

Islamic Counseling by Modern Tasawuf Approach to Prevent Sexual Risk Behavior of Individual Lesbian

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Abstract---Guidance and counseling held to facilitate counseling development are done to actualize individual potencies or to achieve optimal development. The data were gained from Semarang Health Service showed frequent phenomena about LGBT and HIV/AIDS. These phenomena made long-list stigmatization of the society. Lesbian – age group in Semarang whom were ever mate by Sobat Semarang (Semarang Buddies) varied, from JHS, SHS, college students, and even employees or workers. Semarang Buddy regularly had small meeting once in a week for LGBT in Semarang. Lesbian is a term referring to females with female – sex orientation. It is also defined as woman whom loves or is tempted by same sexual type – called as homosexual female. Tasawuf has effort to form human characters with well mentality and behavior. Tasawuf has purpose to foster moralized human whose ethics, politeness, good deeds to her own self and other people, environment, and God the Almighty.

Keywords: *Islamic counseling, Lesbian, Tasawuf*

I. INTRODUCTION

Guidance and counseling held to facilitate counseling development are done to allow actualizing individual potencies or to achieve optimal development. This facility is intended to smoothen counseling development process since naturally all human have potencies to grow and develop to independency optimally.

Guidance and counseling uses individual development paradigm – emphasizing on effort to develop positive potencies of individuals. All counsees have right to get guidance and counseling to develop and actualize their potencies positively. However, this developing paradigm ignores any services with orientation to prevent problems and to eradicate problems.

Effort to realize counsees' potencies becomes competence and life achievement needs integrated service system. The life competence is developed by completing each other between counselor and counsee. Each counsee has personal potencies (intelligence, talent, preference, personality, and physical condition).

Unhealthy environmental condition such as many pornography shows and porno actions on TV, VCD or DVD, contraception and drug misuse, family disharmony, and adult moral decadency influence behavioral pattern or life style of counsees. They may be such as: brawling, bullying, drinking alcohol, being drug junkiest (narcotics, psychotropic, and other additive substances), and having free sex which are not in line with norms of civilized national life. Likewise, LGBT behaviors become new phenomena in social life. Therefore, there is improvement of HIV/AIDS sufferer which becomes endemic. Sexual behaviour is all Human Behaviour that is driven by sexual desire with the opposite sex and with the same sex (Sarwono, 2011).

That improvement increases annually and one of them is due to homosexual couples. This sexual behavior done through anus (Sodom) is the quickest way of transmitting HIV/AIDS virus for all sufferers. Sodom is sexual behavioral done through anus to get temptation. For gays who like such sexual behavior, it brings different enjoyment since it does not need to apply condom.

The increasing number of HIV/AIDS sufferers also occurs in Semarang. It influences social life pattern, such as risk behaviors in many women of Commercial Sex Workers, Shemales, Man Sex with Man, and Intravenous Drug Users (IDUs). Their high mobilization from both inside and outside of Semarang contributes to increase HIV/AIDS case numbers in Semarang, proven by First rank of HIV/AIDS cases over Central Java.

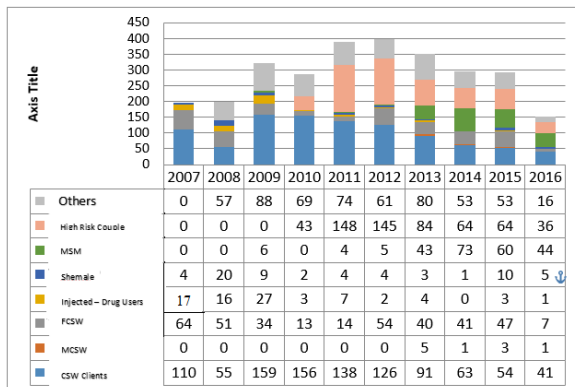
This condition, one of them, s triggered by homosexual couples. Such sexual orientation, done through anus, is the quickest way of transmitting HIV/AIDS virus for the sufferers. Sodom is sexual intercourse done through anus to get temptation and for gays who like such intercourse thinking it has different enjoyment since it does not need condom application. It becomes new trend grooved by several parts of society. There are some of gays stating that such intercourse is enjoyable and

challenging than normal sexual intercourse with females.

In Semarang, cumulatively since 1995 until September 2012, there were 2.110 cases about the diseases. Even, when it was seen in 2011, there were 1.711 cases with 399 additional cases from January to September 2012. Dealing with AIDS, data gathered cumulatively from 1998 to September 2012 showed 314 cases with 50 death sufferers. The number of HIV/AIDS is ice mountain phenomenon because the revealed case is only 20%. If this assumption is true, it means there are more than 8.500 cases of HIV/AIDS in Semarang. When it is compared to 2011 estimation (2.500) of gay and homosexual numbers, there were still so many of them had not been revealed nor unreachable. Thus, the information access was limited and even not a few of them had female sexual partner. For the sake of this program's sustainability, SGC would cooperate with GN program to create effective and integrated intervention model to be implemented in other place. HIV/AIDS cases in Semarang are caused by various factors such as free sex, changing sexual intercourse partners, and homosexuality.

Because of this increasing number of the case, since 2011 until June 2016, there were 2,464 HIV cases and 353 AIDS cases with 37 among them passing away with man as the most frequent numbers. During last six years, the numbers of HIV/AIDS sufferers from males were 1,405 while the females were 1,059 with percentage of infected males was more than 50%. The latest data from Semarang Health Service, quoted in Suara Merdeka, on Thursday, October 6, 2016, explained that the virus contamination within 2016 caused 76 cases in 16 district. The highest number of cases was in Northern Semarang district with 91 found cases and Western Semarang with 83 cases. Besides that, sufferers categorized on homosexual within 2011 until June 2016 were found 299 people (Zakki, 2016). Mahmudah, Yaunin, and Lestari, (2016) who state sexual that is behaviour at higher risk for woman sex (10,3%) better than for male sex (37,7%).

Table 1. Number of HIV Sufferer in Semarang



Source: Semarang Health Service, 2016

Data from Semarang Health Service shows surprising result. The data proved the increasing number of the sufferers were not only just a nonsense. From 1998 until 2016, the highest number of HIV/AIDS cases for both male and female were increasing annually. The findings were not only limited on heterosexual individuals but also homosexual and bisexual people.

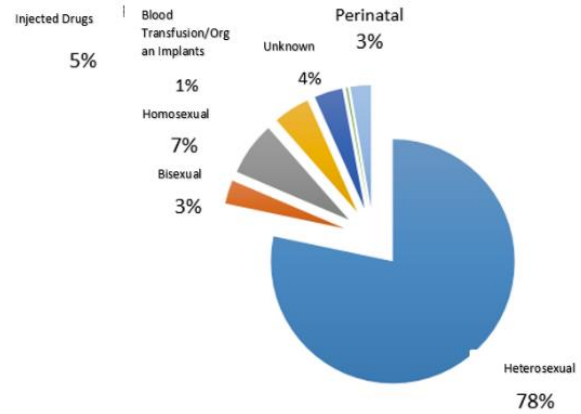


Figure 1 Cumulative Findings on ADIS Source: Semarang Health Service, 2016

On figure 1, it shows cumulative findings on AIDS sufferers based on virus transmission factors. The highest AIDS virus transmission category is found in heterosexual with 78%, followed by homosexual with 7%, and bisexual with 3%. Collective injection uses on forbidden drug uses showed percentage 5%. The lowest finding on AIDS is in unhygienic medical tools with 1%. The data shows that homosexual is in second and third position of AIDS virus transmission. The findings were caused since there was increasing number of sexual transaction from man sex with man or homosexual done by gay or bisexual. Thus, it triggered quick HIV/AIDS transmission annually.

II. THEORETICAL FRAMEWORK

Suhing (2015) about Communication Pattern among Individual Lesbian (a study about three categories in Sanubari Northern Sulawesi Community) explained how communication pattern between lesbian and non-lesbian individuals. The topic was selected by considering current lesbian phenomena. The theory used in this research is phenomenology and symbolic interaction. This qualitative research took three lesbian characteristics of Sanubari Northern Sulawesi community. The data was gained through direct and comprehensive interview with the subjects. The data was analyzed from the beginning until the ending process. The findings showed the communication patterns among lesbians were primary and circular. Meanwhile, the non-lesbian had linier communication pattern.

The LGBT phenomena are modern life style which has both positive and negative impacts on society especially Indonesian teenagers. It makes various problems not only for teenagers but also family and counselees' environments. The problems in this context were the absence of appropriate intervention of counselors and psychiatry to assist counselees with lesbian, gay, bisexual, and transgender backgrounds. The society still considers LGBT as a mistake toward the nature of human by having homogenous sexual intercourse. However, when it is seen from social and cultural perspective, their existences are considered as social and cultural change result. There are eight therapies while facing homosexual or LGBT counselees dealing with their sexual orientation. The steps are identification and exploration, reformation of their irrational belief, identity comparison, negative thinking termination, assertive skill training, homework, hidden conditioning, and evaluation.

Ansvar (2017) about "Islamic Cognitive Mental Implementation and Islamic Psychosocial in Preventing LGBT Behaviors on Pekanbaru Islamic Teenager" used Islamic therapy – cognitive behavioral approach. It was proven effective to improve the participants about LGBT behaviors. However, there was no evidence telling improvement of assertive behaviors and attitudes toward LGBT. It was due to the participants had disagreed and denied LGBT behaviors.

III. DEFINITION OF ISLAMIC GUIDANCE AND COUNSELING

Islamic guidance is a process of assisting individuals to live in line with guidance and rules of Allah to achieve both world and hereafter's happiness. It is included ability to help due to one's empathy. A sincere individual in helping prefers remaining unknown and revealed since it can be considered as *ria* or showoff (Sutoyo Anwar, 2016:29). Thus, Islamic guidance is a guiding process as other guiding process but all its teaching are based on Islamic teaching. It means based on A-Qur'an and Sunnah of the Prophet.

Lesbi or lesbian is label given to female homosexual or a woman whose strong sexual desire and emotion to other woman (Rich, 2007:94). Lesbian has strong sexual desire and emotion to other woman consciously which identifies herself as lesbian (Crawford, 2015:94).

According to M. Amin Syukur and Masyaruddin, there are two instruments in tasawuf epistemology dealing with its knowledge. They are logic and intuition (Syukur and Masyaruddin, (2002:82). Logic, based on Al-Ghazali philosopher's principle, is instinctive nature and original light which become facility of human to understand reality. Meanwhile, intuition (Al-Dzauq) is called by Al-Ghazali as *wujdan* (feeling). As facility to get

knowledge, logic receives knowledge identified by awareness of cause and effect of certain decision which is not limited on senses' sensitivities but also on certain object (Al-Ghazali, 2019:76).

Exoteric dimension is inner dimension of human which is in heart (Qalb). There are several actions of heart within human: whispers, tendencies, beliefs, and intention. Allah motivates human to do good deeds and gives them reward upon each action of heart when it deals with righteous. However, Allah sins each of heart's action when it deals with badness since committing sins are caused by the realization of heart's intention done by body (Teba, 2003:171).

Individual counseling stages by using tasawuf modern with neo-exoteric dimension in this research consisted of two steps:

a. Futuwwah

The counselor discussed with the counselee (lesbian) to notice an attitude which tried to repent from arrogance; to notice attitudes dealing with patience upon any difficulties and test, and also sincerity because of Allah the Almighty. The counselee tried to understand this step as if it was intended to build mental foundation. Thus, the counselee would like to give everything she had, included her life as her precious right. Counselee realized that all business originally had spiritual sacrifice (exoteric) of an individuals. Thus, it would be better when the counselee could do it because when she did not do it, she would realize that she dealt with life futilities.

Futuwwah could be represented by having *zuhud* attitudes of the counselee. It is not defined as anti-world or material attitude but an attitudes which is based on ownership, included her own-self. Human must have sincerity upon any risk of his life. Thus, they would be strong and able to repent from any arrogance. They would be *zuhud* to live simple, started from individual sacrifices for both themselves and their owned materials.

b. Al-Itsar

Counselor discussed with the counselee to find al-Itsar attitude. It is an attitude which prioritizes other people instead of herself. In its practices, it is reflected into great concern to other unlucky people. When futuwah is more emphasized on personal impacts, then Al-Itsar is on social impact.

Through this attitude, the counselee could have a movement started by mental strength to social life. This strength was initiated volunteering herself to serve. When the counselee understood her own-self, it was expected for her to be able to interact with various social level people and to serve because of Allah.

It could be understood that individual counseling with neo-exoteric modern tasawuf was started from futuwah to implement *zuhud* attitude to let all excessive attitudes to world – macro cosmos,

but also to micro cosmos (human). The steps are: (1) takhalli (purging heart from bad attitudes), (2) tahalli (enriching own-self with good attitudes) such as al-itsar – polite social attitudes, helpful, kind, care, and other good attitudes, (3) tajalli, after those two steps based on exoteric, an individual would be able to manage herself to live in social well so that she could achieve perfect life (happiness).

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