

The Psychiatric-Religious Condition of Educated Homosexual In Islamic Campus

Azam Syukur Rahmatullah

Psychology of Islamic Education, Postgraduate Program,
Universitas Muhammadiyah Yogyakarta
✉ Jl. Brawijaya, Geblagan, Tamantirto, Kec. Kasihan, Yogyakarta, Daerah Istimewa Yogyakarta, Indonesia
✉ azam.sy@umy.ac.id

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ABSTRACT

This research reveals the spiritual-psychological conditions of homosexual students on the Islamic campus of Yogyakarta, Indonesia. The purpose of the research is to describe how the mental condition of homosexual students who are on an Islamic campus. Besides that, the purpose of this study was to classify homosexual students and their characteristic on Islamic campus. AS for this type of research is descriptive qualitative with a phenomenological approach. A more focused approach to individual experiences in everyday life. The researcher had interviewed four homosexuals from two Islamic based campuses in Yogyakarta. Two respondents came from the Islamic campus A, both of them worshipped, and two respondents were from the Islamic campus B, the two respondents also worshipped. The results of the study stated that these four homosexuals experienced the hesitation of the religious spirit. On the one hand, they continued to carry out Islamic-based campus rules such as prayer, fasting, reading the Qur'an, halaqah, Islamic studies on campus; while on the other hand, the homosexual soul possessed is not easily removed. In the end, they experience "cognitive dissonance" that shows their feelings of discomfort due to conflicting attitudes, thoughts, and behaviours between mind and action. The results of other studies are indicated the existence of anxiety and fear if God is angry. This is because they worship but still having sex with same-sex. However, these four respondents stated that they could not do anything and continued to live a life that must be lived.

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INTRODUCTION

Homosexuals in the present era have begun to show their existence, although they do not remain openly brave. This is because they understand the risks to be borne, namely "bullying,

humiliation, verbal abuse" and various punishments given by the community. Especially the people who still hold Islamic principles and cultural customs. In contrast, homosexuals in western countries are living free. Some states are flexible with the mixing of homosexuals amid their lives.

As stated by Colker (2015), in her study "The Freedom to Choose to Marry," several countries allow the same-gender marriage. Those countries are the developed countries that permit the lives of homosexuals develop. Those countries also assume that homosexuals are not a disease; the homosexual community only has a different sexual orientation. Thus, the differences need to be respected. This opinion was also stated by Tatum (2017) in his study, which said that the homosexual community requires healthy relationships with both homosexuals and ordinary people. They need recognition then, the interaction that occurs is a healthy interaction among the people. Until now, at least 23 countries have legalized same-sex marriage for the same reason, namely respecting differences in sexual orientation.

Before 1973, psychiatrists and doctors still considered same-sex sexual orientation as a mental disorder. However, since 1973, there has been a justification change by the American Psychiatric Association, which removed the homosexual category as a mental disorder. In diagnostic references, psychiatrists throughout the world, namely Diagnostic and Statistical Manual of Mental Disorders (DSM) III in 1973, homosexual is also no longer categorized as mental disorders. In Indonesia, the book of "Pedoman Penggolongan dan Diagnosis Gangguan Jiwa", Second Edition, Ministry of Health of the Republic of Indonesia, 1983 (PPDGJ II) and (PPDGJ III) 1993, in the point F66 mentions that sexual orientation (homosexual, heterosexual, bisexual) is not mental disorders (Holland, 2015).

Based on the statement mentioned before, in the end – slowly but surely – homosexual developed in various countries. There will be a rapid development rate as long as there were recognition, acceptance, and encouragement from the public. However, several homosexuals have a moderate level of development, especially in regions or countries that still firmly holding the teachings of the divine rabbi. These people will condemn homosexuals as "the generation of the prophet Lut, who do not deserve to develop and live in a society."

Even though having a slow development, the homosexual community still living in the "underground" movement. This community dares to fully express in certain places, i.e., among their communities. As a consequence, homosexuals make a limited group for their communities only. The groups were established in cyberspace such as in Facebook, Twitter, WhatsApp or the other applications that lead to the homosexual world, i.e., hornet, Blue, etc. Beside cyberspace, a real group was made by the NGOs concerning the homosexual communities.

One of the data that support the statement on the urgency of the media for the homosexual community is the research result of Gommilion and Giauliano (2011). This research was done in Texas with 15 respondents, i.e., six women and nine men. The respondents stated that the existence of social media helps them in communicating to each other's and establish kinship with fellow homosexuals.

Furthermore, the homosexual community from many circles from the lower middle class to the upper-middle class, including artists, models, officials, and various other work variants. One of them is educated academics, like students. The fact that the homosexuals of the students must be admitted and there are certainly not a few. This phenomenon can be seen, for example, in the study of Azizah (2013), Hidayati N.A.U (2017), Rahmatullah and Azhar (2018), and Rahmatullah and Atmojo (2019). The results of the study indicate that the interaction of homosexuals – in this case, gay students – have begun to dare to show up and interact with social relations among gay students and gay students with non-students. It is still limited, and they have not dared to show students as a whole. The other studies concerning the student's homosexual community were carried out by Azizah (2013). The result of the study shows that some factors influence the students to enter the homosexual zone, i.e., the factor of inharmonic family, a social environment that makes it deviant, a trauma of the past, and an experience of a broken heart from a female partner, who then seeks out a lover of the same sex.

These homosexual students not only exist in the campuses with general basic, but also the Islamic based universities. There is no detailed research yet on the exact number of homosexual students on Islamic campuses in Indonesia. However, at least the "presumption" is seen by the study conducted by article Hidayati N.A.U and article Azizah above, that the reality of student homosexuals is indeed real. In this case, this research tries to know more the feelings of homosexual students in the Islamic base campus. The issue is whether those homosexual students feel anxiety or religious-mindedness as long as being a homosexual student studying on an Islamic-based campus. Also, is there any other religious soul anxieties experienced by homosexual students?

METHODS

This research used the qualitative-descriptive frame but an explorative nature. As a consequence, the findings will be explored further. This study used the phenomenology approach, i.e., an approach that focuses on the subjective individual experience. The use of phenomenology approach is caused by the behaviour of someone is very influenced by the point of the other of view on individual and its world, self-concept, dignity, and all things related to awareness or self-actualization. In other words, seeing someone's behaviour is always associated with a phenomenon about him (Shochib, 2000).

Moreover, four students as research subject are involved in the category of gay and bisexual, homosexual groups. Two of them are gay people who do not like women at all, and two of them are bisexual people who still love women, and both have girlfriends. The identity of the four subjects deliberately disguised by the researchers, including the identity of the two campuses labelled Islam. This is solely to respect and reduce conflicts. If the researcher describes the subject and location of the study, there will hurt the subject of the researcher, in addition to the Islamic campus where homosexual students study. Thus, by this consideration, the identity is intentionally distinguished.

Those four homosexual students are included as the students with the right worship. It can be seen from some indicators, i.e., first, these four students are actively practising prayer even though one or two prayers are missed. However, they still practising worship. Second, one of

those respondents has been actively engaged in mosque activities. Otherwise, the three students are not actively involved in the mosque activities, but they usually practise the prayer at the mosque. Third, those students are actively practising worship and joining religious activities both at the campus and their domicile.

In this case, the researcher has limited research sample, i.e., four homosexual students based on the recommendation of another researcher who has a friend of homosexual students. It is difficult to have homosexual students as the sample of research. There are many homosexual communities, but few numbers of homosexual students who want to be used as a material for research studies. For this reason, in the end, researchers could only interview four homosexual students from Islamic campuses. Table 1 can describe the identities of the four students:

| No | Name (name disguised) | Age (in years) | University (Name disguised) | Information |
|----|--------------------------|-------------------|--------------------------------|---|
| 1 | Danu | 20 | A | The subject is always active in worship Danu is actively involved in the mosque activities. Subjects often attend religious studies Bisexual type, because Danu still has a girlfriend. |
| 2 | Ibas | 19 | A | Subjects actively worship even though there are some prayers missed, but generally, it can be said he is active in worship, including fasting and reading the Qur'an. He is gay because Ibas admitted that he was not interested in women. |
| 3 | Dani | 19 | B | The subject actively runs daily services, even said to be perfect. Worship other than prayer is also performed well, such as reading the Qur'an even though it is still rare. He is bisexual because Dani still has a girlfriend who is also a student. |
| 4 | Eza | 20 | B | Eza runs her daily worship more often, but sometimes the worship is missed. Worship other than prayer is also carried out even though it is not often, such as reading the Qur'an, recitation around his residence or on campus. He is gay, who is not at all willing to marry a woman. |

Table 1: Homosexual Student Identity on Islamic Campus

Data collection techniques are carried out in several ways:

Direct Observation

Researchers obtained data directly from the research subjects, namely four homosexual students. Researchers use everyday observations, meaning researchers are people who fully

observe (complete observer). However, researchers do not have any involvement with the perpetrators, who are the object of research.

In-depth Interview

In-depth interviews were carried out by researchers on related parties who are closely associated with this research, as the researchers have said above, namely four homosexuals, two of whom are gay and two are bisexual. The researcher did not take the interview subject other than the four of them.

Document

Sugiyono (2012) stated that the documentary method is one of data collecting method which is used in the social research methodology by tracing historical data. Sugiyono stated that the document is a record of past events in the form of writing, pictures, or monumental works of someone. In connection with this documentary, researchers took the source of research document data on works related to the problem of homosexuals. As far as the researchers know, the documents in the form of writings on homosexuality are quite numerous, but the studies which focus on the students are limited. However, at the very least, the existing documents can help researchers to examine homosexual students.

RESULTS

Real Conditions for Homosexual Students on Islamic Campuses

As explained above, there is a strong belief that homosexual students not only grow and develop on General-based campuses, but they also grow and develop on Islamic labelled campuses. Even though it is still covert and only personally know that A and B are homosexuals. However, in general, it is not sure that other students on the Islamic campus know that the A, B or C are homosexuals. Several things affect the closure of homosexual students on the Islamic campus, as stated by Danu (Interview with Danu on November 8, 2017).

First, it is a shame. This feeling of shame became a significant point in homosexual students to show their identity on the Islamic campus. They prefer to cover who they are rather than bear shame, and are not recognized or shunned by their friends. Because for his college friends, homosexuality is still a scourge that must be shunned and burned down.

Second, fear of being bullied or reviled by campus friends. This has become the most feared problem by students who feel themselves "homosexual." They feel unprepared when reviled, insulted and justified as the people of Prophet Lut in the modern era.

Third, there are fears and anxieties from homosexual students if campus officials know who they are. Furthermore, they were afraid that this would be heard by the campus management who later made them "expelled" from the campus, under the pretext of embarrassing and defaming the campus which was practising Islamic studies." For this reason, then the homosexual students covered their identity closely, even though they were very tormented, uncomfortable and eager to show to all circles that they were homosexuals and wanted to be recognized or accepted.

In this regard, Dani added the reason why many homosexual students did not disclose their identity on the Islamic campus (Interview with Dani on November 8, 2017). Some of them are:

First, the feeling of less ethical and inappropriate when openly publicized. This feeling arises because they feel that the actions are violating Islamic rules, and they are on campus which is labelled Islam, so they assume it is not feasible if what happens to them is then revealed.

Second, fear of news about him that is known by his campus friends or campus managers as homosexual students to be heard to parents. Such conditions are "not wanted to be experienced" by homosexual students. Because it is possible if their decision to open their identity is fatal, i.e., their parents are furious and do not recognize them as children anymore, which will automatically make their lectures mess.

However, said Eza, not all students who were gay and studied at the Islamic campus covered their identity, there were still those who dared to take risks and let their friends know that he was a gay student. Although the number of "homosexual students who dare to open up" is certainly not much (Interview with Eza on November 10, 2017).

The reason put forward by gay students who dare to open their identities

First, the issue of principles and life choices. They assume that "want to be homosexual or normal life" is a matter of their principles and life choices, so their courage to open their identity is already carefully thought out. They assume that "their lives and their choices are their rights. The acceptance of others is not the primary issue". Homosexual students with such principles will certainly not be afraid if scorned, insulted, avoided or even excluded from campus. They are very prepared for all the risks, even if their parents find out too, they are very well prepared if they are no longer considered family members. However, once again said Eza, such homosexual students are indeed not in a significant number.

Second, the other reason is that they do not disturb their people. This reason is one of "shield" for homosexual students in Islamic campus. The assumption puts forward is "even though becoming a homosexual, they will not disturb the public order, especially the academic community in the environment where they study." Thus, there is no reason for anyone who knows the real identity of them to expel, bully and berate them because they did not do any anxiety and interfere teaching and learning activities on campus.

Based on the real condition, the homosexual students in Islamic campus, – based on the finding of the research, it can be seen that the community is separated into two communities, i.e., first, the homosexual community who has no the bravery to disclose their real identity in the campus (it is different if outside of the university, primarily if they have found a community, they will dare to show your identity).

Second, the homosexual community who has the bravery to show their real identity in the campus. By the existing risks, this community ready to face it. The active principle that is held is "EGP" which is Emang Gue Pikirin (What so ever), a self-motivated sentence that is often

used by teenagers, even though they are violating the Shariah, they ignore and do not think about the impact in the present and future.

In particular, the explanation regarding the division of homosexual student groups on the Islamic campus above is illustrated through the following diagram : (Boellstorff, 2005).

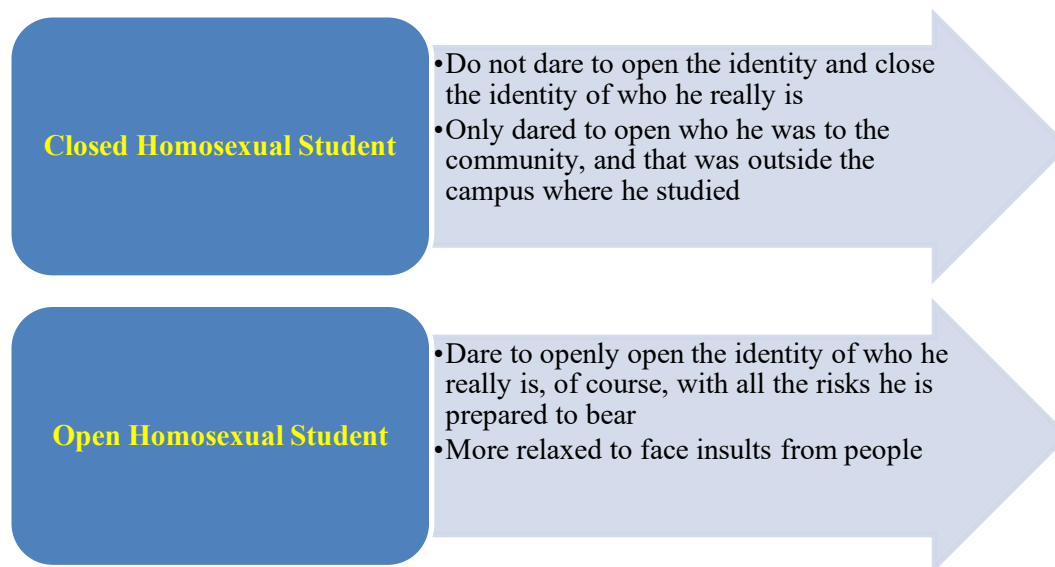


Figure 1: Distribution of Homosexual Student Community and the Characteristics

T. Boellstorff, (2005) states that many homosexuals are closed, not yet coming out, let alone in schools or colleges, especially Islamic colleges. Javaid Rehman Eleni & Polymenopoulou (2013) emphasized that not many educated people who are homosexuals dare to be open in public, let alone from Islam. This is because they realize that there will be much criticism from the general public if they are open about their identity to society. The results of the above research are also in line with Siraj's research (2010) which states that there are people who dare to come out and declare themselves that he is homosexual and dares to take the risk of being scorned and insulted.

The Homosexual Student's Religious Psychology Study at the Islamic Campus

Based on the statement of four respondents or research subject above, it can be seen that those four respondents are homosexual (gay and bisexual) which including in the first group, i.e., the group that does not have the bravery to disclose their identity in the campus. They have not dared to take "hefty" risk if all students know about who they are (Interview with Ibas on November 10, 2017).

Another equation of the four homosexual students was their mental condition – related to the ritualistic religion they have lived so far, that is, they experience hesitation in practising religion, thus affecting their religious beliefs in religion. In general, the balance of the psychiatric-religion meant by Danu, Ibas, Dani, and Eza includes several things which if the review uses Glock theory with five religious dimensions; it will look as follows (Subandi, 2013): First, the dimension of belief. The homosexual students believe in the existence of Allah and all of the mercy. However, they denied Allah by not submitting and obeying the rules that had been set through the Qur'an and Hadith, by loving and having same-sex relationships. It is

entirely a prohibition from Allah, and as Muslims who believe in Allah, they should obey the rules of Allah. In this case, they intentionally do not obey. In fact, on the Islamic campus, teaching materials are full of self-determination to "devote" that is to follow the commands of Allah and stay away from the prohibitions of Allah. This issue makes Danu, Ibas, Dani and Eza felt guilty, but they admitted that they could only do nothing (Joint interview with Danu, Ibas, Dani and Eza on November 12, 2017). Moreover, Eza stated as the representation of his friends, "They are aware that they are wrong because they have "false piety," but once again they are insisted that they have no power to fight their passion for love men as their same-sex."

Nafs al-ammarah is the appetite that tends to invite humans to do things like animals, which only have lust and free libido (Sutoyo, 2015). According to Qiqi Yulianti Zakiyah and Rusdiana (2014), *nafs al-ammarah* is *al-nafs* which is not in line with the moral value and brings humans to the lowest level both before Allah and human being.

Second, the dimension of ritualistic. Those four homosexual students practice the ritualistic Islamic worship well; such as the worship of prayer, recitation, congregation prayer in the mosque rarely, and actively joining mosque activities (Danu). Even, when they are in the Islamic campus, they run ritualistic worship well. In fact, from the perspective of ritualistic, their worship is well run. Unfortunately, they still feel guilty because "they cheat themselves and cheat others." The worship that is done is only to trick other people so that people do not know who they are, especially their campus friends. This phenomenon rises discomfort for them. As a consequence, they doubt running their religion. The irony is that they need a religion, but they do not obey the rules (Joint interview with Danu, Ibas, Dani, and Eza on November 12, 2017).

Third, the dimension of experience. Basically, from those four homosexual students who were interviewed successfully by the researcher, there was only one who has had spiritual experiences, namely Danu. Danu stated that he had dreamed that he was reminded by Allah to return to the path of Allah, which is the right path (Interview with Danu on November 12, 2017). According to the analysis of the researcher, that dream happened because it seems that Danu is the most devoted to worship compared to the other three. Moreover, Danu is actively involved in mosque activities. The other homosexual students, i.e., Dani, Eza, and Ibas, never had spiritual experiences like Danu or different religious experiences. They assumed that "maybe, Allah did let the manipulation behaviour, and did not want to remind them anymore" (Interviews with Dani, Eza and Ibas on November 12, 2017).

Fourth, the knowledge dimension. Based on this dimension, those four homosexual students are the students who understand the Islamic teaching. Even, they studied in the Islamic campus. Thus, at least they know well that homosexual is prohibited in Islam. However, they knew, but they cannot escape from that homosexual zone even though all efforts had been made. However, still, they found it difficult not to love men, especially men who were handsome and well-bodied (Interviews with Dani, Eza, and Ibas on November 12, 2017). Based on their statements, as if hinting that the knowledge obtained mainly in the science of Islamic teachings is not appropriately functioned in daily behaviour, only as a mere formality.

Fifth, the dimension of ethical. From this dimension, it can be seen that homosexual students have doubt and confusion on themselves. On the one hand, they must obey all the rules that apply in Islamic teachings, but on the other hand, they are not strong to avoid in freeing their habits to love their same-sex. However, they are not the type of homosexual students who like to make noise in society; they look polite and speak soft words.

Based on those fifth dimension explained above, it can be seen that those four homosexual students in Islamic campus have psychological uncertainty in carrying out his religious teachings. As a consequence, when they are practising ritualistic worship day by day, they felt guilty and “hypocrite.” Furthermore, the researcher will clarify the results of the research through the Glock theory in the following table 1 :

| Dimension | Findings | Information |
|--------------------|---|---|
| Belief | <ul style="list-style-type: none"> • All subjects consist of four homosexual students confess with certainty that God is the Most of all things • They also believe that worship to Allah is one of the mandatory rules. • Unfortunately, their belief in Allah did not defeat their habit of “being homosexuals.” | The four homosexual students felt challenging to leave the habit of being homosexuals. |
| Ritualistic | <ul style="list-style-type: none"> • The four homosexual students all included students who diligently carried out rituals of religious worship. • Out of the four, there is one that is more prominent in the ritualistic implementation of religion, namely Danu. • However, the more they actively worship, the more they feel uncertain because it is not following the actual behaviour | There is a feeling of guilt because their worship and real action are not consistent. |
| Experience | <ul style="list-style-type: none"> • Not all homosexual students have spiritual experiences. • From four homosexual students, Danu is the one who has a spiritual experience | There is an assumption that Danu has the worship behaviour that is more prominent than the other three. |
| Knowledge | <ul style="list-style-type: none"> • Four homosexual students have enough knowledge of Islamic teaching. This phenomenon is caused by they studied on Islamic campus. • It influences the knowledge in Islam, including the understanding of homosexual is wrong and prohibited. | They all feel they cannot escape the homosexual world, even though they know that the behaviour is wrong. |
| Ethical | <ul style="list-style-type: none"> • They try to be gay students who do not make riots. • In other words, they hope to become homosexual students who can devote | |

| | | |
|--|--|--|
| | themselves to the community to do well, even though they have a disadvantage of different sexual orientations. | |
|--|--|--|

Table 2: Details of Research Findings Based on Glock Theory

DISCUSSION

The research findings explained above show unanimity, conviction and unanimous conclusion that the four homosexual students as the subjects of research experience the psychology uncertainty in carrying out ritualistic religion, and it affects their religion. This is based on the presentation of the four homosexual students who all agreed to feel "confused, indecisive, sinful, feeling hypocritical." However, they were "helpless" to get out of such a same-sex love zone. In theory, the four homosexual students experienced a condition called "congenital dissonance," which is a condition in which a person experiences confusion because, among actions, thoughts, and consciences are opposite. There is an inconsistency between the tendency to deviate conscience and the mind that prohibits and rejects their actions or habits. Especially if the activity is carried out continuously; as a result, they have doubts and even arrive at the stages of anxiety, fear, and prolonged guilt.

This can be seen from some of the findings above showing cognitive dissonance, namely in the dimension of belief, students believe that all His commands must follow Allah, all His rules must not be violated. Nevertheless, on the other hand, they deny it, and this is what makes them confused because they are still interested in having relationships with other men. On the one hand, they have to obey, but on the other hand, they disobey. In the ritualistic dimension too. On the one hand, they continue to pray as a form of devotion to Allah, but on the other hand, they continue to carry out *maksiyat* with similar relationships. This thing, in the end, stuck in the heart, not calm, and felt uncomfortable. The form that shows another cognitive dissonance is the dimension of knowledge, where they all study science on campus, which in fact Islam is an expert on *maksiyat*, which is shown by dating and love with the same sex. This is they also realize, which in the end makes the soul nervous because what is done is not appropriate. Besides that, it is in the ethical dimension, which states that what it does, namely "same-kind love" is not in line with social ethics; they understand that. Nevertheless, they still undergo this behaviour. Although basically in their hearts, they experience confusion and mental shock.

Cognitive dissonance theory describes cognitive dissonance as a confusing condition, which arises due to two conflicting cognitive elements. This condition occurs because the individual is faced with a situation where there are things that, according to common sense, should not have happened but happened or vice versa should have happened but did not happen.

East assumes that Cognitive Dissonance is a complex condition that happens to someone when their beliefs do not imply reciprocal (Japariato, 2006). Dissonance is felt when someone commits himself to do an action that is inconsistent with their other behaviour and beliefs (Japariato, 2006). The same thing was conveyed by Leon Festinger, who stated that cognitive dissonance is a feeling that shows discomfort caused by inconsistent attitudes, thoughts, and behaviour. Dissonance is the term for imbalance, and consonance is the designation of balance (West & Turner, 2014).

Based on these two thoughts, the researcher concludes that the cognitive dissonance is a feeling that does not show complete happiness because there is an inconsistency among thought, attitude with a conscience, which in the end makes hesitation and anxiety because committing an inappropriate action. The four students felt such conditions. They will feel the peace of themselves when they succeed in uniting their consciences with their thoughts and actions. In other words, they must abandon the homosexual behaviour they live in and return to the path of God, purifying the mind, the soul and behaviour. They must lead to true religion, namely Primary Religious Behavior, i.e., religious behaviour based on authentic inner experience or experience that directly leads to God. In this phase, someone strives as hard as possible in various ways to harmonize what he lived in life with the Shariah that God gave (Subandi, 2013).

As long as the homosexual students above are still living a religious life in the zone of Tertiary Religious Behavior, which is religious behaviour that only emphasizes routine and ritualistic without deep understanding and meaning, the pure soul will continue to contradict thoughts and behaviour, which leads to homosexual behaviour (Subandi, 2013). Therefore, according to Mujib (2006), someone – homosexuals, need to reach the stage of understanding, which is not ritualistic only. They need to try as hard as possible to avoid the al-ammarah personality, i.e., the personality which tends to do bad actions like animals. This personality only tries to free the lust or the principle of personal enjoyment without regard to Sharia and religion. The ideal aspect is muthmainnah personality. According to Anwar Sutoyo, Muthanna personality is the calm personality which full of the perfection of God's light. Thus, it can keep away from despicable traits, bad traits and attitudes because it strives to eliminate and purify from all bad things, the impurities of the mind that are impacted to behave positively and do not lead to cognitive dissonance (Sutoyo, 2015).

CONCLUSION

Based on the discussion mentioned before, it can be concluded that those four students as homosexual and learn in the Islamic campus confess that they experience cognitive dissonance. Cognitive dissonance is an unbalanced condition between thought, soul or heart with behaviour that is lived in everyday life. Those four homosexual students also stated that they felt anxiety and sinful even “hypocrite” because their habits are not in line with the Islamic teachings and they violate the rules set by the Islamic campus where they study. However, those four homosexual students are helpless. They can only accept the determination of God. Even though efforts to get out of the homosexual's zone are still sought, but until now it has not succeeded in bringing them out of homosexual behaviour. Such an impact is harmful to homosexual students as well as for society. For homosexual students who are on the Islamic campus will be further away from God, and worry can be a prolonged hypocritical student, which affects his friends. While the negative impact on society, it is feared that the behaviour of gay students on Islamic campuses will become viral and spread to other students

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