- a. The first phase involves being educated and accompanied first through pre-marriage courses.
- b. The second phase is when the wife is pregnant.
- c. The third phase is the phase after the birth of the child.
- d. The fourth phase, namely the education and child support phase.
- e. The fifth phase is the elderly family phase.

The formation of a *maslahah* family must of course adhere to the following principles and pillars of the *maslahah* family concept:<sup>17</sup>

- a. The principle of *Zanj* (partnership), like a couple, husband and wife must have complementary characteristics to each other.
- b. The principle of *Mu'adalah* (justice), which means that every family member must be positioned to have value, so that no family member feels neglected, useless or not treated fairly for their existence in the family.
- c. The principle of *Muwazana* (balance), which describes balance in the family with the absence of inequality between family members.
- d. The principle of *Mu'awana* (partnership), in starting a family, the husband and wife are partners in carrying out the vision and mission of the household. Like partners, no one has a more important or higher position, but both complement each other, respect each other, give each other advice, give each other and are patient with each other in undergoing various conditions of marriage.
- e. The principle of deliberation (consulting and exchanging opinions), shows that deliberating and exchanging opinions to decide something within the family is a principle that must be carried out by family members.
- f. *Taradhin min huma* principle (there is willingness or acceptance from both parties)

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<sup>13</sup> Ramdan Wagianto, "Konsep keluarga *maṣlaḥah* dalam perspektif qira'ah mubadalah dan relevansinya dengan ketahanan keluarga di masa pandemi Covid-19", JURIS (Jurnal Ilmiah Syariah), Vol. 20 No. 1 (Juni 2021), h. 1, <https://doi.org/10.31958/juris.v20i1.2889>.

<sup>14</sup> Mujibburrahman Salim, "Konsep keluarga *maṣlaḥah* perspektif lembaga kemaslabatan keluarga nahdlatul ulama (LKK NU)", Al-Mazaahib: Jurnal Perbandingan Hukum, Vol. 5 No. 1 (Juni 2017), h. 81–94, <https://doi.org/10.14421/al-mazaahib.v5i1.1392>.

<sup>15</sup> Abu Ishaq Al-Syathibi, *Al-Muwafaqat fi Usul al-Syari'ah*, Jilid 2 (Kementrian Agama Wakaf dan Dakwah-Kerajaan Saudi Arabia, 790), tersedia pada <https://www.galerikitabkuning.com/2016/02/download-kitab-muwafaqat-karya-imam-Syathibi-PDF-Lengkap.html> (790).

<sup>16</sup> Mujibburrahman Salim, *Loc.Cit.*

<sup>17</sup> Ramdan Wagianto, *Loc.Cit.*

g. The principle of *Mu'asyarah bil ma'ruf* (creating good relationships between family members)

The characteristics of the benefit of a family according to the NU LKK are if the following things are created in the family:<sup>18</sup>

- a. A pious husband and wife, namely those who can bring benefits and benefits to themselves, their children and their environment, so that they reflect behavior and actions that can be role models for their children and others.
- b. Good children (*abrar*), in the sense of children who are of good quality, have noble character, are mentally and physically healthy. Children are productive and creative so that in time they can live independently and not be a burden on society or a burden on other people.
- c. Good company. Namely socializing with family members who are focused, getting to know the environment well, and being good neighbors without having to sacrifice the principles and attitudes they hold in life.
- d. Sufficient sustenance (clothing, food and shelter). What this means is that you don't have to have an abundance of wealth, but the most important thing is to be able to finance your life and family life, including the need for clothing, food, shelter, education and worship.

### **LGBT and its Causative Factors**

According to KBBI, LGBT is an acronym for Lesbian, Gay, Bisexual and transgender. Where lesbians are women who love or feel sexual stimulation towards fellow women, Gay are men who love or feel sexual stimulation towards fellow men, Bisexuals are attracted to both sexes, namely attracted to men and women, while transgender is someone who feels that their gender identity is different. different or not in accordance with the biological sex he was born with so he decided to change his sex through surgery<sup>19</sup>.

The LGBT phenomenon is increasingly widespread, even though Allah SWT in the Qur'an has emphasized that this act is a *fahisyah* act. people before you" (Al-Ankabut: 28). And the word *fahisyah* is based on the Tafsir of the Qur'an which is an evil, disgusting and despicable act in the form of homosexual acts.<sup>20</sup>

Based on the results of several studies, the factors that cause LGBT are as follows: <sup>21</sup>

- a. Habitual factors, which are carried out continuously, can form the identity of a person's personality.
- b. Childhood experience factors. Unfavorable childhood experiences can be a traumatic cause for a person, for example the experience of a lack of love from parents, especially the father, or the experience of physical or psychological violence.
- c. Community social environmental factors. A person who initially has a normal sexual orientation if his social environment or maybe he joins or socializes with an LGBT environment or community, then gradually he will be influenced enough to behave in the same way.
- d. Family environmental factors. A child who witnesses violence in the family or who receives wrong parenting and an inappropriate understanding of sexuality can be an influence on the formation of his or her gender identity.
- e. Peer factors. Peers are the closest people to children and they usually tend to imitate each other in order to be well accepted. If their peers are good then what they do tends to be good, and vice versa.

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<sup>18</sup> Ensiklopedia NU, Loc.Cit.

<sup>19</sup> Badan Pengembangan dan Pembinaan Bahasa, Loc.Cit.

<sup>20</sup> *Al-Qur'an dan Tafsirnya: Surat Al-Ankabut/29:28*, Jilid 19 (Jakarta: Departemen Agama RI, 2009).

<sup>21</sup> Dody Riswanto dan Aswar, "Prosedur konseling rational emotive behavior dalam penanganan pelaku LGBT", Jurnal Advice, Vol. 2 No. 1 (2020), h. 12–27, <https://doi.org/10.32585/advice.v2i1.682>.



- f. Physical violence factor. A person who experiences violence, whether in the family, circle of friends, from teachers or other people, tends to look for the right figure for him who can provide sincere love and attention, even though the figure is the same gender as him.
- g. Hormonal factors in the body. Namely regarding the hormones estrogen and testosterone which are possessed by women and men. If there is an imbalance in one of these hormones, it will become a gender identity tendency.
- h. Lifestyle factors. A consumerist lifestyle and the need for recognition of existence in society tend to make a person involved in diverse social communities.

### **LGBT Prevention in the *Maslahah* Family Concept**

Allah SWT, through the Qur'an and Hadith, has provided guidance in all aspects of life, including raising a family. The LGBT phenomenon is a phenomenon that can damage humans' mission on earth as caliphs and threatens the non-realization of the *maslahah* family for every Muslim household..

Allah SWT says in Q.S An-Nisa: 9 "And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hands possess [i.e., slaves]. That is more suitable that you may not incline [to injustice]".<sup>22</sup> Tafsir of the Qur'an explains that people who are nearing the end of their lives are warned to think about and not leave behind children or weak families, especially about the welfare of their lives in the future. The term "*Zurriyyah di'afan*" means descendants who are all weak, weak physically, mentally, socially, economically, scientifically, spiritually and so on which causes them to be unable to carry out the main functions of humans, both as caliphs and as His creatures. must worship Allah. Allah firmly advised the older generation not to let the next generation who will continue the struggle become a powerless generation, unable to develop their functions and responsibilities<sup>23</sup>.

Based on the factors that cause a person to have an abnormal sexual orientation or LGBT and its relation to the concept of the *maslahah* family and supported by the results of previous research, the author can provide suggestions for prevention efforts starting from within the family as follows:

### **Strong Instillation of Religious Values in Family Members**

- a. Instilling that LGBT is something disgusting, Al-Qur'an Surah Al-A'raf: 80 "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 [i.e., peoples]?"'. The word *fahisyah* means evil, disgusting and despicable, namely homosexual.<sup>24</sup> The fence for each of us is naturally disgusted with LGBT. LGBT is an innovative sin of the people of Prophet Lut AS. Immoral innovation is a human attempt at human lust instincts which are never satisfied.
- b. Lust gives rise to vanity. The passion that follows gives rise to adultery and the law can spread to people around you. So those who support or know but don't care will also be hit by the punishment of Allah SWT. Like the story of the wife of the Prophet Luth a.s who was not the perpetrator but a supporter, the wife of the Prophet Lutsh a.s was also hit by the punishment of Allah SWT. Q.S Al-A'raf: 83 "So We saved him and his family, except for his wife; she was of those who remained [with the evildoers]".<sup>25</sup>
- c. Islam teaches not to over-express oneself or happiness or wealth. LGBT people are people who are

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<sup>22</sup> *Tafsir Isyari 'Amali Akhlaqi Surah An-Nisa`*. N.p.: brilllyelrasheed, 2023.

<sup>23</sup> *Al-Qur'an dan Tafsirnya : Surat An-Nisa/4:9*, Jilid 2 (Jakarta: Departemen Agama RI, 2009).

<sup>24</sup> *Al-Qur'an dan Tafsirnya: Surat Al-A'raf/7:80-84*, Jilid 3 (Jakarta: Kemenag RI, 2009).

<sup>25</sup> *Ibid*.

*musyrifun* or excessive, that is, they are excessive in dressing, walking and in loving which can even lead to death. As Muslims, we should always ask for protection from Allah for excessive actions. Ali-Imran:147 "And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people".<sup>26</sup>

- d. Instill that LGBT is against human nature as in Q.S Ar-Rum:30 "So direct your face [i.e., self] toward the religion, inclining to truth. [Adhere to] the *fiṭrah* of Allāh upon which He has created [all] people. No change should there be in the creation of Allāh. That is the correct religion, but most of the people do not know"<sup>27</sup> and that there are only two types, namely men and women (Q.S Al-Hujurat: 13) "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Aware "<sup>28</sup> Q.S An-Nisa:1 "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh, through whom you ask one another, and the wombs. Indeed Allāh is ever, over you, an Observer" Based on the Tafsir of the Qur'an, this verse explains that the first human being created was Adam and the origin of human descendants is from Adam and Hawa. "*Nafsun wahidah*" linguistically it means "one soul". The majority of scholars understand this term to mean "Adam". This understanding means that the word "*Zaujaba*" (his partner) is his wife who is usually called "Hawa". Some scholars understand *Wahidah* lust in the sense of male and female human types. This understanding gave rise to the opinion that the Adam couple was created from the human species as well, then from the two of them humans were born on this earth.<sup>29</sup> Birth defects are not always considered natural because they could be a test from Allah and something that must be treated. Hadith narrated by Bukhari: "Allah curses men who resemble women and women who resemble men."

### **Prevent the Entry of LGBT Ideology**

- a. Feminism and gender equality, Q.S Ali-Imran: 36 But when she delivered her, she said, "My Lord, I have delivered a female." And Allāh was most knowing of what she delivered, and the male is not like the female. "And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allāh]."<sup>30</sup>
- b. Liberalism and secularism provide space and excuses for not believing in religion under the pretext of freedom.

### **The Role of Parents (Parenting Team)**

- a. Establishing closeness from an early age and the involvement of father and mother figures, adhering to the principles and pillars of the *maslahah* family concept, in starting a family, husband and wife are partners in carrying out the vision and mission of marriage. The presence of complete parental figures, namely mother and father, in parenting is important for children's growth and development. Don't let your child grow up without the presence of either of the two.
- b. Equip yourself with parenting knowledge. Parents should agree on what references they will use in

<sup>26</sup> *Al-Qur'an dan Tafsirnya: Surat Ali-Imran/3:147*, Jilid 2 (Jakarta: Kemenag RI, 2009).

<sup>27</sup> *Al-Qur'an dan Tafsirnya: Surat Ar-Rum/30:30*, Jilid 7 (Jakarta: Kemenag RI, 2009).

<sup>28</sup> *Al-Qur'an dan Tafsirnya: Surat Al-Hujuran/49:13*, Jilid 9 (Jakarta: Kemenag RI, 2009).

<sup>29</sup> *Al-Qur'an dan Tafsirnya: Surat Annisa/4:1*, Jilid 2 (Jakarta: Departemen Agama RI, 2009).

<sup>30</sup> *Al-Qur'an dan Tafsirnya: Surat Ali-imran/3:36*, Jilid 2 (Jakarta: Kemenag RI, 2009).

- educating their children. Relationship with Allah SWT, how much parents involve Allah in parenting.
- c. Providing stimulants to children according to their nature by telling stories of the Apostle and Companions, how great men and women were during the time of the Apostle and Companions, as well as introducing children's identities, for example through children's games.
  - d. Tell the law or social boundaries and pay attention to children's social language. Peers are the closest people to children and they usually tend to imitate each other in order to be well accepted. So parents should have good relationships with their children and peers. Children should be given education from the start about the limits of Islamic law on interactions between members of the same sex and those of the opposite sex. What constitutes a private area and what constitutes private parts and what parts can be seen.
  - e. Equip children with self-defense skills to anticipate sexual harassment or violence. Physical violence and experiences that cause trauma to children are one of the factors causing LGBT. Equipping children with self-defense skills is a form of *hif al-Nafs* (protection of the soul).

## CONCLUSION

Based on the discussion above, it can be concluded that the concept of the maslahah family is. Thus, it can be interpreted that the concept of the maslahah family is a harmonious family between family members, meeting the physical and spiritual needs of family members, maintaining physical and mental safety, providing benefits and goodness both for the family and for society. . Because a generation that is maintained will provide benefits to the family and generally to society. In this era where the LGBT phenomenon is increasingly widespread, it is necessary to make efforts to prevent the involvement of family members in order to achieve family maslahah in accordance with the principles of safeguarding the interests of the maslahah family, namely *Hif al-Din*, *Hif al-Nafs*, *Hif AL-Nasl*, *Hif al-'Aql*, and *Hif al-Mal*.

Efforts that parents can take to prevent LGBT in the family are instilling strong religious values in family members (instilling that LGBT is something disgusting, lust gives rise to arrogance, Islam teaches not to over-express oneself or happiness or wealth and instill that LGBT is against human nature), prevent the entry of LGBT (Feminism and gender equality as well as Liberalism and secularism) and the role of parents/Parenting team (establish closeness from an early age and involve father and mother figures, equip yourself with parenting knowledge, provide stimulants to children according to their nature, informing them of the Shari'a or social boundaries and paying attention to children's social language, equipping children with self-defense skills to anticipate sexual harassment or violence).

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