SYAFIQ RIZA HASAN BASALAMAH'S DA'WAH STRATEGY IN FORTIFYING MUSLIM FAMILIES FROM LGBT DEVIATION IN THE ERA OF SOCIETY 5.0

Bayu Rizky Fachri Zain[1)], Muhammad Yassir[2)]
[12]Islamic Family Law, College of Dirasat Islamiyah Imam Syafi'i Jember

Email:
[1]bayuriz26@gmail.com
[2]yasir.najm68@gmail.com

ABSTRACT

The Society 5.0 era brings new challenges to Muslim families, particularly in facing the widespread normalization of LGBT ideologies through digital media and educational systems. This study analyzes these challenges and the da'wah strategies employed by Ustaz Syafiq Riza Hasan Basalamah in protecting Muslim families from LGBT influence. Using a descriptive-qualitative approach through literature review and direct interviews, the findings show that his da'wah strategies encompass strengthening tauhid, continuous preaching, active family involvement, digital media engagement, and counter-narratives to LGBT ideology. His approach is flexible, educational, and solution-oriented, emphasizing the role of the state and educational institutions. The study concludes that the moral resilience of Muslim families depends on structured da'wah rooted in authentic Islamic values.

Keywords: *Islamic Preaching, LGBT, Society 5.0, Muslim Family, Da'wah Strategy, Syafiq Riza Hasan Basalamah.*

INTRODUCTION

Indonesia is a country with the largest Muslim population in the world. More than 87% of Indonesia's total population of more than 270 million embrace Islam. (Saputri, 2020) This fact places Indonesia as a strategic force in global Islamic dynamics. (Ngimadudin, 2020) Islam in this country is not only understood as a spiritual religion, but also as a value system that touches all aspects of life, from creed, morals, family, to social order. (Salsabila et al., 2020) One of the values that are strictly maintained in Islam is the sanctity of human nature and the family structure built on the basis of legal marriage between a man and a woman. (Lazuardi & Viktorahadi, 2024) .

However, in the era of *Society 5.0*, Muslims in Indonesia are faced with challenges that are not simple. (Sari, 2023) This era is characterized by the integration of humans and advanced technologies such as *Artificial Intelligence*, *Internet of Things*, and *Big Data* in everyday life. (Syagif, 2022) Massive digital life has created an almost unfiltered cross-border flow of information. (Ridho et al., 2022) One of the significant impacts of this development is the spread of foreign values, including the normalization of deviant behavior such as LGBT (Lesbian, Gay, Bisexual, Transgender). (Khairani & Rodiah, 2023) This phenomenon is no longer sporadic, but comes in the form of a global campaign that utilizes digital platforms, the entertainment industry, and international legal instruments. (Ramadan et al., 2022) .

In the Islamic perspective, LGBT behavior is considered a deviation from fitrah and a violation of sharia. (Harahap, 2016) Many arguments in the Qur'an and Hadith emphasize the dishonor of the practice, including the story of the people of the Prophet Luth 'alaihissalam

who were punished for deviating from human nature. (KUSNADI & SEPTIAN, 2020) In Indonesia, the normalization of LGBT has led to a sharp dialectic between the universal narrative of human rights and the religious norms adopted by the majority of society. (Arif, 2016) In this context, the Muslim family is the key actor responsible for fortifying its family members from exposure to deviant ideologies. (Ramdhani et al., 2020)

This challenge raises the urgency to strengthen the role of Islamic da'wah which is not only reactive, but also strategic and contextual. (Andayani et al., 2025) Da'wah needs to answer the challenges of the times through an approach that is not only based on arguments, but also adaptive to the media and the needs of modern society. (Khoiriyah, 2016) One of the contemporary preachers who is relevant to be studied in this context is Ustaz Dr. Syafiq Riza Hasan Basalamah. He is known as a scholar who consistently voices the importance of maintaining faith, rejecting moral deviations, and strengthening the role of the family in Islam, especially through a digital da'wah approach that reaches various levels of society. (Amanaty & Syarafuddin, 2023)

Departing from this background, this research is focused on answering two problem formulations:

1. How do the characteristics of the *Society 5.0* era affect the spread of LGBT values and the challenges faced by Muslim families?
2. What are the da'wah strategies applied by Ustaz Syafiq Riza Hasan Basalamah in fortifying Muslim families from LGBT deviations?

The objectives of this study are to:

1. Analyze the influence of the *Society 5.0* era on the spread of LGBT values and identify the challenges faced by Muslim families.
2. Reveal and describe the da'wah strategy applied by Ustaz Syafiq in dealing with the phenomenon of LGBT deviation in the digital era.

This research is expected to make theoretical contributions to the development of contemporary da'wah studies and practical for Muslims in fortifying themselves from modern ideological challenges.

This research also pays attention to previous research gaps. Because, until now, no research has been found that specifically discusses Ustaz Syafiq Riza Hasan Basalamah's da'wah strategy in fortifying Muslim families from LGBT deviation in the *Society 5.0* era. Meanwhile, several relevant previous studies have shown directions that support the urgency of this study, including: First, Andani and Khuluq (2023) (Andani & Khuluq, 2023) examined the role of the family in preventing adolescent sexual deviance in Natuna Regency. The results show that the family is very strategic in character building, but this study does not specifically discuss the role of da'wah leaders. Second, Rahmah (2022) (Rahmah et al., 2023) examines the LGBT phenomenon from psychological, social, and religious perspectives through a literature study. Although it provides comprehensive insights, this research does not touch on aspects of da'wah strategies or specific figures. Third, Sulastri et al. (2022) (Sulastri et al., 2022) examines LGBT prevention efforts in pesantren through the internalization of Islamic gender values. This study is important, but it is limited to the institutional environment and has not touched the realm of the family in general. Fourth, Latampung (2020) (Latampung, 2020) through his thesis discusses the PAI teacher's strategy in providing an understanding of the dangers of LGBT to MTs students. This research shows direct learning methods, but has not touched on the context of digital da'wah. Fifth, Larasati and Muin (2024) (Larasati & Muin, 2024) discusses the da'wah strategy of MUI Tebing Tinggi City in dealing with LGBT issues. The focus is on institutional structure, not on the personal strategy of preachers.

In contrast to the above studies, this article specifically examines the da'wah strategy of a national figure with a digital media approach in dealing with LGBT, especially in the scope

of Muslim families. By examining lectures, social media, and direct interviews with Ustaz Syafiq, this article offers a new contribution to the study of character-based da'wah, personal branding, and optimization of social media as a means of value transformation. Through this study, it is hoped that a more comprehensive understanding of the importance of da'wah that is strong, structured, and responsive to the challenges of the times will be developed, while strengthening the family as the last bastion of moral liberalism in the era of *Society 5.0*.

RESEARCH METHOD

This research uses a descriptive qualitative approach with a type of *library research* enriched with direct interviews as primary data. This approach was chosen to describe the meaning, value, and strategy of Ustaz Syafiq Riza Hasan Basalamah's da'wah in the modern socio-technological context in depth and solutive. Primary data sources consist of (1) Semi-structured interview with Ustaz Syafiq Riza Hasan Basalamah in May 2025 that explores his views on the urgency of preaching LGBT issues, strategies in the digital era, and the role of family. Secondary data included scientific journals, articles, and books as well as digital da'wah content from his official platforms such as YouTube, podcasts, and other social media, which are relevant to the research topic. Data collection was conducted through documentation and online observation, where interviews were recorded and transcribed. The data were analyzed using the *content* analysis method to extract patterns of themes, main messages, and rhetorical structures in the da'wah materials. The validity of the findings is strengthened by the source triangulation technique, which compares interview data, lecture content, and secondary literature. This methodology allows the research to directly touch the main source of da'wah, thus making an original contribution to the contemporary digital da'wah literature.

RESULTS AND DISCUSSION

A. Characteristics of Era Society 5.0 and Muslim Family Challenges to the Spread of LGBT Values

The Society 5.0 era is an advanced phase of the information society, where technologies such as artificial intelligence (AI), Internet of Things (IoT), and big data become an integral part of human life. (Hotimah & Raihan, 2020) On the one hand, this era offers various conveniences and potential advancements. But on the other hand, it also brings serious challenges, especially in the spread of values that are contrary to Islamic teachings, such as the normalization of LGBT behavior. (Khairani & Rodiah, 2023) The concept of LGBT (Lesbian, Gay, Bisexual, Transgender) refers to the diversity of sexual orientation and gender identity outside the heterosexual norm. (Afiyah, 2023) Although this terminology is widely spread globally, in Muslim societies, the concept of LGBT is often seen as a deviation from the nature and teachings of the religion. Islamic teachings strictly prohibit homosexual behavior and call for the preservation of morality and the traditional family order. (Dientami, 2024)

In Indonesia, the history of LGBT existence has long existed, although it has never been part of accepted social norms. (Prasetyo, n.d.) The tide of LGBT expression has begun to open up since the reform era and the emergence of the internet. (Athaya et al., 2023) LGBT communities can now voice their identities through social media and non-governmental organizations. (Nasrun, 2017) However, their existence is often rejected by the wider community, especially by religious organizations and scholars. (Sakinah, 2011) The spread of LGBT ideology in the digital age happens very quickly. (Khairani & Rodiah, 2023) Social media, movies and digital content indirectly shape public opinion, especially among teenagers.

(Putri, 2021) Many of them are exposed to pro-LGBT narratives without having a strong religious foundation to filter information. (Putra & Nasionalita, 2015) As a result, there is an increasingly evident identity crisis among the younger generation. (Aryono et al., 2025)

In this context, the Muslim family plays a key role. (Nugraha & Misra, 2025) Family resilience in maintaining Islamic values is the main bulwark against the onslaught of massive information flows. (Toher & Arifin, 2023) Religious education at home must be strengthened, not only in the form of verbal teaching, but also real examples in everyday life. (Munawiroh, 2016) Children need to be equipped with a comprehensive understanding so that they are not swayed by identity confusion. (Gani et al., 2024)

Society 5.0, which emphasizes the collaboration of humans and technology, demands wisdom in using digital media. If not directed properly, the media can become a means of spreading ideologies that damage religious values. (Khairani & Rodiah, 2023) Therefore, Muslim families need to utilize technology selectively, for example by accessing da'wah applications, Islamic study channels, or educational discussion forums. The challenge is even greater when LGBT issues enter the education system through the narrative of inclusivity. (Oleh & Martanti, n.d.) Some schools have started to introduce the diversity of sexual orientation as part of learning. This certainly requires the active role of parents in providing counter-narratives that are in accordance with Islamic teachings, but still in the frame of respect for others. (Ambariah et al., 2023)

In the midst of the dilemma between maintaining religious values and the swift flow of global change, the role of da'wah becomes increasingly strategic. The approach used is not enough with loud rhetoric or emotional rejection. Today's da'wah requires a persuasive, rational, and educative approach as exemplified by contemporary preachers such as Syafiq Riza Hasan Basalamah. With a straightforward yet scientific delivery style, he equips people with religious insights that are in accordance with the realities of the times. (Lubis, 2024) It is also important to realize that sexual orientation is not solely innate. Many social and environmental factors such as parenting, childhood experiences, and media influence contribute to shaping it. Therefore, a preventive approach that is educational in nature is the main solution, not only for children but also parents and the wider community.

Overall, Society 5.0 demands intellectual and spiritual readiness. Muslim families must be able to adapt to technology, while maintaining the values of tawhid and noble morals. This is where the importance of family da'wah, open discussion, and strengthening Islamic identity from an early age. Efforts to maintain religious values amidst the challenges of the times are not just a knee-jerk reaction, but a long-term strategy to produce a generation that is noble, strong in faith, and smart in behavior. With the synergy between education, da'wah, and family example, Muslims can remain steadfast amidst the rapid waves of global change.

B. Ustaz Syafiq's Biography and Ustaz Syafiq Riza Hasan Basalamah's Da'wah Strategy in Fortifying Muslim Families from LGBT Deviation in the Era of Society 5.0

Ustaz Dr. Syafiq Riza Hasan Basalamah is one of the leading Salafi da'wah figures in Indonesia. He was born on December 15, 1977 in Jember, East Java, and is currently active as a lecturer at STDI Imam Syafi'i Jember and a member of the Al-Irsyad Fatwa Council. His education began at the Al-Irsyad Bondowoso Islamic boarding school, then LIPIA Jakarta, and continued to the Islamic University of Medina, where he earned his bachelor's, master's, and doctoral degrees in Da'wah and Ushuluddin, all cum laude. His dissertation discussed the role of Islamic organizations in counteracting Christianization in Indonesia. (Yusry S., 2022) Ustaz Syafiq is widely known through his preaching both in person and digitally. His YouTube and social media accounts are followed by millions of people. The content of his lectures includes

tawhid, adab, family fiqh, and the Prophet's story. He has also written various Islamic books such as *Together with Family to Enter Heaven* and *Dream of Meeting the Prophet*. (Fitrilia & Fahmi, 2024)

With a straightforward and pithy lecture style, he has become a role model for the ummah, especially in fortifying Muslim families from the influence of moral deviations such as LGBT. His moderate yet firm approach makes his da'wah widely accepted in Indonesian society. (Nasichah & Fatimah, t.t.)

A da'wah strategy is an important tool in achieving the goal of spreading Islamic teachings, especially in the face of contemporary social challenges such as LGBT deviance. (Wibowo, 1970) Ustaz Dr. Syafiq Riza Hasan Basalamah, a preacher and academic, formulated several approaches to da'wah that are educative, systematic, and contextual based on direct interviews with researchers on June 5, 2025 at the campus mosque of the Dirasat Islamiyah Imam Syafi'i Jember College:

First, he emphasized strengthening tawhid as the main basis in fortifying the people from deviation. According to him, the root of the tendency of deviant behavior such as LGBT is the weakness of faith and the absence of fear of God. In an interview, he said:

> **"Children must know who their Rabb is before they know what LGBT is. If their faith is strong, God willing, they will not be easily swayed even if they see it all on the internet."**

This strengthening of faith can be done through early education, memorization of the verses of monotheism, and introduction to the stories of the prophets that are full of moral values and faith.

Second, proselytizing against LGBT issues must be done on an **ongoing** basis, not just appearing when the issue goes viral. Ustaz Syafiq criticized the reactive attitude of some preachers and stated that pro-LGBT groups work systematically and consistently. He stated:

> **"They never stop guerrilla, so our da'wah must also continue. Don't proselytize only when it goes viral."**

Thus, da'wah must be a routine activity through the media of recitation, sermons, and digital content.

Third, the family has a strategic role as an early stronghold in children's moral education. According to him, education is not sufficiently left to schools or outside institutions, but must start from home:

> **"The home should be a madrasa, and parents should act as teachers. Don't just get angry when the child is wrong without ever teaching before."**

Active parental assistance in media use, supervision of viewing, and open communication are highly recommended.

Fourth, Ustaz Syafiq utilizes social media as a modern means of da'wah. He is active on YouTube, Instagram, and Telegram and other social media to deliver da'wah material that is easily accessible to the younger generation:

> **"The da'wah content must be present on social media. If we leave it empty, it will be filled by them."**

He also encourages other preachers to be more creative and consistent in producing solutive and interesting content.

Fifth, he adjusts the style of da'wah to the characteristics of the audience. For teenagers, a light and relaxed approach is used, while for parents and the general public, the approach used is more assertive and scientific. He stated:

> **"We hold studies for teenagers, families, and the general public. We use the Friday sermon as a reminder for all groups."**

Sixth, Ustaz Syafiq is firm on the perpetrators and actions, but still provides space for LGBT perpetrators to repent. He explained the principle of *al-wala' wal bara'*, which is loyalty to Allah and hatred of sin and its perpetrators, but does not eliminate compassion for others:

> **"We hate the deeds, as well as the perpetrators. But not because we are arrogant, but because it is a big sin. We still pray that they realize and return."**

Seventh, he called for scientific and shar'i counter-narratives in the face of LGBT propaganda. According to him, da'wah must include education, persuasion, and confrontation of discourse, depending on the context and situation:

> **"If they use demonstrations, media, movies, we must counter with education and explanation of the moral and social dangers of LGBT. This education must continue."**

Eighth, he emphasized the important role of the state and educational institutions in limiting the spread of LGBT views and strengthening Islamic value-based education. He warned:

> **"If the state is silent, it can be the cause of punishment. So the state also has a moral and shar'i responsibility."**

Ninth, in closing the interview, he emphasized the importance of returning to the Qur'an and Sunnah as a solution to all challenges of the times, including LGBT issues:

> **"Until you return to your religion ... My hope is that this ummah returns to the Qur'an and Sunnah with the understanding of the salafus salih."**

This whole strategy shows that da'wah is not simply reactive, but must be comprehensive, involving family, community, media, and state policy. Ustaz Syafiq prioritizes a tawhidic, educative, solutive, and digital approach in facing LGBT challenges in the Society 5.0 era.

CONCLUSION

The era of Society 5.0 is a new social reality characterized by the integration of digital technology in almost all aspects of human life, including the formation of opinions, values, and lifestyles. In this context, the spread of LGBT ideology is one of the serious challenges facing Muslims, especially Muslim families. Information technology, social media, and an education system that promotes the value of inclusiveness contribute to the normalization of this deviant behavior. The rapid and almost unfiltered flow of information, especially aimed at the younger generation, demands intellectual, spiritual and social readiness from every Muslim family to maintain moral resilience, Islamic identity and the preservation of the values of tawhid.

In response to these challenges, Ustaz Dr. Syafiq Riza Hasan Basalamah presents a comprehensive, systematic, and social reality-based da'wah strategy. The strategy is not only limited to the delivery of arguments, but also targets the strengthening of tawhid, sustainable Islamic education, the active role of parents in parenting, the intelligent use of social media, and the delivery of scientific and shar'i counter-narratives against the LGBT campaign. His da'wah approach emphasizes the flexibility of methods according to the audience segment, being firm against sin but still opening space for repentance for the perpetrators. Furthermore, he highlighted the importance of the involvement of the state and educational institutions in maintaining public morality so as not to be eroded by the current liberalization of values.

Thus, it can be concluded that effective da'wah in the era of Society 5.0 must include spiritual, educative, cultural, and digital aspects at once. Da'wah based on the principles of salafus shalih and strong tawhid values is the last stronghold for Muslim families in facing the swift flow of moral deviations that are increasingly structured and systematic.

REFERENCES

Afiyah, R. S. (2023). The LGBT Phenomenon and Its Impact in Indonesia. *Gunung Djati Conference Series*, *23*, 822-831.

Amanaty, F., & Syarafuddin, M. (2023). Marriage at a Young Age from the Perspective of Syafiq Riza Basalamah. *Journal of Indonesian Comparative of Shari'ah Law*, *6*(2), Article 2. https://doi.org/10.21111/jicl.v6i2.10820

Ambariah, A., Purnamasari, R., Kusnandar, E., & Supendi, D. (2023). Cultivation of Tolerance Values in Early Childhood at Citeko Prosperous Kindergarten, Plered District. *PANDU: Journal of Childhood Education and General Education*, *1*(2), 105-111.

Andani, R. P., & Khuluq, A. H. (2023). THE ROLE OF MUSLIM FAMILIES IN PREVENTING SEXUAL DEVIANCE (LGBT) AMONG ADOLESCENTS IN NATUNA DISTRICT. *Al-Usariyah: Journal of Islamic Family Law*, *1*(2), Article 2. https://doi.org/10.37397/al-usariyah.v1i2.410

Andayani, R. D., Rahma, K., Razzaq, A., & Nugraha, M. Y. (2025). Communication Strategy of Young Dai in Spreading Da'wah Messages on Tiktok. *NAAFI: STUDENT SCIENTIFIC JOURNAL*, *1*(4), 451-459.

Arif, M. (2016). *Islamic Education Paradigm.* https://repository.iainkediri.ac.id/683/

Aryono, E. A., Hilmi, H. Y., & Firstisya, P. (2025). GLOBAL ISSUES AND GENERATION Z: INTEGRATING SOCIAL EDUCATION AND ISLAMIC RELIGIOUS CULTURE. *Journal of Islamic Education Science*, *23*(2), Article 2. https://doi.org/10.36835/jipi.v23i2.44

Athaya, T. C., Ningsih, M., & Ramadhani, R. S. (2023). *CRITICAL WACANA ANALYSIS OF THE DANGER OF LGBTQ CONTENT ON QUEER KID STUFF ACCOUNT ON YOUTUBE KIDS* [PhD Thesis, MAJAPAHIT ISLAMIC UNIVERSITY]. http://repository.unim.ac.id/id/eprint/4875

Dientami, R. I. (2024). THE IMPACT OF FEMINISM AND LGBTQ+ CAMPAIGNS ON THE MORAL VALUES OF THE INDONESIAN ISLAMIC GENERATION. *Aisyah Journal of Intellectual Research in Islamic Studies*, *2*(1), 37-48.

Fitrilia, P. R., & Fahmi, M. N. (2024). FAMILY FINANCIAL MANAGEMENT IN FORTIFYING MUSLIM FAMILIES FROM DIVORCE CASES FROM THE PERSPECTIVE OF SHAFIQ RIZA BASALAMAH. *YUSTISI*, *11*(2), Article 2. https://doi.org/10.32832/yustisi.v11i2.16694

Gani, N. J. A. A., Ningsih, A., & Taufiqurohman, M. S. (2024). Reality Counseling in Overcoming the LGBT Phenomenon in Adolescents in the Era of Society 5.0. *Educazione Journal: Journal of Education, Learning and Guidance and Counseling*, *12*(1), 34-43.

Harahap, R. D. (2016). LGBT in Indonesia: Perspective of Islamic law, human rights, psychology and maṣlaḥah approach. *Al-Ahkam*, 223-248.

Hotimah, U., & Raihan, S. (2020). Heutagogy approach in learning in the era of society 5.0. *Journal of Education Science*, *1*(2), 152-159.

Khairani, N., & Rodiah, I. (2023). The Power of Social Media to Increase LGBT Existence. *Journal of Feminism and Gender Studies*, *3*(2), 107-120.

Khoiriyah, S. (2016). *The role of ulama in fostering Islamic religious education in the community of Ubar Village, Padang Bolak Julu Subdistrict, North Padang Lawas Regency* [PhD Thesis, IAIN Padangsidimpuan]. http://etd.uinsyahada.ac.id/1609/1/12%20310%200032.pdf

KUSNADI, K., & SEPTIAN, A. M. I. (2020). LESBIAN, GAY, BISEXUAL & TRASGENDER (LGBT) ISSUES IN THE AL-QUR'AN. *MUSLIM INTELLECTUAL*

MEDIA AND HOLY BIMBING, *6*(2), Article 2. http://journal.iaimsinjai.ac.id/indeks.php/mimbar

Larasati, D., & Muin, M. I. A. (2024). The Da'wah Strategy of the Indonesian Ulema Council (MUI) in Preventing the Rise of LGBT in Tebing Tinggi City. *Ranah Research: Journal of Multidisciplinary Research and Development*, *6*(4), 953-960.

Latampung, S. A. M. (2020). *STRATEGY OF PAI TEACHERS IN PROVIDING UNDERSTANDING ABOUT PREVENTION OF LESBIAN, GAY, BISEXUAL AND TRANSGENDER (LGBT) TO STUDENTS CLASS VIII AT MTs NEGERI 1 MANADO* [PhD Thesis, IAIN Manado]. http://repository.iain-manado.ac.id/id/eprint/1202

Lazuardi, F., & Viktorahadi, R. B. (2024). MARRIAGE IN TWO RELIGIONS: A COMPARISON OF THE CONCEPT OF MARRIAGE IN ISLAM AND CATHOLICISM. *Open Integrity: Peace and Interfaith Studies*, *3*(2), 111-124.

Lubis, P. (2024). Religious Harmony Through Islamic Education: Exploring Tolerance and Moderation Boundaries in the Context of Diversity. *Book Chapter of Proceedings Journey-Liaison Academia and Society*, *1*(1), 314-332.

Munawiroh, M. (2016). ISLAMIC RELIGIOUS EDUCATION IN FAMILY ISLAMIC RELIGIOUS EDUCATION IN FAMILY. *EDUKASI: Journal of Religious Education Research.* https://doi.org/10.32729/edukasi.v14i3.6

Nasichah, K. A. A., & Fatimah, N. N. (t.t.). *Islamic da'wah ethics in the Perspective of Ustaz Abdul Somad on the Official Ustaz Abdul Somad Youtube Channel*. Retrieved May 16, 2025, from https://www.academia.edu/download/117027682/Jurnal_Kel._12_BPI_4B_Revisi.pdf

Nasrun, M. (2017). LGBT Reorientation in Indonesia (Fiqh Al-Hadith Study). *Juris*, *16*(1), 1–18.

Ngimadudin, N. (2020). ISLAMIC LEGAL DIPLOMACY AND ITS APPLICATION IN GLOBAL SOCIETY. *Prodising ISID*, *1*, 284–295.

Nugraha, A. B., & Misra, M. (2025). Shaping the Moral of the Young Generation Based on Islamic Values in the Era of Socienty 5.0. *Harmony of Education: Journal of Education Science*, *2*(2), 153–163.

Oleh, D., & Martanti, I. (t.t.). *ANTI-SAME-SEX ATTRACTION EDUCATION FOR MEN FOR MENTAL HEALTH AT SENIOR HIGH SCHOOL LEVEL*.

Prasetyo, M. D. (t.t.). *Sexuality in Surakarta in 1999-2003 (case study of gay community in Surakarta)*. Retrieved May 28, 2025, from https://digilib.uns.ac.id/dokumen/detail/3551

Putra, M. G., & Nasionalita, K. (2015). LGBT Issues in Online Media Frames (Robert Entman's Framing Analysis on the Coverage of the SGRC-UI Case related to LGBT Issues in Indonesia on Republika. Id and Okezone. Com). *Scientific Journal of Meaning Communication*, *6*(1), 71–87.

Putri, D. A. S. (2021). Shifting Representations of Women and Men in Taylor Swift's You Belong With Me and The Man Music Videos. *Tuturlogi: Journal of Southeast Asian Communication*, *2*(3), 168–179.

Rahmah, H., Amalia, D., & Hamidah, H. (2023). The LGBT Phenomenon According to Psychological, Social and Religious Views. *INTEGRATION: Scientific Journal of Religion and Society*,*1* (02), 110-120. https://doi.org/10.61590/int.v1i02.87

Ramadan, D., Parazqia, Y. D., Muthmainah, N., Irfianti, D. R., Hikmah, N. N., Sammaniah, N. Z., Pasha, B. S., Muhazilla, A. H., Syavira, R. K., & Taqiyya, S. N. (2022). Pros and Cons of LGBT in the Republic of Indonesia. *Proceeding Conference on Psychology and Behavioral Sciences*,*1* , 1-12. https://proceedings.dokicti.org/index.php/CPBS/article/view/1

Ramdhani, K., Hermawan, I., & Muzaki, I. A. (2020). Family Education as the First Foundation of Children's Character Education from an Islamic Perspective. *Ta'lim*, *2*(2), 36–49.

Ridho, A., Wardhana, K. E., Yuliana, A. S., Qolby, I. N., & Zalwana, Z. (2022). Implementation of technology-based multicultural education in facing the era of society 5.0. *EDUCASIA: Journal of Education, Teaching, and Learning*, *7*(3), 195–213.

Sakinah, N. (2011). *Patterns of conflict handling of the rainbow current non-governmental organization with the Islamic defense fronk and hizrut tahrir Indonesia*. https://repository.uinjkt.ac.id/dspace/handle/123456789/1685

Salsabila, U. H., Jaisyurohman, R. A., Wardani, M. T., Yuniarto, A. A., & Yanti, N. B. (2020). *Implementation of Islamic Religious Education Learning in Shaping Personal Akhlakul Karimah.* https://ejournal.stitpn.ac.id/index.php/bintang/article/view/987

Saputri, O. B. (2020). Mapping Indonesia's potential as the center of the world halal industry. *Journal of Masharif Al-Syariah: Journal of Economics and Islamic Banking*,*5* (2). https://journal.um-surabaya.ac.id/Mas/article/view/5127

Sari, T. C. (2023). *Facing the Era of Society 5.0 with Sakinah Family Telaah Surah Ar-Rum: 21.* https://wahanaislamika.staisw.ac.id/index.php/WI/article/view/11

Sulastri, S., Dewi, E., Hudiyawati, D., Purwanto, S., & Yuniartika, W. (2022). Gender Understanding as a Strategy for LGBT Prevention in the Islamic Boarding School Environment. *To Maega: Journal of Community Service*,*5* (3), Article 3. https://doi.org/10.35914/tomaega.v5i3.1204

Syagif, A. (2022). Arabic language learning paradigm in the era of society 5.0. *FiTUA: Journal of Islamic Studies*, *3*(2), 134–144.

Toher, M., & Arifin, M. (2023). The role of family in counteracting LGBT based on the perspective of Islamic law and psychology. *USRAH: Journal of Islamic Family Law*, *4*(1), 163–175.

Wibowo, A. (1970). Dai Professionalism in the Era of Society 5.0: Reviewing the Profile and Development Strategy of Da'wah. *Wardah*,*22* (1), 1-13. https://doi.org/10.19109/wardah.v22i1.9003

Yusry S., A. (2022). *Content Analysis of Ustadz Syafiq Riza Basamalah's Da'wah Messages on Instagram Social Media* [Thesis, State Islamic University of North Sumatra Medan]. http://repository.uinsu.ac.id/20025/