

Nong Chok Muslim Students' Perspective on LGBTQ+ Rights Legalization

Muhammad Zainuddin Zidan Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia ORCID: 0009-0001-6040-9663	Zaini Tamim AR Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia ORCID: 0000-0002-4649-8903
--	--

<i>Article history</i> Received 11 November 2024 Revised 16 January 2020 Accepted 9 April 2025	<i>Corresponding author</i> 060210121061@student.uinsby.ac.id DOI: 10.35316/jpii.v9i2.653
---	--

Abstract: Thailand is the only Southeast Asian country that was progressive in advancing the legalization of same-sex marriage. This development has elicited responses from various segments of society. This study examines the perspectives of Muslim students in Nongchok, Bangkok on the increasingly prominent issue in Thailand, focusing on their viewpoints, socio-religious aspects, and the influence on their attitudes. The research employs a descriptive quantitative method. Data were collected from 90 Muslim students at an Islamic-based public school in Nong Chok using a five-point Likert scale questionnaire. The findings reveal that Islamic values serve as the primary foundation for shaping the views and attitudes of Muslim students in rejecting the legalization of same-sex marriage. However, they also exhibit a tolerant attitude in their interactions with LGBTQ+ individuals or communities, reflecting a pluralistic stance as citizens of Nong Chok. The implications of this study highlight the importance of Islamic education that integrates Islamic values with pluralism, enabling Muslim students to adapt to a diverse society. It offers an academic contribution to the literature on the relationship between religion and pluralism in the context of religious minorities.

Keywords: Muslim student; LGBT legalization; socio-religious; Islamic education

Introduction

Thailand is the only country in Southeast Asia that has taken bold steps toward the legalization of LGBTQ+ rights (Lesbian, Gay, Bisexual, Transgender, Queer, and others) (Aksorngam, 2024). This progress is based on a lengthy constitutional process, starting with legal protection under the *Constitution of the Kingdom of Thailand B.E. 2550*, specifically Section 30 regarding *phet* (sex), which is

defined as differences in gender identity, gender roles, and sexual diversity in 2007. In 2015, this was followed by the recognition of a third gender through the *Gender Equality Act B.E. 2558*. These legal frameworks were established to protect the LGBTQ+ community from discrimination based on sexual orientation and gender diversity. Ultimately, the draft bill for same-sex marriage and regulations under the *Civil Partnership Bill* were passed in 2022. This regulation allows

same-sex couples, where at least one partner is a Thai citizen and both are at least 17 years old, to marry. However, the law does not fully equalize the rights of same-sex marriage with those of heterosexual marriage (Molasy & Oktavia, 2023; UNDP, 2014).

The LGBTQ+ community in Thailand has grown significantly and gained increasing recognition. They actively campaign for the government to legalize the draft bill on same-sex marriage to support equal rights for all citizens and provide protections in matters of marriage and family. According to a government survey, 90% of citizens support the passing of the bill (Reuters, 2023). These community campaigns are frequently seen in Thailand's capital city, Bangkok.

Bangkok is often associated with the presence of *Ladyboys* (*Kathoey* in Thai), a term referring to individuals working in the prostitution and nightlife industries. Additionally, the city is recognized as a hub for gay and transgender communities who openly live according to their respective gender identities (Iverson, 2024). This phenomenon has potential social and religious implications, particularly for Muslim students living in Bangkok.

With the advancement of information technology, students inevitably have access to social media. High school and university-level students are likely to be more aware of issues emerging in their local environment. The LGBTQ+ issue, however, is at odds with the Islamic education they receive, as Islam strictly prohibits same-sex sexual relations. This prohibition is grounded in the Qur'anic verse in Surah *Al-A'raf* (7:80):

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا
مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ٨٠

Translation:

"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?'"

The verse above explains that Prophet Lot (Lut) (peace be upon him) was sent to remind his people who engaged in homosexual acts, as such actions were considered *fahisha* (immoral and shameful). According to the *Tafsir Ibn Kathir*, the term *fahisha* refers to homosexual acts, which are seen as foolish and transgressive because they involve placing things outside their rightful context (Abdullah bin Muhammad bin Abdurahman bin Ishaq Al-Sheikh, 2003). Similarly, the *Tafsir al-Muyassar* explains that *fahisha* refers to an immoral act unprecedented among humankind (Kementerian Urusan keislaman, 2013).

The widespread LGBTQ+ issue among Muslim high school and university students in Bangkok raises concerns about its potential negative impact on their social and religious values as Muslims. These students represent the younger generation of Muslims, who are expected to uphold these values in the future, especially as a minority group in Thailand.

This study aims to explore the perspectives, socio-religious aspects, and behavioral influences of Muslim students regarding the issue of same-sex marriage legalization in Bangkok, Thailand.

Research by Hutapea et al. (2024) examined students' perspectives on LGBTQ+ issues within the context of Pancasila values. Their findings suggest that many students misunderstand the second and fifth principles as promoting unlimited freedom of expression. Students acknowledged freedom but within the constraints of societal and religious norms (Jofrat et al., 2024). This highlights that LGBTQ+ rights cannot be granted

unconditionally in certain countries, as freedom must be balanced with applicable norms.

Setyawan and Muhiddin (2023) explored the attitudes and views of Indonesian youth towards LGBTQ+. Their findings show that younger generations are more open and accepting of LGBTQ+ individuals compared to older generations, who are perceived as less educated about LGBTQ+ profiles and more influenced by religious considerations. This disparity is attributed to younger generations accessing more educational content on social media, leading to greater tolerance compared to older generations (Setyawan & Muhiddin, 2023). These findings demonstrate that exposure to LGBTQ+ references significantly shapes attitudes and perceptions.

Wahab et al. (2024) investigated the perceptions of Islamic university students in Jambi towards LGBTQ+ from cognitive, affective, and conative aspects. The study revealed that students rejected LGBTQ+ behaviors, influenced by their perspectives, which also shaped their strong intentions to break the LGBTQ+ chain (Wahab et al., 2024). These findings indicate that perceptions significantly affect intentions and attitudes towards LGBTQ+ behaviors.

Boy and Fadhillah (2023) examined the influence of education on the characteristics and perceptions of students in Medan regarding LGBTQ+. The findings suggest that perceptions among adolescents can be shaped by education, regardless of the school attended (Boy & Fadhillah, 2023). This underscores the role of education in influencing students' perspectives.

Fitrianti et al. (2022) studied the perspectives of Islamic education students at Singaperbangsa University on LGBTQ+.

Their research found that students viewed LGBTQ+ as a violation of Islamic teachings and argued against its normalization, whether legally or socially (Fitrianti et al., 2022). These findings suggest that perspectives are influenced by the socio-religious context of a community and country.

Kartikawati et al. (2019) explored the views of middle school students in Bekasi on the importance of maintaining reproductive health to prevent early sexual deviations. The findings show that while most students maintain reproductive health, some engage in sexual deviations such as masturbation or express desires for same-sex relationships (Kartikawati et al., 2019). These findings illustrate that teenagers already possess an understanding of sexual behavior and orientation.

Ratnasari (2020) investigated Japanese students' perspectives on the relationship between LGBTQ+ legalization and the declining birth rate, which could impact future demographics. The findings reveal that most students were open to LGBTQ+ legalization, believing it would not affect future demographics. Additionally, 83% of respondents were neutral, indicating neither support nor opposition, reflecting the individualistic nature of Japanese society, where people generally refrain from interfering in others' affairs (Ratnasari, 2020). The explanation indicates that most Japanese students fundamentally do not object to the legalization of LGBTQ+ rights. This is reflected in the data, showing that 83% of their responses were neutral neither supporting nor opposing it. This perspective aligns with the generally individualistic social attitude of Japanese citizens, who tend to avoid interfering in others' personal affairs.

These prior studies suggest that students' perceptions of LGBTQ+ issues are heavily influenced by societal and religious norms in their respective countries. In Bangkok, the socio-religious context is distinct, particularly given the advanced discussions on legalizing same-sex marriage. This research fills a gap by examining a unique setting and subject matter that has not been previously explored.

Therefore, this study will delve into the perspectives, socio-religious aspects, and behavioral influences of Muslim students regarding the issue of same-sex marriage legalization in Bangkok, Thailand.

Literature Review

LGBTQ+ from Psychological, Sociological, and Religious Perspectives

From a psychological perspective, humans are understood as holistic beings. However, in practice, they often display various dimensions, such as physical (bodily), psychological (mental), and spiritual-transcendental (spiritual) aspects (Harahap, 2016). Rosario et al. argue that the sexual identity of LGBTQ+ individuals is formed through a complex and challenging process. Compared to other ethnic or racial minority groups, LGBTQ+ individuals struggle to find environments that provide understanding, reinforcement, and support for their identities. On the contrary, most LGBTQ+ individuals grow up in environments that not only lack support but also often openly express rejection or negative views of homosexuality (Baharuddin, 2007).

The emergence of LGBTQ+ identities is influenced by environmental factors, such as living conditions, culture,

and social interactions that exhibit LGBTQ+ tendencies. Parental divorce or other family issues are also factors that contribute to this (Goode, 2004). While much of society still views LGBTQ+ as a deviation influenced by cultural traditions, sociologists consider this perspective to be merely a negative reaction from individuals or groups. On the other hand, from a sociological standpoint, LGBTQ+ couples also have social classes, similar to heterosexual couples, based on education, occupation, and income (Suherry & Mandala, 2016). Philip Blumstein and Pepper Schwartz, sociologists from the United States, conducted interviews with same-sex couples regarding their household issues. Their problems include domestic tasks, finances, work, relationships with relatives, and sexual adjustments—similar to those faced by heterosexual couples. However, same-sex couples tend to have less stable relationships, which has driven the push for same-sex marriage legalization as a means to stabilize their unions (James M. Henslin, 2007).

From a religious perspective, Buddhism, as the majority religion in Thailand, and Islam each have distinct views. Generally, Buddhism neither strongly opposes nor condemns LGBTQ+ behavior. Marriage in Buddhism is seen merely as a social convention rather than a religious mandate. This is because Buddhism does not explicitly address LGBTQ+ behavior or marriage. Instead, the Buddha offered life advice for achieving happiness in marriage (Dhammananda, 2022). However, the third precept in Buddhist Pancasila advises refraining from immoral behavior (Mansur, 2017).

*The Objective Reality of Muslims
in Thailand*

The majority of Muslims in Thailand are concentrated in the southern provinces of Yala, Pattani, and Narathiwat. In these areas, Islamic-based education institutions (*ponok*) play a significant role in bridging the Muslim community with the government. Additionally, *ponok* serves as a symbol of religious and cultural identity for the Malay-Muslim community (Abdel-Monem et al., 2020). The Thai government's policies regarding *ponok* have allowed these institutions to become private Islamic schools under national supervision, broadening access to education. However, this has also created a dilemma between maintaining local community trust and adhering to state authority (Liow, 2010).

Despite their contributions, *ponok* have often been targets of suspicion by security forces, being perceived as associated with separatist groups in certain educational institutions (Andre, 2014). Furthermore, *ponok* are frequently labelled as centers of religious conservatism or Islamic radicalism, especially after the events of 9/11 and the global war on terror. This stigma, driven by international narratives and the politicization of religion, starkly contrasts with the reality within the *ponok*. These perceptions have heightened tensions between the Muslim community and the government, despite the significant contributions of these communities to the local economy and welfare, which are often overlooked (Yong, 2012).

The Muslim community also faces challenges in preserving their religious identity in education. The Thai government's assimilation policies during the 20th century pressured Malay-

Muslims to abandon their cultural identities. These policies sought to replace Islamic law with Thai laws and mandated the use of the Thai language as the medium of instruction in schools (Abdel-Monem et al., 2020).

In Bangkok, a Muslim population also exists. The city hosts several Islamic private schools, which are extensions of educational institutions originally developed in Pattani. These Islamic schools have transformed the Thai government's National Education Act of 1970, which introduced a formal curriculum recognized by the state (Narongraksakhet, 1995).

Islamic education in Bangkok schools refers to the Quran and Sunnah in designing its curriculum. The goal is to shape individuals who are devout Muslims, intellectuals, and contributors to society. Although access to education has improved, this transformation is perceived to diminish Islamic identity. The underlying philosophy emphasizes good relationships with Allah and fellow humans. However, these Islamic values often conflict with the need to adopt the government's secular curriculum.

Furthermore, these schools face challenges such as financial dependence on endowments (*wakaf*) and community donations, lack of government support, and insufficient managerial capabilities from the school administrators (Salleh et al., 2011).

Research Method

This study employs the descriptive quantitative approach as outlined by John W. Creswell and Sugiono. This approach tests theories objectively by analyzing relationships between variables and describing data to provide a quantitative

or numerical depiction of patterns, attitudes, or perspectives (Creswell & Creswell, 2018; Sugiono, 2022). The focus is on the perspectives of Muslim students in a public school in Bangkok regarding the legalization of same-sex marriage in Thailand.

The research was conducted from July to August 2024, involving 83 Muslim students as the study's subjects, selected using a simple random sampling technique. Participants were provided with an online survey form containing 5-point Likert scale questions to collect primary data (Sugiono, 2022). Secondary sources included research articles and credible internet sources relevant to the study.

The discussion covers the students' perspectives, socio-religious aspects, and behavioral influences regarding the issue of same-sex marriage legalization. Data was collected through survey techniques and analyzed using descriptive statistical methods. Students completed prepared questionnaires, and the collected data was

analyzed with IBM SPSS Statistics Version 25. Descriptive statistical analysis was used to calculate standard deviations, with the results interpreted and presented as descriptive findings.

Findings

The data in this study illustrates the responses of students in Bangkok toward the issue of same-sex marriage legalization as a minority group living within a society characterized by cultural diversity and complex social dynamics. The data explores how spirituality, social exposure, and education may influence students' attitudes toward LGBTQ+ issues.

This data was collected through online questionnaires designed to capture students' perspectives on religious values, social perceptions, and interpersonal relationships within their environment in the context of the movement toward LGBTQ+ rights legalization. The research findings obtained are as follows:

Question	N	Mean	Std. Deviation
I support the legalization of LGBT rights in Thailand	90	3.28	1.414
In my opinion, LGBT individuals should have the same rights as other citizens in Thailand	90	3.56	1.072
I feel that the legalization of LGBT rights will bring positive changes to Thai society	90	3.50	.963
I disagree with the legal recognition of LGBT rights in Thailand	90	3.00	1.112
I feel comfortable openly discussing my views on LGBT issues	90	3.83	.963

My views on LGBT are greatly influenced by the teachings of Islam	90	3.61	1.067
I believe that Islamic teachings prohibit the legalization of same-sex marriage	90	3.56	1.350
In my opinion, religious teachings should serve as the foundation for creating laws governing LGBT rights in Thailand	90	3.72	.808
I often hear religious teachings that reject the existence of LGBT individuals	90	3.83	1.019
I find it difficult to support LGBT rights because of my religious views	90	3.56	1.123
If LGBT rights are legalized, I would feel uncomfortable in daily social interactions	90	2.94	1.230
The legalization of LGBT rights would not change how I interact with people around me	90	3.61	.956
If LGBT rights are legally recognized, I would be more cautious about expressing my views on LGBT issues in public	90	3.72	1.050
I will continue to treat my LGBT friends the same way, even if their rights are legalized in Thailand	90	3.72	1.102
I am concerned that the legalization of LGBT rights will impact social and religious values in my school environment	90	3.28	1.245
Valid N (listwise)	90		

Based on data obtained from 90 Muslim students in Nong Chok regarding the legalization of LGBTQ+ rights in Thailand, the analysis reveals significant variations in attitudes, influenced by religious, social, and educational factors. The

interpretation of this data refers to the respondents' tendencies in attitudes toward various aspects examined in the study.

Some students exhibited neutral to supportive attitudes toward the legalization of LGBTQ+ rights, while others tended to

disagree. This variation reflects differences in perspectives shaped by religious and social values.

Many students stated that LGBTQ+ individuals should have the same rights as other citizens. However, some raised concerns about the potential impact of legalization on social order. A portion of them acknowledged that such changes could bring social benefits, though doubts remained about full acceptance.

The majority of students indicated that Islamic teachings significantly influenced their attitudes toward LGBTQ+. Many held the view that Islam does not condone the legalization of same-sex marriage and used this as a guiding principle in shaping their stance.

Although religious values played a crucial role in shaping perceptions, many respondents demonstrated tolerant and inclusive attitudes in social interactions. They stated that interpersonal relationships with LGBTQ+ individuals were not always influenced by their religious views. However, they expressed caution in openly sharing their perspectives in public spaces.

Some students expressed concerns that the legalization of LGBTQ+ rights could impact social and religious values in their community. Nonetheless, these concerns did not always translate into outright rejection of the LGBTQ+ community's existence in society.

The data analysis indicates that Muslims in Nong Chok maintain a balance between upholding Islamic values and adopting inclusivity in their social interactions. Religion remains a primary factor in shaping attitudes toward the legalization of LGBTQ+ rights, but this does not necessarily imply intolerance. While most respondents opposed the legalization of same-sex marriage, they still demonstrated mutual respect in social interactions with the LGBTQ+ community.

These findings suggest that the Muslim community in Thailand is capable of navigating its religious identity within an increasingly pluralistic society, offering new insights into the study of the relationship between religion and pluralism in Southeast Asia.

Discussion

This study provides an overview of perspectives, socio-religious aspects, and the behavioral influence of Muslim students regarding the legalization of same-sex marriage in Bangkok, Thailand. The findings not only reflect students' responses to evolving social dynamics but also reveal how religious identity, exposure to pluralistic values, and educational dynamics shape their viewpoints.

Abdel-Monem et al. (2020) explain that the Muslim community in Thailand faces significant challenges in preserving their religious identity, particularly in Bangkok (Abdel-Monem et al., 2020). Meanwhile, Aksornarn (2024) highlights the presence of extensive campaigns by LGBTQ+ groups in Bangkok, creating social pressure for the Muslim minority to conform (Aksornarn, 2024). Muslim students in Bangkok seem to navigate two contrasting dimensions of life: a religious world shaped by Islamic teachings and a modern world emphasizing pluralism and human rights. They must consider how to adapt to an environment fraught with conflicting values.

Islamic teachings serve as a strong moral foundation for Muslim students in addressing LGBTQ+ issues. For instance, the Qur'an, in Surah al-A'raf (7:80), explicitly prohibits homosexuality, forming the basis for students' rejection of same-sex marriage legalization. However, it is important to note that their stance does not necessarily imply intolerance toward diversity. Many students

tend to respect LGBTQ+ rights while aligning them with their religious principles. This reflects the complex dynamic between normative religious understanding and the need to adapt to the surrounding society.

The socio-religious aspect influences how Muslim students view the role of religion in policymaking. As found by Wahab et al. (2024), religious perspectives often shape individuals' intentions and attitudes toward LGBTQ+ issues (Wahab et al., 2024). For Muslim students in Bangkok, Islamic values are upheld while balanced with pragmatic attitudes in interacting within a pluralistic society.

Furthermore, students' attitudes are linked to their views on the role of religion in public life. Most students regard Islamic teachings as essential in guiding legal decisions on LGBTQ+ issues. This aligns with findings from Fitrianti et al. (2022), which show that Islamic education students oppose same-sex marriage legalization due to its inconsistency with Islamic values.

The tension felt by Muslim students in maintaining their religious identity within a pluralistic society highlights the dynamics between religion and culture. In this study, some students expressed concerns about the potential impact of same-sex marriage legalization on their religious and social values. This is consistent with Maesaroh et al. (2018), who noted that adolescents are particularly attentive to reproductive health and the risks of sexual deviations that may erode social norms.

On the other hand, some students stated that legalizing same-sex marriage would not disrupt their interpersonal relationships but stressed the importance of caution when expressing their views publicly. This reflects findings by Setyawan and Muhiddin (2023), who observed that younger generations in Indonesia are more open to LGBTQ+ issues than older

generations while still considering religious values when forming opinions.

Blumstein and Schwartz (2007) emphasized that same-sex couples face challenges similar to heterosexual couples, such as relationship stability and social acceptance. However, Muslim students in Bangkok are more focused on how religious values can be preserved within an environment that supports LGBTQ+ rights rather than the stability of LGBTQ+ relationships.

As a cultural and political hub, Bangkok provides a compelling backdrop for LGBTQ+ issues. As noted by Reuters (2023), Bangkok is recognized as the LGBTQ+ movement's epicenter in Southeast Asia, with a strong community advocating for their rights through public campaigns and social activities. Iverson (2017) also observed that these movements are integral to the city's social life. Amid such openness, Muslim students face challenges as a minority living in a progressive society.

Muslim students in Bangkok exhibit complex views on the legalization of same-sex marriage. Their rejection of such legalization does not mean they perceive the LGBTQ+ community as a threat to their social lives. This demonstrates their ability to adapt to Bangkok's social realities.

According to Boy and Fadhillah (2023), students' perspectives on LGBTQ+ issues are influenced by their social and educational environments. In this case, Muslim students in Bangkok display a high degree of inclusivity in their social interactions with the LGBTQ+ community. This attitude reflects Bangkok's pluralistic society, which emphasizes the importance of coexistence and diversity.

Ratnasari (2020) found that students in Japan, living in a pluralistic society, tend to maintain neutral attitudes toward same-sex marriage legalization due to the individualistic nature of their environment.

In contrast, Muslim students in Bangkok are influenced by religious values while still demonstrating inclusivity in their social relationships.

This study has significant implications for Islamic-based educational institutions in Thailand. The findings underscore the importance of integrating religious values and pluralism into school curricula, enabling Muslim students to maintain their religious identity while adapting to modern values. Additionally, fostering open dialogue between the Muslim and LGBTQ+ communities in Bangkok is crucial to reducing social tensions and creating a more inclusive environment for both groups.

However, this study has limitations, including the small sample size and the lack of specific school identifiers. Given the sensitivity of the research topic, not all students were willing to complete the provided questionnaires.

This study makes a meaningful contribution to the literature on religion and pluralism in modern society. The findings highlight that religion remains a fundamental basis for shaping individuals' perspectives on evolving and controversial social issues. Nevertheless, Bangkok's pluralistic society demonstrates that religion does not necessarily hinder inclusivity. Instead, it helps individuals engage with diverse societal groups, whether in majority or minority contexts.

Conclusion

This research provides insights into the dynamics of Muslim students' perspectives in Bangkok regarding the issue of same-sex marriage legalization. The study highlights the influence of religious values, social environment, and educational aspects in shaping their attitudes. The findings indicate that Islamic teachings remain the primary

foundation for students to oppose the legalization of same-sex marriage. However, social pluralism may serve as a pragmatic and inclusive approach they adopt in interpersonal relationships with the LGBTQ+ community.

Muslim students demonstrate the ability to navigate tensions between their religious identity and the demands of pluralism in Bangkok society. While their views are grounded in religious values, they also show a willingness to communicate and respect differing perspectives, particularly in the context of human rights. This attitude reflects their adaptability to the social realities of Bangkok, known for its diversity.

This research contributes to the literature on the interaction between religion and pluralism in diverse societies within the context of religious minorities. It can be considered a valuable academic contribution. Moreover, the findings provide insights for Muslim community leaders in fostering interfaith and intergroup relations in multicultural societies like Thailand.

References

- Abdel-Monem, T., Sateemae, M., Sateemae, S., Tayongmat, S., Hoffman, S. J., & DeKraai, M. (2020). Perceptions of Human Security among Islamic School Students, Parents and Teachers in Southern Thailand's Subnational Conflict Zone. *Civil Wars*, 22(2-3), 379-421.
<https://doi.org/10.1080/13698249.2020.1765541>
- Aksornarn, K. (2024). Legalization of Same-Sex Marriage in Thailand: Society Steps Forward, But Policymakers Still Hesitate. *Beijing Law Review*, 15(01), 91-101.
<https://doi.org/10.4236/blr.2024.151006>
- Andre, V. (2014). The Janus Face of New

- Media Propaganda: The Case of Patani Neojihadist YouTube Warfare and Its Islamophobic Effect on Cyber-Actors. *Islam and Christian-Muslim Relations*, 25(3), 335–356. <https://doi.org/10.1080/09596410.2014.900948>
- Baharuddin; (2007). *Paradigma Psikologi Islami: Studi Tentang Elemen Psikologi Dari Al-Quran*. Pustaka Pelajar.
- Boy, E., & Fadhillah, R. (2023). LGBT research in general and Islamic secondary education: student characteristics and perceptions. *Jurnal Aisyah: Jurnal Ilmu Kesehatan*, 8(3). <https://doi.org/10.30604/jika.v8i3.2209>
- Creswell, J., & Creswell, J. D. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches (5th ed.)*. Sage.
- Dhammananda, S. (2022). *Keyakinan Umat Buddha*. Ehipassiko Foundation.
- Fitrianti, A., Amirudin, A., & Muzaki, I. A. (2022). Persepsi Mahasiswa Pendidikan Agama Islam Universitas Singaperbangsa Karawang Tahun 2018 Terhadap Maraknya LGBT di Indonesia. *Intiqad: Jurnal Agama Dan Pendidikan Islam*. <https://doi.org/10.30596/10487>
- Goode, W. J. (2004). *Sosiologi Keluarga*. Bumi Aksara.
- Harahap, R. D. (2016). LGBT di Indonesia : Perspektif Hukum Islam, HAM, Psikologi dan Pendekatan Masalah. *Al-Ahkam*, 26(2), 223. <https://doi.org/10.21580/ahkam.2016.26.2.991>
- Iverson, K. (2024). *A Brief History Of Thailand's Transgender Community*. <https://Theculturetrip.Com/>. <https://theculturetrip.com/asia/thailand/articles/a-brief-history-of-thailands-transgender-community>
- James M. Henslin. (2007). *Sosiologi dengan Pendekatan Membumi*. PT. Gelora Aksara Pratama.
- Jofrat, J., Hutapea, E., Rianto Simarmata, R., & Hasibuan, I. F. (2024). Student Perspectives Responding to LGBT viewed in Pancasila Values. *Holistic Science*, 4(2), 250–255. <https://doi.org/10.56495/HS.V4I2.627>
- Kartikawati, E., Anugrah, D., & Biologi Universitas Muhammadiyah HAMKA, P. (2019). Perspektif Remaja Tentang Kesehatan Reproduksi sebagai Upaya Pencegahan Penyimpangan Perilaku Seksual di Kabupaten Bekasi. *Florea: Jurnal Biologi Dan Pembelajarannya*, 6(1), 36–44. <https://doi.org/10.25273/FLOREA.V6I1.4368>
- Liow, J. C. (2010). Islam, education and reform in Southern Thailand: Tradition & transformation. In *Islam, Education and Reform in Southern Thailand: Tradition & Transformation*. ISEAS Publishing.
- Mansur, S. (2017). Homoseksual dalam Perspektif Agama-Agama di Indonesia. *Aqlania*, 8(1), 21. <https://doi.org/10.32678/aqlania.v8i01.1020>
- Molasy, H. D. M., & Oktavia, P. O. (2023). Legalisasi Lesbian, Gay Biseksual, Transgender Dan Queer (LGBTQ+) Di Thailand. *Konferensi Nasional Mitra FISIP*, 1(1), 98–107. <https://journal.unej.ac.id/KONAMI/article/view/870>
- Narongraksakhet, I. (1995). *Towards integrated curriculum in Islamic private schools in Southern Thailand: a study on the relationship between traditional and modern subjects*. <https://studentrepo.iium.edu.my/handle/123456789/10308>
- Ratnasari, R. (2020). Legalisasi LGBT dan Hubungannya dengan Masyarakat Menua dalam Perspektif Mahasiswa Jepang. *Japanology: The Journal of Japanese Studies*, 8(2), 246–261.

- <https://doi.org/10.20473/JJS.V8I2.51563>
- Reuters. (2025). *Thailand edges closer to legalising same-sex marriage*. Reuters. <https://www.reuters.com/world/asia-pacific/thailand-edges-closer-legalising-same-sex-marriage-2023-12-21/>
- Setyawan, J., & Muhiddin, S. (2023). Antara Penolakan dan Penerimaan: Eksplorasi Sikap dan Persepsi Orang Muda terhadap LGBT+ di Indonesia. *Gadjah Mada Journal of Psychology (GamaJoP)*, 9(1), 123. <https://doi.org/10.22146/gamajop.57192>
- Sugiono. (2022). *Metode Penelitian Kuantitatif*. Alfabeta.
- Suherry, M., & Mandala, E. (2016). Lesbian, Gay, Biseksual, dan Transgender (LGBT) dalam Perspektif Masyarakat dan Agama. *ARISTO*, 4(2), 89. <https://doi.org/10.24269/ars.v4i2.191>
- UNDP, U. (2014). *Being LGBT in Asia: Thailand Country Report A Participatory Review and Analysis of the Legal and Social Environment for Lesbian, Gay, Bisexual and Transgender (LGBT) Persons and Civil Society*. <http://asia-pacific.undp.org/>
- Wahab, W., Irfan, I., & Gusmira, E. (2024). Kajian Lesbian Gay Biseksual dan Transgender (LGBT) di Perguruan Tinggi: Persepsi dan Niat Mahasiswa. *Jurnal Analisa Sosiologi*, 13(2). <https://doi.org/10.20961/JAS.V13I2.78123>
- Yong, K. H. (2012). There Are ponoks, and There Are ponoks: Traditional Religious Boarding Schools in Thailand's Far-South. *Advances in Anthropology*, 02(03), 161–168. <https://doi.org/10.4236/aa.2012.23019>