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Family Support for Individuals with Diverse Sexual Orientations: Reconstruction and Maqasid al-Shariah-Based Solutions

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Abstract

Individuals with diverse sexual orientations present significant challenges for Muslim families in fulfilling their responsibilities for religious education, moral development, family protection, and the preservation of family harmony. This situation requires a balance between religious obligations and support oriented toward maslahah to prevent conflict, discrimination, and the deterioration of family relationships. This article aims to analyze the construction of family responsibilities from the perspective of Islamic Family Law, identify the challenges faced by families in supporting members with diverse sexual orientations, and reconstruct the concept of family support based on maqasid al-shariah. This article employs a qualitative method using content analysis. Data were collected through a literature review of books, statutory regulations, scholarly articles, and other relevant academic sources. The data were analyzed through categorization, interpretation, and prescriptive legal reasoning. The findings reveal that the challenges of family support arise from tensions between fulfilling religious obligations, maintaining constructive communication, protecting family members, and preventing potential harm. The reconstruction of family support is developed by integrating the principles of hifz al-din (protection of religion), hifz al-nafs (protection of life), hifz al-'aql (protection of intellect), hifz al-nasl (protection of lineage), and hifz al-mal (protection of property). This article contributes a conceptual framework for strengthening the role of Muslim families in providing support that is humane, proportionate, and aligned with the principles of Islamic Family Law and the objectives of maqasid al-shariah.

INTRODUCTION

The LGBTQ phenomenon presents particular challenges for Islamic Family Law, especially when differences in sexual orientation or gender identity intersect with religious beliefs, moral values, and family expectations. These issues cannot adequately be understood solely through debates over permissibility and prohibition, as relational

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dimensions also shape families' responses to their members. In certain circumstances, differences of opinion may develop into conflict, rejection, or even a breakdown in parent–child relationships. This raises a fundamental question: have existing understandings of Islamic Family Law provided an adequate framework for families to fulfil their religious responsibilities while maintaining communication and safeguarding the safety and dignity of every family member? This question matters because the effective fulfilment of family functions involves not only communicating norms but also understanding and applying them when addressing complex issues (Ardi et al., 2018).

This is where the study's central problem and research gap arise: Islamic Family Law should extend beyond establishing norms to examine how those norms can underpin responsible, proportionate family support oriented towards welfare. Approaches that emphasise prohibitions alone, without considering the dynamics of family relationships, risk overlooking the communication difficulties, conflicts, and support needs experienced by family members (Ediz et al., 2026). The concept of family support therefore requires reconstruction based on Islamic Family Law, using maqāṣid al-sharīʿah as an analytical framework to bring together religious responsibility, the protection of life, the preservation of the family, and respect for human dignity. This reconstruction is not intended to alter Islamic legal provisions arbitrarily. Rather, it develops a conceptual understanding of how their principles can inform more systematic, humane, and welfare-oriented family support (Devina et al., 2024).

The LGBTQ phenomenon generates not only normative debates about sexuality and religious provisions but also questions about how families respond to differences among their members. A study of 416 men who have sex with men (MSM) and transgender women in Bali found that 50.5% of MSM respondents and 62.7% of transgender respondents experienced high levels of stigma, while discrimination was reported by 35.5% and 72.4%, respectively. The study also identified associations between family rejection or families' lack of awareness of respondents' status and higher levels of stigma (Septarini et al., 2024). These data indicate that family responses warrant attention in discussions of LGBTQ issues, although the findings from Bali cannot be generalised to Indonesia's entire LGBTQ population. This raises a fundamental question for Islamic Family Law scholarship: how can family responsibilities, religious education, and conflict resolution be pursued without neglecting family members' safety and dignity?

A study by Setyawan and Muhiddin (2023), published in the Gadjah Mada Journal of Psychology in 2023, involved 68 participants aged 17–35, comprising 46 non-LGBT+ individuals and 22 LGBT+ individuals or community members. It identified diverse perceptions of LGBT+ people, social acceptance, and the ways LGBT+ individuals present themselves in social settings. These findings demonstrate a complexity that cannot be addressed merely by establishing abstract norms. This article therefore proposes reconstructing the concept of family support based on Islamic Family Law, using maqāṣid al-sharīʿah to formulate an approach integrating religious responsibility, family communication, conflict resolution, and the protection of human dignity. Its contribution extends beyond explaining the law concerning LGBTQ issues to formulating a normative concept of how Islamic Family Law principles can be applied to complex family circumstances.

Socially, LGBTQ issues in Indonesia concern not only differing views of sexuality and gender identity but also family acceptance, social stigma, and individuals' relationships with those closest to them. These circumstances reveal questions requiring further examination at the intersection of religious values, parental responsibilities, and family relationship dynamics (Rosyidah et al., 2024). Within

Muslim families, differences between parents' religious understandings and their children's experiences may create a need for dialogue, advice, religious guidance, and appropriate conflict resolution. If family responses centre solely on rejection or moral condemnation without considering communication and safety, relational problems may become more difficult to resolve. Conversely, dialogical support need not imply disregarding religious beliefs; it can provide a more purposeful means of fulfilling family responsibilities. The central question is therefore not only how families understand LGBTQ issues religiously, but also how Islamic Family Law principles can underpin support that maintains religious responsibility while preventing violence, estrangement, and family breakdown (Rahmawati et al., 2024).

Legally, the position of the family in Indonesia's legal system has a constitutional basis in Article 28B(1) of the 1945 Constitution of the Republic of Indonesia, which guarantees everyone the right to establish a family and have children through lawful marriage, and Article 28B(2), which guarantees children's rights to survival, growth, and development, as well as protection from violence and discrimination. These principles are reinforced by Law No. 1 of 1974 on Marriage, as amended by Law No. 16 of 2019. Article 1 defines marriage as a bond between a man and a woman intended to establish a happy and lasting family or household based on belief in the One and Only God. Article 45 affirms parents' obligation to care for and educate their children to the best of their ability.

This legal foundation shows that the family is both an institution for establishing a household and a setting in which caregiving and educational obligations are fulfilled. In Islamic Family Law, these responsibilities can be analysed through principles of family preservation, religious education, advice, and the resolution of family problems based on Islamic legal sources. At the same time, Law No. 23 of 2002 on Child Protection, as amended, inter alia, by Law No. 35 of 2014, emphasises the fulfilment of children's rights, protection from violence and discrimination, and respect for children's dignity. Family support must therefore be situated within a framework attentive to parents' religious obligations, child protection, and the safety of family members. These provisions do not specifically regulate a model of family support in the context of LGBTQ issues; this provides scope to formulate a more systematic normative construction based on Islamic Family Law and maqāṣid al-sharīʿah.

Scholars have examined this topic from various perspectives. Ja'far, Hermanto, and Nurjanah (2021), as well as Maulida and Saputra (2024), employ maqāṣid al-sharīʿah as a framework for analysing LGBT issues in relation to the objectives of sharia. Hikmah, Bachtiar, and Kurniawan (2022) examine the status of bisexual orientation in legal arguments concerning divorce, while Hanif and Listyorini (2024) discuss LGBT issues from the perspectives of Islamic Family Law and human rights. Samheri and Anggraini (2023) also consider LGBT controversies and their implications for family development. From a social perspective, Khoir (2020) examines the experiences of gay and bisexual Muslim men in Indonesia confronting heterosexism, stigma, and discrimination. The systematic review by Chesters, Pipkin, and Brett (2026) addresses various family interventions involving transgender individuals, although it does not adopt a normative Islamic legal framework.

Although previous studies provide an important foundation for understanding LGBTQ issues, further development is possible at the intersection of Islamic Family Law, maqāṣid al-sharīʿah, and the conceptualisation of family support. The literature reviewed tends to focus on normative assessments of LGBTQ issues, their legal position in marriage and divorce, individuals' social experiences, or forms of family intervention. The present study instead places the reconstruction of family support at its centre, formulating how Islamic principles of family responsibility can be systematically connected with parent–child communication, conflict resolution,

religious guidance, and the protection of family members' lives and dignity. Its intended novelty therefore lies not merely in applying Islamic Family Law to assess LGBTQ issues, but in developing a normative support framework integrating family law norms and maqāṣid al-Sharīʿah. This framework is expected to yield legally and ethically defensible principles and stages of support, without assuming that sexual orientation or gender identity constitutes an illness requiring a cure (Fernanda et al., 2024).

This study aims to reconstruct the concept of family support in addressing LGBTQ issues from the perspective of Islamic Family Law, integrating family responsibility, caregiving obligations, religious guidance, and maqāṣid al-Sharīʿah as normative foundations for a systematic, welfare-oriented approach. Its significance lies in the need to develop Islamic Family Law scholarship that examines not only norms concerning LGBTQ issues but also their application to parent–child relationships, conflict resolution, and the protection of family members' safety and dignity. Existing scholarship has extensively addressed fikih, maqāṣid al-Sharīʿah, marriage, and social impacts; further examination is therefore needed of a normative construction of family support integrating legal, religious, and relational dimensions. The study is expected to contribute theoretically by developing the concept of family support within Islamic Family Law and practically by formulating principles and stages that families, scholars, and family support practitioners may consider when fulfilling religious responsibilities proportionately, prioritising dialogue, preventing violence and discrimination, and safeguarding family welfare and the continuity of family relationships.

METHODS

This study employs normative legal research with a descriptive and analytical design. It adopts conceptual and statutory approaches to examine and reconstruct the concept of family support in the context of LGBTQ issues from the perspective of Islamic Family Law. Its sources comprise primary legal materials, including legislation relevant to marriage, childcare, and family responsibilities, together with Islamic legal provisions concerning family preservation; secondary legal materials, including books, scholarly journal articles, and previous research; and tertiary legal materials, including legal dictionaries and encyclopaedias. The study uses qualitative, literature-based data encompassing legal norms, principles, doctrines, concepts, and scholarly arguments concerning Islamic Family Law, maqāṣid al-sharīʿah, family support, and LGBTQ issues.

Data were collected through *library research* involving the identification, compilation, classification, and examination of legal materials and scholarly literature relevant to the research focus. The materials were then analysed qualitatively through *content analysis* and prescriptive legal reasoning to identify prevailing legal constructions, examine conceptual problems, and integrate Islamic Family Law and maqāṣid al-sharīʿah principles into the formulation of family support. The analysis seeks to produce a conceptual reconstruction that proportionately integrates religious responsibility, family communication, conflict resolution, and the protection of family members' safety and dignity.

RESULTS AND DISCUSSION

The Construction of Islamic Family Law on Family Responsibilities and Support in the Context of LGBTQ Issues

Islamic Family Law forms part of the Islamic legal system governing relationships among family members, including spouses, parents and children, and the responsibilities arising from kinship. Within Islam, the family is understood not only as a bond established through marriage and lineage, but also as an institution

responsible for education, moral guidance, spiritual development, and the welfare of its members. It is the first setting in which individuals encounter religious values, social norms, and principles shaping their outlook on life. The family therefore occupies an important position in personality formation and individual development. This position also creates parental responsibilities to ensure that caregiving addresses children's material needs, education, emotional development, and religious guidance. Family responsibility thus concerns not merely parental authority to provide direction, but also the obligation to build relationships through which family members receive guidance, care, and protection appropriate to their status and needs (Toher & Mohammad Arifin, 2023).

Normatively, family responsibilities in Islam have a strong foundation in the Qur'an. One relevant verse is Q.S. al-Tahrim [66]: 6, which commands believers to protect themselves and their families from the Fire. It provides a basis for parents' responsibility to guide their families towards understanding and practising religious values. Within family life, this duty may be understood as an obligation to provide religious education, cultivate moral character, set an example, and guide family members towards an adequate understanding of their moral and spiritual responsibilities. Religious education should therefore be understood not simply as communicating commands and prohibitions, but as an ongoing process involving advice, example, communication, and attention to family members' development. Parents are responsible for conveying the values they hold while creating an environment conducive to learning. This understanding is particularly important when families encounter sensitive matters, including LGBTQ issues, because fulfilling religious responsibilities requires approaches appropriate to family members' circumstances and needs (Hakim, 2026).

In the context of LGBTQ issues, these values help explain how families fulfil caregiving and religious guidance responsibilities when views differ regarding sexual orientation, gender identity, or a family member's conduct. However, LGBTQ issues cannot be treated as an entirely uniform matter. Sexual orientation concerns patterns of attraction, gender identity concerns individuals' understanding of their own gender, and behaviour refers to their actions. These distinctions are necessary to prevent legal analysis from conflating identity, orientation, and specific conduct. In normative legal research, identifying the issue accurately is essential because the applicable norms depend on the matter actually under examination. Discussion of family responsibilities must therefore begin with a careful understanding of context rather than general assumptions or stigma associated with the term LGBTQ (Mustika Yanti et al., 2020).

Parental responsibilities in this context may be understood as obligations to provide guidance, education, and care in accordance with religious values and applicable law. Parents may communicate Islamic normative views on marriage, family relationships, and conduct considered consistent with religious teachings. Conveying these values must, however, be distinguished from attempts to control every aspect of family members' lives without considering their circumstances and status. Religious education is fundamentally a developmental process requiring explanation, example, and communication (Zarkasyi et al., 2026). Its effectiveness cannot therefore be measured solely by the strength of parental demands for compliance, but also by its ability to maintain communication and allow family concerns to be discussed responsibly. Where parents and children hold different views, family responsibilities can still be fulfilled through advice and guidance without turning family relationships into settings of threats, humiliation, or harmful pressure (Fitri et al., 2024).

This construction of responsibility must also be situated within Indonesian positive law. Article 45(1) of Law No. 1 of 1974 on Marriage requires both parents to care for and educate their children to the best of their ability. Article 45(2) further provides that these obligations continue until the child marries or becomes

independent and remain applicable even after the parents' marriage has ended (Undang-Undang Republik Indonesia Nomor : 1 Tahun 1974 Tentang Perkawinan, 1974). These provisions establish that parent–child relationships create obligations of care and education that do not depend solely on the continuation of the parents' marriage. For this study, they provide a general legal foundation for understanding parental responsibilities when addressing difficulties in children's lives, including those giving rise to differing views within the family. They do not, however, specifically regulate family support in the context of LGBTQ issues. Their use here is therefore limited to explaining obligations of child maintenance and education as a foundation for developing the concept of family support.

Parental responsibilities are further reinforced by Law No. 23 of 2002 on Child Protection, as amended by Law No. 35 of 2014. Article 26(1) establishes parents' obligations to nurture, maintain, educate, and protect children; support their development according to their abilities, talents, and interests; and prevent child marriage. These provisions show that parental responsibilities encompass not only education but also protection and attention to children's development. Caregiving should therefore not be understood simply as shaping children to follow parental wishes, but as a responsibility to support their growth and protect their interests in accordance with the law. In relation to LGBTQ issues, these provisions can inform analysis of how families provide religious guidance while safeguarding children's safety, welfare, and development.

The connection between educational and protective responsibilities indicates that parental obligations must be fulfilled with attention to the means used to pursue guidance objectives. Parents are responsible for providing direction and education consistent with religious values, but this responsibility cannot be separated from their obligation to protect children against actions that harm or endanger their interests. Assessing a form of support therefore requires examining not only parents' intentions to guide their children but also the methods employed and their possible consequences. Advice, open communication, and religious guidance differ from threats, physical violence, humiliation, or other actions potentially endangering family members' safety. This distinction is essential to prevent family responsibility from being interpreted as unrestricted authority over children's lives (Harahap, 2016).

The application of family responsibilities must also recognise the distinction between minor children and adult family members. For minors, caregiving and protection are particularly important because children are still developing and require parental support. For adult children, family relationships may continue to offer advice, religious guidance, and emotional support, but these must take account of the individual's legal status and personal autonomy. The concept of family support cannot therefore rest on one uniform pattern for every situation. It must consider concrete circumstances, the nature of the issue, the quality of family relationships, and the needs of the individual concerned. Parental responsibilities thus remain grounded in legally recognised obligations while respecting the different positions of children and adults (Toher & Mohammad Arifin, 2023).

In developing family support based on Islamic Family Law, maqāṣid al-sharīʿah can provide an analytical framework for understanding the purposes and consequences of fulfilling these responsibilities. maqāṣid al-sharīʿah treats welfare as an important consideration in interpreting and applying Islamic law. In Abu Hamid al-Ghazali's thought, the objectives of sharia concern the preservation of religion, life, intellect, lineage, and property. These five objectives can illuminate the dimensions requiring consideration in family support, provided that their application is supported by reasoning relevant to the issue examined. The maqāṣid al-sharīʿah framework not only affirms the importance of religious guidance but also enables consideration of safety,

education, the continuity of family relationships, and the fulfilment of basic needs. It can therefore help evaluate whether an approach addresses relevant interests or instead causes avoidable harm.

The preservation of religion (hifz al-din) provides a foundation for religious education and guidance within the family. Parents are responsible for introducing Islamic teachings, cultivating moral values, and providing guidance consistent with the family's beliefs. In the context of LGBTQ issues, this principle can inform analysis of the scope of religious guidance and the ways values are communicated within parent–child relationships. However, preserving religion does not automatically justify every action undertaken in the name of guidance. Such actions must still be assessed against relevant legal norms, the methods employed, and their consequences for family members. Religious guidance is therefore part of family responsibility, but its implementation must respect the limits of authority, proportionality, and protective obligations.

The preservation of life (hifz al-nafs) is relevant to assessing the importance of safety and preventing actions that endanger family members. In family support, this principle can inform consideration of risks arising from prolonged conflict, threats, violence, or exclusion affecting an individual's safety. It does not require families to eliminate every difference of opinion; rather, it establishes that differences must be addressed without neglecting human safety. The preservation of intellect (hifz al-'aql), meanwhile, relates to education, adequate understanding, and rational decision-making. Families should seek to understand an issue accurately before determining an appropriate form of support. Unverified information or assessments based solely on prejudice may deepen misunderstandings and make resolution more difficult. Communication and careful understanding are therefore integral to family support.

The preservation of lineage (hifz al-nasl) can also inform examination of caregiving responsibilities and the continuity of intergenerational relationships. It must be applied carefully here to avoid automatically treating an individual's identity or orientation as a threat to lineage. Analysis must explain the connection between the principle invoked and the legal issue examined. The preservation of property (hifz al-mal) concerns meeting material needs and preventing economic neglect within family relationships. Although economic matters are not the sole focus of support, basic needs and continued education remain essential to family members' welfare. These five principles show that family support can be analysed through interconnected dimensions rather than through a single isolated guidance objective.

Table 1.1. Analysis of Maqāṣid al-Sharīʿah in Support for LGBTQ Individuals

No.	Maqāṣid al-Sharīʿah Principle	Analytical Focus	Implications for Family Support
1.	Hifz ad-Din	Religious education, moral guidance, and the strengthening of Islamic values within the family.	Support is provided through religious education, example, advice, and responsible dialogue, without threats or coercion that endanger family members.
2.	Hifzh an-Nafs	Protection of family members' physical and psychological safety.	Families must prevent violence, intimidation, humiliation, expulsion, and other actions that may cause harm.

3.	Hifzh al-Aql	Education, an understanding of the issues, and rational judgement.	Support prioritises open communication, reliable information, and a proportionate understanding of the issues before decisions are made.
4.	Hifzh an-Nasl	Caregiving responsibilities, the continuity of family relationships, and the preservation of intergenerational ties.	Families continue to fulfil caregiving responsibilities and maintain kinship ties. This principle must be applied proportionately, without automatically treating sexual orientation or gender identity as a threat to lineage.
5.	Hifzh al-Mal	The fulfilment of basic needs and family members' material welfare.	Support must not become a justification for neglecting family members' economic needs, particularly those of children who remain under parental care.

Applying maqāṣid al-sharīʿah to family support also requires considering welfare and the prevention of harm. Within family relationships, an action may pursue a worthwhile objective while its implementation risks producing unintended consequences. Assessment must therefore consider objectives, methods, and consequences together. Religious advice, for example, may form part of parental responsibility, but when delivered through threats or humiliation, its method must be evaluated in terms of its effects on family relationships and safety. Such consideration does not imply that every difference of opinion must disappear or that all forms of guidance have identical consequences. Rather, it helps distinguish proportionate fulfilment of responsibility from potentially harmful action.

Drawing on the relationship between Islamic Family Law, Indonesian positive law, and maqāṣid al-sharīʿah, family support in the context of LGBTQ issues may be understood as a process of caregiving, religious guidance, communication, and the management of family concerns, undertaken in accordance with legal responsibilities and with attention to family members' welfare. This understanding treats support as broader than advice or supervision. It encompasses understanding the issues faced, communicating religious values responsibly, maintaining opportunities for communication, and identifying assistance needs where conflict cannot be resolved within the family. Support should therefore be understood as a concept focused on proportionately fulfilling family responsibilities in addressing difficulties, rather than as an attempt to force changes in sexual orientation or gender identity. Where additional assistance is needed, families may consider involving a family counsellor, another professional, or a competent religious adviser according to their needs and the nature of the issue.

Challenges of Family Support in the Context of LGBTQ Issues from the Perspectives of Islamic Family Law and Maqāṣid al-Sharīʿah

Family support in the context of LGBTQ issues is complex because it involves parents' religious responsibilities, parent–child relationships, and efforts to maintain family harmony and welfare. In Islamic Family Law, the family has an important role in religious education, moral development, and guiding children towards an understanding of Islamic values. Difficulties arise, however, when parents and children hold different views regarding sexual orientation or gender identity. In these circumstances, families must determine forms of support that address religious responsibilities while maintaining family relationships (Patty et al., 2026).

The first challenge concerns understanding the limits of parental responsibility. Article 45 of Law No. 1 of 1974 on Marriage, as amended by Law No. 16 of 2019, establishes parents' obligation to care for and educate their children to the best of their ability. Article 26(1) of Law No. 23 of 2002 on Child Protection, as amended by Law No. 35 of 2014, affirms parents' obligations to nurture, maintain, educate, and protect their children. Although neither provision specifically regulates support in the context of LGBTQ issues, both provide general foundations for determining family responsibilities.

In practice, responsibility for educating and guiding children should not be interpreted as authority to use any means to achieve the changes parents desire. Religious education can be provided through advice, example, and constructive communication, without violence, threats, humiliation, or actions that endanger family members. Support must also consider children's age and status. Parents have caregiving and protective responsibilities towards minors, while support for adult children must respect their independence and personal autonomy in accordance with the law.

The second challenge concerns communication and emotional relationships within the family. Differing views on LGBTQ issues may generate conflict where parents and children lack opportunities for mutual understanding. One-way communication accompanied by negative judgements or pressure can undermine trust and discourage family members from discussing their difficulties. Open communication, conversely, allows parents to convey their religious views while understanding their children's circumstances more proportionately. Family support therefore depends not only on the substance of advice but also on how it is communicated (Aprilia & Irawan, 2024).

This issue also concerns social stigma and families' anxieties about community perceptions. In certain circumstances, social pressure may prompt actions that worsen relationships, such as excluding or expelling family members or cutting off communication. These actions must be distinguished from guidance grounded in religious teachings. Upholding Islamic values does not mean neglecting the responsibility to protect family members and maintain family relationships. Differences of opinion can therefore be managed through communication and guidance without using violence or neglect as means of resolution.

Maqāṣid al-sharīʿah can inform assessment of both the objectives and methods of family support. Hifz al-din emphasises religious education and moral guidance, while hifz al-nafs directs families towards safeguarding safety and avoiding harmful actions. Hifz al-'aql encourages accurate understanding, open communication, and rational decision-making. Hifz al-nasl concerns caregiving responsibilities and the continuity of intergenerational relationships, while hifz al-mal emphasises meeting family members' basic needs. These five principles indicate that support must consider multiple dimensions of welfare rather than a single aspect of responsibility.

Maqāṣid al-sharīʿah must also be applied proportionately. Preserving religion should not justify neglecting family members' safety, just as maintaining family relationships does not remove the responsibility to provide religious education. Moreover, sexual orientation, gender identity, and behaviour are distinct concepts and should not be treated as identical issues. Careful understanding is necessary for families to select support appropriate to the actual problem, rather than relying on assumptions or stigma.

Where family conflict is difficult to resolve through internal communication, support may involve a religious adviser, family counsellor, psychologist, or another professional as needed. Their involvement is intended to help families understand the issues, improve communication, and manage conflict safely. Professional support should focus on problem resolution and the protection of family members' welfare, rather than on forcing changes in sexual orientation or gender identity.

Reconstructing the Concept of Family Support in the Context of LGBTQ Issues Based on Islamic Family Law

Reconstructing family support in the context of LGBTQ issues is necessary to connect Islamic Family Law principles with support needs in contemporary family life. As discussed above, support involves not only parents' religious responsibilities but also family communication, the protection of family members, conflict resolution, and the maintenance of kinship ties. It must therefore be understood as a developmental process integrating religious responsibility, legal obligations, and family welfare. This reconstruction does not seek to change the fundamental principles of Islamic Family Law, but to formulate their application more systematically in addressing LGBTQ issues (Fernanda et al., 2023).

From the perspective of Islamic Family Law, parents are responsible for religious education, moral guidance, and child protection. These responsibilities align with Article 45 of Law No. 1 of 1974 on Marriage, as amended by Law No. 16 of 2019, and Article 26(1) of Law No. 23 of 2002 on Child Protection, as amended by Law No. 35 of 2014. Although these provisions do not specifically regulate family support concerning LGBTQ issues, both provide foundations for caregiving, education, and protection. Reconstructing the concept on this basis requires viewing parents not only as providers of direction but also as responsible for developing communication and a family environment conducive to members' welfare.

1. Support Grounded in Religious Education and Family Communication

   The reconstructed concept must position religious education as an important family responsibility while considering how it is communicated and implemented. Q.S. al-Tahrim [66]:6 provides a foundation for protecting the family, while the values of tranquillity, love, and mercy in Q.S. al-Rum [30]:21 offer ethical direction for building family relationships, particularly within marriage. These foundations emphasise religious guidance accompanied by efforts to maintain the quality of family relationships.

   In practice, parents may communicate Islamic teachings through example, advice, discussion, and the cultivation of religious values in daily life. This process must avoid degrading communication, threats, or coercion that endangers family members. Open communication allows parents to convey their beliefs while understanding the difficulties their children face. Support thus concerns not only communicating norms but also developing relationships that sustain an ongoing process of guidance.

2. Integrating Maqāṣid al-Sharīʿah into Family Support

   Reconstruction must also draw on maqāṣid al-sharīʿah as a framework for assessing the purposes and effects of family actions. Its five principal

objectives—hifz al-din, hifz al-nafs, hifz al-'aql, hifz al-nasl, and hifz al-mal—can inform support that addresses religious responsibilities alongside family members' welfare.

Hifz al-din affirms the importance of religious education and guidance. Hifz al-nafs directs support towards physical and psychological safety and the avoidance of violence and harmful actions. Hifz al-'aql emphasises accurate understanding, open communication, and rational decision-making. Hifz al-nasl concerns caregiving responsibilities and the preservation of intergenerational relationships, while hifz al-mal emphasises meeting basic needs in accordance with legal responsibilities. Integrating these principles indicates that support should be assessed not only by its intended objectives but also by its methods and consequences. Religious education, for example, remains a family responsibility, but its implementation must consider safety and prevent harm. Similarly, family relationships must be maintained without disregarding educational and guidance obligations. Maqāṣid al-sharīʿah therefore provides an evaluative framework for ensuring proportionate support that does not sacrifice one dimension of welfare for another.

3. Support Responsive to Family Members' Needs and Circumstances

Family support cannot be applied uniformly because families differ in their circumstances, difficulties, and needs. It must therefore begin by understanding the issues actually faced. Families need to distinguish communication difficulties, differences in religious views, conflict among members, and needs for psychological support. Such understanding is necessary to ensure that the selected form of support addresses the problem rather than assumptions or stigma.

Where communication is the central issue, families may prioritise dialogue and create a safe space for conversation. Where conflict concerns religious understanding, they may involve a competent religious adviser able to provide responsible explanations. Where emotional distress or difficult conflict is present, assistance from a family counsellor, psychologist, social worker, or another professional may be considered as appropriate. Professional involvement is intended to help families understand difficulties, improve communication, and manage conflict. Support should focus on fulfilling family responsibilities, protecting safety, and resolving problems proportionately, rather than forcing changes in sexual orientation or gender identity. This approach allows religious guidance to continue without neglecting the supported individual's needs and circumstances. Support must also consider age and legal status. Parents' caregiving and protective responsibilities towards minors must be fulfilled with attention to the child's best interests. Support for adults, meanwhile, must respect their independence and personal autonomy. This distinction is essential to ensuring that family responsibilities are exercised within the applicable circumstances and limits of authority.

4. Protecting Family Members and Preventing Harm

An important element of reconstruction is affirming that religious guidance must not justify violence, humiliation, expulsion, or neglect. Parents' educational responsibilities must operate alongside their obligations to protect children and meet their needs. Every form of support must therefore be assessed in terms of its consistency with guidance objectives and its effects on safety and welfare. The Islamic legal principle of preventing harm can inform evaluation of actions that may damage family relationships or endanger individuals. If a support method intensifies conflict,

psychological pressure, or threats to safety, families must consider a safer approach. This does not require eliminating differences in normative views; it requires managing them without neglecting the family's legal and moral responsibilities.

5. A Model for Reconstructing the Concept of Family Support

On this basis, family support in the context of LGBTQ issues can be reconstructed through an approach integrating responsibilities under Islamic Family Law, maqāṣid al-sharīʿah, family communication, and the protection of family members. This model treats support as a process beginning with understanding the issue, proceeding through communication and guidance, adapting to family members' needs, and being evaluated according to welfare and its effects on family relationships. Conceptually, the model can be formulated as follows:

Table 1.1. Analysis of the Reconstruction Model for the Concept of Family Support

Stage	Focus of Support	Basis for Consideration
Identifying the issue	Understanding family circumstances, needs, and sources of conflict.	Accurate understanding and the principle of hifz al-ʻaql.
Family communication	Developing dialogue, listening, and communicating views responsibly.	Family responsibilities and the maintenance of kinship ties.
Religious guidance	Providing religious education, advice, and example.	Hifz al-din
Protection and conflict resolution	Preventing violence, threats, neglect, and harm.	Hifz al-nafs and the principle of preventing harm.
Needs-based support	Involving religious advisers or professionals where necessary.	Matching methods to family members' difficulties and needs.
Evaluating support	Assessing sustained communication, safety, the fulfilment of responsibilities, and family relationships.	Integrating maqāṣid al-sharīʿah and family welfare.

The model emphasises that support concerns not only individual change but also improving how families fulfil their responsibilities. Its effectiveness may be assessed through the responsible provision of religious education, improved communication, protected safety, fulfilled caregiving obligations, and accessible conflict resolution mechanisms appropriate to the family's needs. Support is therefore evaluated not solely by whether parental expectations are met, but also by the quality of the process and the fulfilment of family responsibilities.

Ultimately, reconstructing family support in the context of LGBTQ issues based on Islamic Family Law treats religious responsibility and the protection of family members as interconnected dimensions requiring integrated implementation. Islamic

Family Law provides foundations for education, caregiving, and guidance, while maqāṣid al-sharīʿah helps assess the objectives and consequences of their application. Together, they yield a more systematic, contextual, and proportionate concept of support that upholds Islamic values alongside family members' safety and dignity.

CONCLUSION

The analysis indicates that reconstructing family support in the context of LGBTQ issues based on Islamic Family Law requires integrating religious responsibilities, family law obligations, and maqāṣid al-sharīʿah. Support must encompass more than advice and religious guidance: it must also include open communication, an understanding of family members' difficulties, conflict resolution, and the protection of each member's safety and dignity. Integrating the five principles of maqāṣid al-sharīʿah —hifz al-din, hifz al-nafs, hifz al-'aql, hifz al-nasl, and hifz al-mal—provides a framework for ensuring proportionate support that prevents harm and remains oriented towards family welfare. The reconstructed concept thus treats religious education and the protection of family members as complementary responsibilities, implemented with attention to individuals' needs, circumstances, and legal status, without using violence, humiliation, or coercion as means of guidance.

AUTHOR'S DECLARATION

Author contribution

M. Joni Eferi: Conceptualization, Methodology. **Try Harbat Alchania**: Data management, Original draft writing. **Ahmad Syauqi**: Visualization, Investigation. **Alya Izzah Muthmainnah**: Supervision, Software. **Aqilla Annaufal**: Validation, Writing, Revision, and Editing.

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AI Statement

The language structure used in this article has been checked and verified by English language experts. In addition, none of the sentences and images in this article were generated by AI tools. All data was obtained from the research process, and the author's review and previous research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

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