

**HOMOSEXUALITY ARGUMENTS ACCORDING TO THE AMERICAN
PSYCHOLOGICAL AND PSYCHIATRIC ASSOCIATION:
AN ISLAMIC PRESPECTIVE ANALYSIS STUDY**

**ARGUMENTASI HOMOSEKSUALITAS MENURUT ASOSIASI PSIKOLOGI AMERIKA
DAN ASOSIASI PSIKIATRI AMERIKA: STUDI ANALISIS PERSPEKTIF ISLAM**

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ABSTRACT

Homosexuality is a form of attraction to individuals of the same sex, either emotionally or erotically, with or without physical relationships. The American Psychiatric Association and the American Psychological Association as large credible organizations have issued research studies that provide scientific evidence that supports their claim that homosexuality is not a mental disorder. This paper will present the points of scientific evidence issued by these two major organizations and analyze them with the aim of proving whether claims about homosexuality are not part of mental disorders. Then it will also be discussed how Islam views homosexuals. This research is a qualitative type of library research and the method used is descriptive-analysis. The results found are First, there was confusion in the arguments and policies of professional psychologists who are members of two large American organizations regarding Homosexuality, which previously was abnormal to become normal. Second, these changes are certainly influenced by values that develop in the Western worldview, such as "ever shifting" which is always changing. Third, several arguments built the agreeers of homosexuality on its normality are certainly contrary to the worldview of Islam.

Keywords: *homosexual, Credible, Scientific Evidence, mental Disorder*

ABSTRAK

Homoseksual adalah bentuk ketertarikan terhadap individu yang berjenis kelamin sama, baik secara perasaan ataupun secara erotik, dengan atau tidak melibatkan hubungan fisik. American Psychiatric Association dan American Psychological Association sebagai organisasi besar yang kredibel telah mengeluarkan penelitian-penelitian yang menjadi bukti-bukti ilmiah yang mendukung klaim mereka bahwa homoseksual bukanlah mental disorders. Makalah ini akan memaparkan point-point bukti ilmiah yang dikeluarkan dua organisasi besar ini dan menganalisisnya dengan tujuan untuk membuktikan apakah klaim tentang homoseksualitas bukanlah bagian dari mental disorder. Lalu akan dibahas juga bagaimana pandangan islam terhadap homoseksual. Penelitian ini berbentuk kualitatif yang berjenis *library research* dan metode yang digunakan adalah diskriptif-analisis. Adapun hasil yang ditemukan adalah *Pertama*, penulis menemukan adanya kerancuan argumen dan kebijakan para Psikolog profesional yang tergabung dalam dua organisasi besar Amerika tentang Homoseksual yang sebelumnya merupakan abnormal menjadi normal. *Kedua*, perubahan tersebut tentu dipengaruhi dengan nilai-nilai yang berkembang dalam worldview Barat, seperti "ever shifting" yang selalu berubah-ubah. *Ketiga*, beberapa argumen yang dibangun oleh para pendukung homoseksualitas atas kenormalannya tentu bertentangan dengan cara pandang Islam (*Worldview of Islam*).

Kata Kunci: Homoseksual, Kredibel, Bukti Ilmiah, Mental Disorder

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INTRODUCTION

Humans are social beings who cannot live alone and certainly cannot live alone and need a life partner. Discussing the issue of a life partner will always intersect with sexual tendencies or what is commonly referred to as sexual orientation. Sexual orientation is known to be divided into three, *first* Heterosexual, namely sexual attraction to the opposite sex, *secondly* Homosexual, namely sexual attraction to the same sex, and *thirdly* Bisexual, namely attraction to the same sex and also the opposite sex (Levay Simon, 2011, p. 5).

1969 was the starting point for the gay movement in fighting for their homosexual rights, marked by the GLM (Gay Liberation Movement) parade. (JoAnne Myers, 2003, p. 1) This was followed by the formation of an organization called GLF (Gay Liberation Movement) on July 31 which specifically fought for the rights of gay people. Since then, the movement that fights for the legalization of gay behavior or homosexuality has continued and spread throughout the world, until the demands of Gays who ride CAMP (Campaign Against Moral Persecution) in Australia to the APA (American Psychiatric Association) which demands to remove the practice. homosexuals from mental illness (JoAnne Myers, 2003, p. xxix).

Attempts by homosexuals to exclude their sexual orientation from the category of *mental disorders* have paid off. In 1952 the APA (American Psychiatric Association) published the DSM for the first time. DSM is the *Diagnostic and Statistical Manual of Mental Disorders* which is an official guide for all psychiatrists in determining mental or psychiatric illness in a person (Association, 1996, p. xvii) In the first edition released by

the APA (American Psychiatric Association) (“The American Psychiatric Association is an organization of psychiatrists who work together to ensure effective human care and treatment for all people with mental illness, including substance use disorders. It is the voice and conscience of modern psychiatry. Its vision is a society that has available and quality psychiatric diagnosis and treatment.” “APA’s Vision, Mission, Values, and Goals,” n.d.) homosexuals are still part of mental disorders, in the second homosexuals are still the same but in a lighter condition (Zilfstra, 2014, p. 32) and in the third edition homosexuals are completely removed from the mental disorder class in the DSM (the Diagnostic and Statistical Manual of Mental Disorders (Association, 1980), homosexuality becomes a mental disorder only if the person concerned is dissatisfied with it. Of course this can be said as an extraordinary achievement for homosexuals, where this declassification becomes a strong basis for homosexuals to show themselves more confidently in the general public and of course the negative impact is the smoother their efforts in spreading acceptance of homosexuals in society. maybe even recruit new members and also in getting legalization in the realm of law.

There are several journals and scientific articles that were previously related to the theme of homosexuality in an Islamic view, the first is Homosexual based on the view of Islamic Psychology (Khairani & Saefudin, 2018). In this case the acts of homosexuals are excessive and excessive for people who do not protect their genitals. However, even though they are in a sinful condition, Islam is obliged to continue to provide guidance, in this case psychotherapy and Islam are ways so that homosexuals can return to the straight

path. In this article the author only explains how the position of homosexuals in Islam and how to deal with it in psychotherapy, this is different from the article that I will write in which in this article I try to position the problem that the normal position of homosexuals in the view of the APA organization is wrong.

In the next article entitled LGBT In The Perspective Of Islamic Law (ZAINI, 2017), the writer will discuss the condition of homosexuals in Islam and the consequences they will get, while the writer will present the problem that the normal position of homosexuals in the view of the APA organization is wrong. In the next article entitled Self-Concept of Homosexuals Among Students in Semarang City (Case Study of Homosexual Students in the Simpanglima Semarang Area) (Sari Nur Azizah, 2013) in this article the author wants to show how homosexuals think of their own self-concept, this is different from what the author wants to show in the article In this article, the authors in this article want to show that the normalization set by the APA for homosexuals and the like is something that should not be set just like that, even this can enter the realm of error.

From all of the above the authors feel the need to dissect the arguments of the researchers who are used as the basis or "scientific evidence" by the American Psychiatric Association (APA) in determining that homosexuality is normal and not part of mental or mental disorders. Because the author feels the need to examine and criticize the arguments presented by researchers from the American Psychiatric Association (APA), even though the American Psychiatric Association (APA) is a large organization and is considered to represent world psychiatry,

we still have to be critical of the statements issued and not swallow them. in full. And the author as a Muslim in this paper will express Islamic views on homosexual practices and what we need to do in addressing this homosexual practice in an Islamic review.

METHOD

This research is qualitative with the type of library research. The writings in books, documents, journals and others relating to homosexuality such as "*The Diagnostic and Statistical Manual of Mental Disorders (DSM), Brief of Amici Curiae for APA, American Psychiatric Association, and others given during the Supreme Court case Lawrence v. Texas, 539 U.S. 558 and Report of the Task Force on Appropriate Therapeutic Responses to Sexual Orientation*" which are primary and there are secondary articles. Then the author examines and analyzes with descriptive-analytic methods in the frame Worldview of Islam.

RESULT AND DISCUSSION

Homosexual Etymology & Terminology

The word *homosexual* is a word that results from the combination of two words of different origin, "*homos*" or taken from the Greek which means the same or the same as the word "*homo*" which is found in Latin which means human, while "*Sex*" comes from the Latin which means "Sex".(David A. Statt, 2003, p. 93) or in Indonesian it can be translated "gender". So the word "homosexual" can be translated literally as "same sex".(Adrian Room, n.d., p. 84) In terms, homosexuality can be interpreted as romantic or sexual attraction and can also be said as a person's sexual behavior or sexual orientation towards other people of the same sex.(Paul M. Smith, 2007, p. 30) So the term

homosexual includes two things, namely sexual orientation and sexual behavior in which the two things are interrelated and cannot be separated.

The word homosexual was first written as “homosexualisten” or “homosexualitat” in 1869 by an Austrian-born novelist named Károly Mária Kertbeny in a pamphlet in Germany at supporting the repeal of anti-sodomy laws. The word homosexual was originally written by him in a personal letter to Karl Heinrich Ulrichs, a German lawyer, journalist and writer who is seen today as a pioneer of the modern gay rights movement. In 1886 a psychiatrist of Austro-German descent named Richard Fridolin Joseph Freiherr Krafft von Festsberg auf Frohnberg, genannt von Ebing or commonly called Richard Freiherr von Krafft-Ebing he grounded the term homosexuality in his book *Psychopathia Sexualis* (Richard von Krafft-Ebing, 1894), which this book had an influence on. He majored in forensic psychiatry in continental Europe in the first part of the 20th century and is considered the book of psychopathology (De Vleminck, 2017).

Homosexuality According To The American Psychological Association And American Psychiatric Association

The author will begin by explaining about the American Psychological Association and the American Psychiatric Association, and then explain how homosexuality is in their view. The American Psychological Association claims to be the world's largest organization of psychologists, with more than 130,000 researchers, educators, counselors, and students. Its mission is to improve the discovery, transmission and application of psychological

knowledge for the benefit of society and the improvement of people's lives. The American Psychiatric Association (which also uses the acronym APA) on its official website writes that they are,

“is the world's largest psychiatric organization. It is a medical specialty society representing a growing membership of more than 35,000 psychiatrists. Its member physicians work together to ensure humane care and effective treatment for all persons with mental disorders, including intellectual disabilities and substance use disorders. APA is the voice and conscience of modern psychiatry.”

is the largest psychiatric organization of more than 35,000 psychiatrists, whose members work together to provide effective treatment for all people with mental disorders. And they also say that they are the voice of modern .

American Psychiatric Association publishes a guidebook entitled *Diagnostic And Statistical Manual of Mental Disorders (DSM)* which is,

“A handbook used by many medical professionals in the United States and around the world as an authoritative guide to diagnosing mental disorders. The DSM includes descriptions, symptoms, and other criteria used to diagnose mental disorders. It provides a common language for clinicians to communicate about their patients, produces consistent and reliable diagnoses that can be used in the study of psychiatric disorders, and allows researchers to set standards for future revisions. It provides a common language to explore and assist in the design of drugs and other interventions.”

The DSM is a handbook or manual used by health care professionals in the United States and around the world as an authoritative guide to classifying mental disorders. Psychiatrists who are members of the American Psychiatric Association, especially those involved in defining the content of the DSM, are also authoritative

psychiatrists and experts in the field of psychiatry.

DSM in publishing its first series in 1952 included homosexuals in the group of sexual deviations, namely *psychopathic personality with pathological sexuality*, (Association, 1952, p. 39) and it is still considered a disease that is unacceptable to society, in the second series DSM still includes homosexuals in the category of mental disorders but it is lighter than the series (Association, 1968, p. 44). First, in the third series, which was published in 1973, there a considerable change compared to the previous series, in this third series, homosexuals are no longer considered as sexual deviations, homosexuals can be considered as mental disorders if the person concerned is not satisfied with his condition (Nicolosi, 2001, pp. 71–72). This change is very drastic, because the problem is no longer with homosexuals themselves, but rather with depression caused by people's views of him.

The American Psychological Association and American Psychiatric Association debates on homosexuality are discussed in two important documents. The first is Supreme Court *Lawrence v. Texas*, 539 US 558, which once abolished penalties for bestiality or sodomy. The second is a document issued by the APA titled *Task Force Report on Appropriate Therapeutic Responses to Sexual Orientation*. This document conducts a systematic review of the journal literature relevant to sexual orientation change efforts and provides more specific recommendations to licensed psychiatrists, the public, and policy makers. (Glassgold, Judith M., Lee Beckstead, Jack Drescher, Beverly Greene, Robin Lin Miller, Roger L. Worthington, and Clinton W. Anderson, *On Appropriate Therapeutic Responses to Sexual*

Orientation) APA Working Group: *Treatment Response to Sexual Orientation* Judith M. Glasgold, 2009, p. pv) Both documents contain evidence to support the idea that homosexuality is not a mental disorder. The authors review the evidence cited in this document and continue to criticize researchers for the circumstances in which they are used as scientific evidence.

Please note that the "Task Force" issued by the APA is led by Judith M. And for other members like Lee Beckstead, Ph.D. Jack Drescher, MD Beverly Greene, Ph.D. Robin Lin Miller, Ph.D. Roger L. Anderson, Ph.D. According to Joseph Nicolosi, Beckstead, Drescher, and Anderson are "gay", while Miller is "bisexual" and Greene is a lesbian. So before reading the results of their discussion, we need to know that those involved in the Task Force document issued by APA are not all speaking and writing from a neutral position and position.

American Psychological Association writes, "*Same-sex sexual attractions, behavior, and orientations per se are normal and positive variants of human sexuality in other words, they do not indicate either mental or developmental disorders*". (Glassgold, Judith M., Lee Beckstead, Jack Drescher, Beverly Greene, Robin Lin Miller, Roger L. Worthington, and Clinton W. Anderson, *APA task force on appropriate therapeutic responses to sexual orientation* Judith M. Glassgold, 2009, p. 2).

It says here that with their statement as "normal" then they (Gay, lesbian) do not suffer from mental disorders and the test results that have been carried out show that they are healthy and positive, this is part of human development (Judith M. Glassgold, 2009, p. 11). And it is also written that the APA statement in "Task Force" that they have

a significant empirical basis for the statement that their homosexuals are normal.

While in the "Brief of Amici Curiae" the APA and the American Psychiatric Association wrote this in a similar "language". This paper says that research and clinical experience that has been going on for a long time led all mental health organizations in America to the conclusion that homosexuality is a normal form of behavior human sexual (Kinney, 2015, p. 366).

It can be concluded that the American Psychology Association and the American Psychiatric Association both organizations state that homosexuality is not a mental disorder but a normal form of human sexual orientation and behavior, and they argue that the decision is based on significant scientific evidence.

Criticism of West Scientists & Psychologists on The Argument of The American Psychiatric Association & American Psychological Association

Both documents that have been written and published by the two organizations above both present data from researchers and scientists whose opinions are considered to support their claims to the normality of homosexuality. In The Task Forced, this document begins by quoting the writings of Sigmund Freud who suggests that; "*nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness, but a variation of sexual function.*" (Sigmund Freud, 1960, p. 21). Freud based on when he tries to change the sexual orientation of a woman and he fails to do so, he concludes that attempts to change the homosexual orientation are unlikely to succeed (Judith M. Glassgold, 2009, p. 21). However, this should not be used as a scientific basis to justify that

homosexuality is a normal form of human sexual orientation and behavior, the conclusions drawn by Freud above after only one attempt and failed cannot be used as scientific evidence (Kinney, 2015, p. 367).

APA Task Force, next cited two books written by Alfred Kinsey in 1948 and 1953, namely *Sexual Behavior in the Human Male* and *Sexual Behavior in the Human Female*. So it can be seen that the APA wants to show homosexuality is a normal form of human sexual orientation or behavior (Judith M. Glassgold, 2009, p. 22) and also stated that homosexuality is part of a variety of sexual orientation or behavior, there are two points that we can note, *first*, In human life, homosexuals have been studied and show evidence that it has been commonly done is different from the assumption that this has not been done before. *Second*, Thus, homosexuality is a normal series of variations or a normal continuum of sexual attraction to different genders.

Alfred Kinsey explains his continuum theory in the context of nature, "*Males do not represent two discrete populations, heterosexual and homosexual. The world is not to be divided into sheep and goats. Not all things are black nor all things white. It is a fundamental principle of taxonomy that nature rarely deals with discrete categories. Only the human mind invents categories and tries to force facts into separated pigeon-holes. The living world is a continuum in each and every one of its aspects. The sooner we learn this concerning human sexual behavior the sooner we shall reach a sound understanding of the realities of sex.*" (Alfred C. Kinsey, 1975, p. 1724).

Kinsey argues that this world is not divided into separate categories, only the human mind makes these categories, everything that happens in this world cannot be separated from a series of variations

(continuum) that are not separated from one another. In the case of homosexuals, Kinsey and the APA authors concluded that, because some people have sexual tendencies towards the same sex, this fact is automatically followed by a series of normal variations of sexual attraction. This claim is certainly very problematic, it is not necessary to become a Ph.D to find the drawbacks of the argument, Robert L, Kinney wrote; *The normality of a behavior is not determined simply by observing a behavior in society.*" (Kinney, 2015, p. 368). Free translation, the normal form of a behavior is not determined simply by looking at a behavior society , so that it cannot be used as a reference for something behavior is normal or not just by looking at the behavior that occurs in society or not.

It can be easier for us to understand the problem in the argument with examples than the human desire for a specific action. Some humans have a tendency to remove healthy body parts, on the other hand there are also humans who have a desire to cut the ir bodies with a razor blade, or hurt their bodies in various ways . These people do not aim to kill themselves, they do so only for their own satisfaction without having the desire to kill themselves. There are two categories of behavior above. The first, BIID (body integrity identity disorder), or xenomelia, or apotemnophilia. Then the second, nonsuicidal self-injury, or self-mutilation, or self-harm. Xenomelia is a tendency towards amputation of parts of the body that are still functioning properly, (Brugger, Lenggenhager, & Giummarra, 2013, p. 1) and it should be noted that most of those who have this tendency are men who mostly have a desire to have their legs amputated, (Hilti et al., 2013, p. 319) and in one researcher found that this tendency may have existed since childhood. childhood

or even from birth. (Blom, Hennekam, & Denys, 2012, p. 2) So a conclusion can be drawn that the desire or tendency of some humans to cut parts of their bodies that are still perfectly functioning is part of a disorder or disability in their minds, which actions are at fulfilling their passions or desires so as to achieve happiness after doing so.

The second case example is self-injury or self-harm, or the tendency to injure oneself, E. David Klonsky wrote, "Self-harm is defined as the intentional, non-suicidal destruction of body tissue for socially unacceptable purposes. Common forms of self-harm include cuts, Includes burns, abrasions, and impaired wound healing. Other forms include carving words or symbols into the skin, hitting body parts, and needle sticks." (Klonsky, 2007, pp. 1039–1040).

It can be seen that some patients with these deviant tendencies have very productive daily lives, and have positive social relationships but on other hand they have mental disorders (Klonsky, 2007, pp. 1039–1040).

Returning to the purpose of presenting the examples above, the APA claims that Alfred Kinsey's research on homosexuality is evidence that contradicts the notion that homosexuality is a disease (pathology). So let's look at the arguments of the APA writing team in the explanation below and what it has to do with the case examples above.

1. In human life, homosexuality has been studied and shows evidence that it is common practice in contrast to the assumption that this has not been done before.
2. Thus, homosexuality is a normal series of variations or a normal continuum of sexual attraction to different genders.

By replacing homosexuality with self-injury or BIID in the logic of the argument

above and of course we have to follow the logic of the argument used by Alfred Kinsey it will be like this,

1. In human life, evidence has been found that there are humans who have a tendency to injure themselves or cut off parts of his body that are still functioning normally.
2. This trend has been shown to be far more general than previously assumed.
3. Thus, there is a normal range of variations in the propensity to self-harm.

So we can see how illogical the APA's opinion is in its claim to the normality of Homosexuality, so L. Kinney wrote that; "*The APA's claim that Kinsey's study is "countervailing evidence" against the claim that homosexuality is a pathology is deficient and erroneous.*" (Kinney, 2015, p. 370). Kinney also stated that if Kinsey's Continuum logic is continuously used, then there is no need for a psychiatrist or psychologist to diagnose a deviant act or behavior or not (Kinney, 2015, p. 370).

Kinsey's other unproven opinion is how he stated that 10% of the male population in America will behave homosexually, but the fact that in 2012 only 3.9% of the male population in America had sex with other men, (Purcell et al., 2012, pp. 98–107) so it can be seen that the claim that humans are basically born with an innate talent, namely homosexuals is wrong, then homosexuals who feel that the 10% written by Kinsey is their target for achievement, then they will continue to try to spread this homosexuality to anyone who has not been infected, and if they have reached their target, they will start normalizing homosexuality in people's minds, where it is precisely people who think that homosexuals are abnormal or mental disorders, or deviations in sexual orientation

and behavior, they are labeled as abnormal people and have mental disorders themselves (Adian Husaini, 2015, p. 44).

One of the studies used by the APA as a scientific source that says homosexuality is normal is the C.S. Ford and Frank A. Beach quoting from the APA Task Force document. In this quote the researchers who wrote the Task Force said that Ford and Beach revealed that homosexual or behavior has existed in a fairly wide range of animal species as well as human cultures. So it cannot be said that in this same-sex sexual homosexual behavior, there is something that is not natural and entirely natural (Judith M. Glassgold, 2009, p. 22). So the arguments written by the APA can be ordered as follows.

1. Any action or behavior that exists and applies in a wide range of animal species and also human culture indicates that such behavior or behavior is normal.
2. So homosexuality or same-sex sex has existed and prevailed in several animal species and also in various human cultures.
3. Therefore, there is nothing abnormal about behavior or same-sex orientation (Kinney, 2015, p. 371).

So if we take a closer look at the argument above, it can be concluded that if an act or behavior is found in various animal species and is also found in a broad human culture, it can be categorized as that act or behavior is normal, even though many of the actions or behaviors that are done and found in animal species as well as humans, but does not automatically make the act or behavior a normal or natural act (Kinney, 2015, p. 371).

An example is the act of cannibalism, cannibalism is an act that can be found in various animal species and can also be found in various human cultures, (Petrinovich,

2000, p. 92) so if we make an analogy with the previous argument above with argument , it will be like this.

1. Any act or behavior that exists and applies in a wide range of animal species and also human culture then it indicates that the behavior or action is normal.
2. The behavior of humans eating humans and animals eating other animals of the same type has existed and is found in various types of animal species and also human cultures.
3. So there is nothing unnatural or abnormal in terms of humans eating other humans.

So it can be concluded that the APA using the argument from Ford and Frank in favor of homosexuality is a behavior is a mistake, because of course it is impossible for us to say cannibals are normal or natural just because behavior exists between animal species as well as human cultures, so the APA argument cannot be considered evidence to justify homosexual practices and remove them from the list of mental disorders.

Further research cited by the APA as evidence that homosexuality is not a mental disorder and is a normal and natural thing in humans, Evelyn Hooker is someone whose research is cited by the APA.

“A study by psychologist Evelyn Hooker scientifically validated the concept of homosexuality as a mental disorder. She examined nonclinical samples of homosexual men and compared them to matched samples of heterosexual men. Among other things, Hooker found that homosexual men were comparable to their matched heterosexual peers on the basis of three projective scales (Thematic Perception Test, Drawing Story Test, and Rorschach Test) in terms of fitting ratings. I found Surprisingly, the experts who investigated the Rorschach protocol were unable to distinguish between the homosexual cohort protocol and the heterosexual cohort. This

is a blatant contradiction to the popular understanding of homosexuality and projective evaluation techniques at the time.” (Judith M. Glassgold, 2009, p. 22).

And in *The Amici Curiae* prepared by the APA and the American Psychiatric Association , Hooker's argument is simply as follows,

1. There is no measurable difference in psychological adjustment after the trial between people who tend to be homosexual and heterosexual.
2. Therefore homosexuality is not a mental disorder.

In this case Hooker concluded that homosexual people are not different from heterosexual people because they do not have differences in terms of psychological adjustment, even in the Task Forced written that homosexuals have the same level of adjustment and also the same social functions and are not different from other people. Heterosexual (Judith M. Glassgold, 2009, p. 23).

John C. Gonsiorek is a researcher whose research is also cited by the APA in the Task Forced, where the results of Gonsiorek's research also support Hooker's previous research (Gonsiorek, 1991), simply the results of Gonsiorek's research can be summarized as follows,

1. There is no measurable difference between people who tend to be homosexual and those who tend to be heterosexual. heterosexuals in terms of depression, relationship disputes, self-esteem, and sexual discord.
2. So homosexuality is not a psychological disorder.

So that Gonsiorek concludes that if a person tends to be homosexual but he does not experience things like depression, or

disputes or problems in relationships, has high self-esteem, and does not also have problems or disputes in terms of sexual relations then he can be said to be someone who "adapts" or "well adjustments".

Criticism of the APA classification in determining diseases that can be included in the list of mental disorders by looking at social functions, difficulties, or everything that ends with the terms "Adjustment" and "Adaptation", has been carried out by many researchers, including Robert L. Spitzer and also Jerome C. Wakefield, they wrote that many of the behaviors or tendencies that if measured by the term "adjustment" or adaptation even in their social function have the same score as the others, but they actually have mental disorders, so many are should be categorized as a mental disorder instead of being categorized (Spitzer & Wakefield, 1999, p. 1862). Ronald Bayer also summarized what Spitzer meant in his writing by this conclusion The narrow definition of mental disorder was clarified after the ruling that misclassified homosexuality contained two elements. For a behavior to be classified as a mental disorder, the behavior must be frequently accompanied by subjective distress and/or "general impairment in functioning or social functioning". Except for the deviations, all other DSM-II entries were found to fit the definition of this disorder (Ronald Bayer, 1981, p. 127). In other words, all things such as depression, difficulties or suffering, anxiety, sexual disputes, and adjustment or adaptation are things that are needed to determine whether an action, behavior, or tendency is a mental disorder or not, if you look at what is written what and what is written. the arguments they cite.

The discourse on homosexuality in the world of psychology still has to look at how

the epistemological basis of psychology is strongly influenced by secular understanding (Ayub, 2017, p. 25) and is certainly not value-free (Al-Attas, 2010, p. 166; Walsh, Teo, & Baydala, 2014, p. 600). This epistemology is colored with the western worldview which is where it comes from, with one of its features which is always changing, one example is the standard of determining normal or abnormal behavior or orientation (for example in the case of homosexuals). may change with the surrounding conditions, this is reinforced by the APA statement in the document.

"No doubt, homosexual activist groups will claim that psychiatry has at last recognized that homosexuality is as "normal" as heterosexuality. They will be wrong. In removing homosexuality per se from the nomenclature we are only recognizing that by itself homosexuality does not meet the criteria for being considered a psychiatric disorder. We will in no way be aligning ourselves with any particular viewpoint regarding the etiology or desirability of homosexual behavior." (American Psychiatric Association, 1973, p. 3).

They claim that their determination that homosexuality is normal and not a mental disorder may be wrong and cannot be used as a claim that homosexuality is the same as heterosexual. And in its determination, any party submits it to the culture and customs that apply in their respective regions (Association, 1996, p. 493).

The concepts of *nature* and *nurture* are very important to know in capturing the causality of homosexual behavior and also the differences in human behavior in general. Psychologists have had a long debate on this issue, and they are divided into two camps. The first is the *Nativist camp*, they emphasize the opinion of genes and basic characteristics (which are present from birth) or nature. While the second camp is *empiricist*, which

emphasizes more on the learning process and also experience or commonly called nurture. A famous figure in explaining the statements of each of these camps is Edward L. Thorndike (1903), he said "In human life, the most decisive factor is heredity" while this opinion was refuted by his contemporaries, namely John B. Watson (1925). a behaviorist figure in his very famous expression, stated that experience is able to write all messages on a tabula rasa - a pure white sheet - human nature (Carole Wade & Carol Tavris, 2007, p. 75).

Opinions about nature and nurture are very influential on the similarities or differences in human views, including regarding sexuality. Research in behavioral genetics (behavioral genetics) seeks to uncover the contribution of heredity (heredity) and environmental factors to explain individual differences in human characteristics. Now almost no one else argues about nature and nurture. Almost all psychologists today understand that heredity and environment always interact and produce not only psychological traits, but also most physical traits. First, genes have an impact on our experience. On the other hand, experience influences genes. Stress, diet, emotions, and hormonal changes can affect which genes are active or which are inactive at certain times during a person's life (Carole Wade & Carol Tavris, 2007, p. 76).

The complexities surrounding human sexual tendencies or orientations give rise to several meanings. First, it is divided into two components, namely gender identity and gender. The second is a pattern of emotional or romantic sexual attraction to the opposite sex or the same sex, either gender or gender. Also generally classified under heterosexual, homosexual and bisexual, (sexual orientation

an enduring pattern of emotional, romantic, and/or sexual attractions to men, women, or both sexes. sexual orientation also refers to person's sense of identity based on those attractions, related behaviors, and membership in a community of others who share those attractions... however, sexual orientation is usually discussed in terms of three categories: heterosexual (having emotional, romantic, or sexual attractions to members of the other sex), gay/lesbian (having emotional, romantic, or sexual attractions to members of one's own sex), and bisexual (having emotional, romantic, or sexual attractions to both men and women) (Robert E. Hales, 2014, p. 680) while asexual is sometimes identified as a fourth category. while LGBT is a term related to sexual orientation. Sexual orientation is simply a choice or preference for relationships and physical, sexual, emotional, and romantic interests that exist in humans. The most common sexual orientation found is heterosexual because the number is most commonly found in a population (Rokhmansyah, 2016, p. 23).

The above understanding can be used as a basis that the basis of this psychological epistemology is influenced by elements of the western worldview, namely *ever shifting*. As the American Psychiatric Association (APA) states "*Some people believe that sexual orientation is innate and fixed; however, sexual orientation develops across a person's lifetime.*".(Paul, 2012, p. 159) there is an ongoing change in a person's interest, behavior, and sexual identity. In 2012, research by RP Eibach (from the University of Waterloo, Canada) found that 2 percent of 2,560 study subjects reported a change in sexual identity after a 10-year period. In male subjects, changes occurred in 0.78 percent of

subjects who identified as heterosexual, 9.52 percent of homosexuals, and 47 percent of bisexuals. In female subjects, changes occurred in 1.36 percent heterosexual, 63.6 percent lesbian, and 64.7 percent bisexual. This study shows that heterosexuality is a more stable identity because of its normative status, while homosexuals and bisexuals are more susceptible to change (unstable). So it can be said that this strengthens the opinion that nurture is a more dominant factor in determining a person's sexual orientation.

The normal criteria for sexual deviant behavior (which is a common thread in the discussion), is something that is very relative in the norms, social, and culture of mankind. The APA in DSM IV states that normal criteria do vary by culture (Association, 1996, p. 493) Thus, APA leaves it back to the culture of each society to determine deviant sexual behavior. Therefore, using psychological and biological factors as a pretext for acceptance of homosexuality is not appropriate. As a Muslim, the decision must be returned to revelation as the best benchmark (normal and abnormal, good or bad).

Homosexuality on Islamic Worldview Perspective

One of the discussions that continues to be rolled out in the discussion of homosexuals in the theological realm is, about homosexuality as a fitrah, or conditions that are in nature created by God to a person. Even liberal thinkers justify homosexual practices on the pretext of this, for example Siti Musdah Mulia in her article "God only sees Taqwa , not Human Sexual Orientation" (Musda Mulia, n.d.). Their team of writers on the Fiqh of Sexuality wrote that Homosexuality is destiny, so it must be

accepted with pleasure by the person concerned and tolerated by the wider community (Husein Muhammad, Musdah Mulia, Marzuki Wahid, n.d., p. 17). So in Islam the concept that is related to this problem is the concept of fitrah, more precisely the nature of human creation. Because this concept is used to describe and describe the state of a human being when he was born on this earth, (Mohamed, 1995, p. 2) the term fitrah is also used to describe the creation of the heavens, the earth, and humans (Baharuddin, 2005, p. 17).

Fitrah has the meaning of creating something for the first time or without any previous form, fitrah can also be interpreted as the origin of events, purity, and true religion, (Louwis Ma'luf Al-Yassu', 2002, p. 577) so it can be said that fitrah is the essence of one's creation and also the essence of one's life, namely the truth in worship. to God. Fitrah can also mean innate traits and talents that are present from birth, (Munawwir, 1997, p. 1063) it can also be said that it has the meaning of human nature which cannot be separated from the nature of creation.

Psychophysical systems that can cause behavior, the system has a unique image that has existed since the beginning of its creation. It is said to be a dynamic organization because in humans there is a system consisting of psycho - psychics that can develop and can bring up behavior both physically and mentally. Human nature is unique which exceeds the nature of other creatures, such as the nature of Islam , culture, socialization, language and so on. Human nature also has nature, character, traits, and characteristics. All of these things need to be actualized in accordance with the original teachings, namely in accordance with the

Islamic worldview (Abdul Mujib, 1999; Madyawati, Marhumah, & Rafiq, 2021).

In Islam, the nature of a human being is to obey Allah, and also to do things that Allah commands and also forbids, this is in accordance with what is meant in the Qur'an (Qur'an 51:56) (Qur'an 2:30). Humans with the aim of achieving the intended obedience must have been given knowledge by God since the time of the Primordial covenant (Ahmad Musthafa Al-Maraghi, 1946). So religion and all the intrinsic knowledge that is in the human soul is part of the nature of human creation itself (Al-Attas, 1995, p. 144). So the pious human being is formed from human nature itself which is developed by the heart and mind which are the controllers of human actions. (Al-Attas, 2010, p. 180) So it can be said that fitrah is a form and system that has been created by Allah for humans, and fitrah related to humans is anything that Allah created in humans related to the body and mind (Shalahuddin, Badi', & Ash-Shufi, 2021).

From the idea of Fitrah that has been defined above, it may be visible that the context of normality in Islam this is according with human nature is a person who's above his nature and has a tendency to do good. So from right here it may be visible whether or not homosexuality is a ordinary or unusual country of human origin. Normality withinside the angle of students is a healthful coronary heart situation (*al-qalb as-salīm*), that is defined through Imam Ibn al-Qayyim al-Jauzīyah who says that a healthful coronary heart (*al-qalb as-salīm*) is a situation wherein it's miles released. of two things: *First* , the desire to do actions that are contrary to orders or violate Allah's prohibitions (*syahwah kāzibah/fāhīsyah*), *Second* is doubts about news, orders and also instructions from Allah

(*syubhāt*) and both of these things are included in *Fujur* (Al-Jauziyah, 1975, p. 7).

Humans were created with two things that accompany it, namely *fujur* and *piety* in his soul. *Fujur* can be interpreted as the tearing of the veil of religion, (Al-Asfahani, 1412, p. 626) then *fujur* can also be interpreted as a destroyer of human nature. It can be said that although humans have an innate nature in themselves, humans still have the potential to make mistakes. The mistake in doing this comes from his forgetfulness of his own nature. Humans are called *al-insān*, for this reason. *Insān* has the same root as the word *nisyan*, which means forgetting, this is in accordance with what is described by Syed Muhammad Naquib Al Attas in his book (Al-Attas, 1995, p. 144).

In the Qur'an, homosexuality is categorized as a bad lust or *fāhīsyah* (Surah Al-A'raf: 80-81), so it is included in the category of the act of *Fujur* which tears the veil of human nature which can be fought with *taqwa* for those who have already drowned. In it , this is in accordance with what was said by a well-known psychologist, Dadang Hawari (Hawari, 2009, p. 62) A psychologist, Robert L. Spitzer, said the same thing, he wrote that a person's religiosity factor also plays an important role in changing his sexual orientation.(Spitzer & Wakefield, 1999, p. 406). It has been discussed previously that although homosexuality has the possibility of coming from genetic factors, it cannot be denied that environmental factors are clearly still more dominant. Every fitrah possessed by humans has the same potential for goodness but it is clear that human efforts in shaping it also have a big influence, several factors that influence it are age, experience, education,

knowledge, environment and so on (Lubis, Sati, Adhinda, Yulianirta, & Hidayat, 2019).

So the conclusion that can be drawn is that homosexuality is not part of the normal form of human nature. For those who have already tasted and been immersed in it, an *effort* is provided to achieve piety to Allah, and it has been proven from various cases and studies that many of those who fell into the pit of homosexuality managed to get out and be free with a strong motivation, and in Islam The strong motivation is Taqwa to Allah.

CONCLUSION

At the beginning, it should be noted about the basis of psychology which is strongly influenced by its secular epistemological basis. All sciences including psychology are not free from values, psychology is very influential with the values that develop in the western worldview, one of the characteristics of the western worldview is ever shifting which is always changing. The most real example of this is the standard normal and abnormal. Professional psychologists who are members of organizations that are considered credible also admit that the normal standards of homosexuality set by this organization seem relative and can change according to their respective cultures, but on the other hand they emphasize that their standards are the most correct and most scientific, as if they are trying to validate their opinions on others. This is in line with the development of culture and the view of life of western society which is secular and liberal, so psychology has also developed with the values that accompany its society.

The declassification of homosexuals from the list of mental disorders is a reflection of the changing values that affect the science

of psychology, after the declassification many criticisms have sprung up from researchers and scientists who feel strange about the declassification which feels based on unscientific scientific evidence. The two major APA organizations both consider homosexuality to be a normal variation of human sexual orientation, which they say, is reflected in the fact that heterosexuals do not differ in their ability to adapt, social functioning or personal potential. Where as has been discussed that adjustment, social function, or self-potential cannot be used as absolute benchmarks in determining a sexual deviation or mental disorder, unfortunately, fatal reason has become solid evidence as well as scientific evidence supporting the claim that homosexuality is not a morale disorder. The ambiguity of APA's argument is illustrated by how they conclude that human behavior is normal just because it is common in society, if so, then other human behavior that is found to be common in society must also be accepted, such as murder. Further confusion can be seen when the opinion that homosexual behavior is a natural behavior because it has been carried out by humans and animals, if so then the actions or behaviors found in humans and animals can also be said to be normal and natural, for example cannibalism. It is possible that the APA made a logical mistake in citing the scientific evidence they use to support claims of normality to homosexuality, which makes us question the credibility of the APA.

As Muslims, we need to look at the discussion about the normality or abnormality of homosexuality with a complete and true Islamic lens, which is revelation and not the evolution of western society's values. Fitrah is the most appropriate standard when speaking normal and abnormal relating to humans, it

has been explained that homosexual behavior or orientation is an act that is contrary to human nature that stays away from *Fujur*, so it needs to be fought with the right *effort* and a great sense of piety. So, the scholars who are khalis and are independent of interests are much more aware of their fatwas to be obeyed than psychologists who are tainted by interests, especially the fatwas and opinions of Muslim intellectuals who they feel understand but are far from understanding their religion.

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