



Submitted: 15 /01 /2024

Reviewed: 28 /02 /2023

Approved : 10/03/ 2024

## Prohibition of LGBT at the Qatar World Cup According to the Perspective of Qatari Islamic Law

Fandi Rakan Surya Pratama<sup>1</sup>, Sofiatul Jannah<sup>2</sup>

*fandirsp313@gmail.com<sup>1</sup> Shofiatul.jannah@uuii.ac.id<sup>2</sup>*

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan<sup>1</sup>

Universitas Islam Internasional Indonesia<sup>2</sup>

### ABSTRACT

The prohibition of LGBT (Lesbian, Gay, Bisexual and Transgender) in the context of the Qatar World Cup is an interesting issue to analyze from the perspective of Qatari Islamic Law. This research aims to analyze the legal basis and arguments underlying the LGBT ban in the context of the 2022 FIFA World Cup in Qatar, with a focus on the Islamic Law perspective which is the basis of the country's law. The research method used is a qualitative approach with analysis of legal documents, including Qatar's constitution and relevant legal regulations. In addition, an interpretive approach to the principles of Islamic law is also applied to understand legal views regarding LGBT in the Qatari context. The research results show that the LGBT ban in the context of the Qatar World Cup is based on an interpretation of Islamic law which considers LGBT practices as a violation of religious values and norms. Qatar's Islamic law emphasizes that same-sex relations are against Islamic teachings and are considered unlawful. The Qatari Islamic Law perspective also emphasizes the importance of maintaining morality and the family which are the foundations of Qatari society. Therefore, the LGBT ban at the Qatar World Cup is seen as an effort to protect religious values and maintain the social integrity of society.

**Keywords:** *LGBT; Qatar; World Cup*

### ABSTRAK

Larangan LGBT (Lesbian, Gay, Biseksual, dan Transgender) dalam konteks Piala Dunia Qatar menjadi isu yang menarik untuk dianalisis dari perspektif Hukum Islam Qatar. Penelitian ini bertujuan untuk menganalisis dasar hukum dan argumen yang melandasi larangan LGBT dalam konteks pelaksanaan Piala Dunia FIFA 2022 di Qatar, dengan fokus pada perspektif Hukum Islam yang menjadi landasan hukum negara tersebut. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan analisis dokumen hukum, termasuk konstitusi dan peraturan hukum Qatar yang relevan. Selain itu, pendekatan interpretatif terhadap prinsip-prinsip hukum Islam juga diterapkan untuk

memahami pandangan hukum terkait LGBT dalam konteks Qatar. Hasil penelitian menunjukkan bahwa larangan LGBT dalam konteks Piala Dunia Qatar didasarkan pada interpretasi hukum Islam yang menganggap praktik LGBT sebagai pelanggaran terhadap nilai-nilai dan norma-norma agama. Hukum Islam Qatar menegaskan bahwa hubungan sesama jenis adalah bertentangan dengan ajaran Islam dan dianggap sebagai tindakan yang melanggar hukum. Perspektif Hukum Islam Qatar juga menekankan pentingnya menjaga moralitas dan keluarga yang merupakan dasar dari masyarakat Qatar. Oleh karena itu, larangan LGBT di Piala Dunia Qatar dipandang sebagai upaya untuk melindungi nilai-nilai agama dan menjaga keutuhan sosial masyarakat.

**Kata Kunci:** *LGBT; Qatar; Piala Dunia*

## **Introduction**

2022 FIFA World Cup will be held in Qatar has been become highlight international . However , one interesting issue attention is prohibition towards LGBT (Lesbian, Gay, Bisexual and Transgender) in context implementation of the event . Prohibition This reflect perspective of Islamic Law that is becoming base law in the country of Qatar. In the perspective of Qatari Islamic Law, LGBT practices are considered violate religious values and norms . Qatari Islamic law has significant influence in form system state laws and policies . Qatar, as a country that adheres to Islam as its official religion , is based its policies on perceived Islamic teachings as source law main . Within the framework Here , LGBT practices are considered as violation to Islamic teachings and considered contradictory with upheld religious values tall .

Prohibition towards LGBT in context Qatar World Cup becomes complex debate . A number of party criticize prohibition This as form discrimination and violations to right basic human , temporary the other party considers it as form protection to religious values and traditions society in Qatar . natural context this , research This aim For analyze base the law and underlying arguments LGBT ban in implementation 2022 FIFA World Cup in Qatar from Qatari Islamic Law perspective . Through approach qualitative and analysis document law , research This will explain base laws used by Qatar in regulate and prohibit LGBT practices in context sport international .

With understand Qatari Islamic Law perspective is related LGBT ban in Qatar World Cup , expected study This can give more understanding Good about context



Submitted: 15 /01 /2024 | Reviewed: 28 /02 /2023 | Approved : 10/03/ 2024

underlying law and religion related Qatari policies issue sensitive This . Additionally , research this can also be done give contribution in discussion more carry on about right basic human , freedom religion , and policy sport international in context multicultural and multireligious .

## Research Method

In research This is the method used is approach qualitative with analysis document relevant laws , incl constitution and regulations related Qatari laws with LGBT. approach interpretive will also used For understand context social , cultural and religious underpinnings Qatar's policy regarding LGBT. <sup>1</sup>In context this will done analysis to understanding and interpretation Islamic law is what it is footing in forbid LGBT practices in Qatar World Cup . Data obtained from analysis document laws and approaches interpretive This will analyzed in a way comprehensive and critical . Analysis results will used For explain base the law and underlying arguments LGBT ban in context Qatar World Cup from Qatari Islamic Law perspective .

## Result and Discussion

### Sexual Violence at UIN K.H. Abdurrahman Wahid

Based on analysis document relevant laws , incl constitution and regulations Qatari law , found base governing law LGBT ban in context Qatar World Cup . Related articles with prohibition of LGBT shows that Qatari law prohibits it LGBT practices , incl connection fellow types and expressions different gender identities . Base law This reflect adoption principles Islamic law as base Qatari law .

Qatari Islamic Law Perspective on LGBT practices are based on the interpretation and understanding of the religion they uphold high in the country . In Qatari Islamic Law, LGBT practices are considered violate religious values and norms . Qatari Islamic law

---

<sup>1</sup> Purwanza et al., *Quantitative, Qualitative and Combination Research Methodologies* .

emphasizes importance guard morality and family as base from based society religious values . In view this , relationship sexual between boy and girl in wedding considered as the only one form legitimate and accepted relationship in Islam. Therefore the , LGBT practices , which involve connection fellow type , considered contradictory with Islamic teachings and are prohibited .<sup>2</sup>

Qatar's Islamic Law perspective also emphasizes importance guard purity and honor individual as well as guard order social . In context Here , LGBT practices are considered violate norms social and threatening stability public . Therefore that's a ban to LGBT practices in Qatari law is viewed as effort For protect religious values , morality , and traditions considered social important in Qatari society . Qatari state policy regarding LGBT is based on enforcement the law that follows Islamic Law perspective . Qatari law stipulates penalty law for individuals involved in LGBT practices , incl prison and fines . Qatar's state policy regarding LGBT is based on faith that forbid LGBT practices are effort For protect religious values , morality , and traditions considered social important in Qatari society .

LGBT (Lesbian, Gay, Bisexual and Transgender) is an increasing phenomenon widespread in the modern era as variation in orientation Sexually influenced by various factor like parenting that doesn't Exactly , at least presence a father, limited religious education , and access easy to pornography. LGBT involves pattern fighting life wedding fellow the opposite kind with Islamic teachings .<sup>3</sup>In the Islamic view , behavior This considered as degrading and violating actions destructive weight dignity man as creature God's glorious creation . Islam teaches that wedding is bond holy between men and women , no only For fulfil need biological , but also for create peace life through formation harmonious and continuing family descendants dignified human being .

Partner pair is one of the sunnahs of Allah that applies among all His creatures and creations . this Sunnah applies in a way general and evenly distributed , no exception

---

<sup>2</sup> Sinulingga and Sinulingga, "The Values of Islamic Education in the Implementation of the 2022 FIFA World Cup in Qatar."

<sup>3</sup> Ishaq, "World Cup in Qatar: An Islamic Da'wah Perspective."



Submitted: 15 /01 /2024 | Reviewed: 28 /02 /2023 | Approved : 10/03/ 2024

For human , animal , or plant . Allah says in Surah Adz- Dzariyat (51:49), "And all something We created pair up for you remember the greatness of Allah." God's destiny is not wants humans to become similar with creature others , so man left develop his instincts without control and relationships between man and woman walk without rule . On the contrary , Allah decrees system rule which is ideal for control matter the . With method this , human can guard honor and protect his glory.

As a country based on Islamic principles , Qatar has long implemented Sharia laws in development its constitution . This matter including in the current concept of the rule of law This appear with the term " Islamic nomocracy ", which emphasizes connection between legal countries with Islamic law . In view this , a country that claims as a Muslim country for sure own connection with existing Islamic laws in the Koran. Al-Quran and Hadith has explain that Islam does not support exists deviation orientation LGBT sexual , consisting of from Lesbian, Gay, Bisexual , and Transgender. <sup>4</sup>In the Islamic view , humans has created in two type , ie boy and girl . The Koran also confirms this that Allah created man in couples , fine That humans , animals , etc plant . In context This , Allah ordained system ideal rules for humans can guard honor and protect his glory .

In the Islamic view , LGBT practices are considered as overreaching behavior limit and constitute despicable act . Islam requires wedding between against type , ie between male and female , as bond holy who created calm live and carry on descendants dignified human being . In Islam, a couple pair is the valid sunnah of Allah For all His creatures and creations . Therefore that , every creatures , incl human , expected guard honor and protect his glory in accordance with provisions that Allah has set . In Islamic law , LGBT practices are considered as violating act limits and includes in category deed vile . This matter confirmed in the Koran and Hadith . <sup>5</sup>Therefore that is , LGBT is considered as something that is rejected with firm in Muslim society and is considered

---

<sup>4</sup> Pratiwi and Irwansyah, "Prohibition of LGBT Logos and Symbols at the 2022 World Cup in Qatar According to Fiqh Siyasah and International Relations."

<sup>5</sup> Alief, Ekoputro, and Arief, "News Framing of the 2022 Qatar World Cup LGBT Campaign."

as unlawful acts , so can give rise to sin . The Prophet Muhammad also did said " May Allah curse those who do it deed Lot's people .

Basics the become handle for adhering countries Islamic concept in its constitution in prohibits LGBT. Qatar, as a monarchy , is led by Emir Sheikh Tamim bin Hamad Al Thani. Qatar has system the law which is mixture between law civil and legal Sharia , with law Sharia considered as source policy main according to Qatari constitution .<sup>6</sup> In Qatar, caning is imposed as a punishment for offenders who engage in alcohol consumption or sexual relations deemed unlawful. Qatar Penal Code Article 88 states that punishment for the perpetrator of adultery is 100 lashes . Apart from that , punishment stoning ( punishment dead with throwing stones) applied For case apostasy and LGBT. Blasphemy can result punishment prison until seven year , temporary withdrawal of people to you can change religion punished with prison up to 10 years . In practice , the state of Qatar enforces punishment dead for the Muslims involved in connection sexual fellow type . Temporary that is , for non-Muslims who become Qatari citizen , criminal maximum possible worn is prison for 7 years . Article 296 states that leading , inciting , or seduce man For do sodomy or deed No moral is possible crime punished .

Controversy This Actually arise Because interest various parties , esp because Qatar has limit freedom opinion for its people . One of the issue that became highlight is policy anti-LGBT in Qatar. Phenomenon This is results from effort non- government actors , such as organization international , NGO, human rights activists , or movement public others , which are purposeful For increase awareness international about perceived anti-LGBT policies discriminatory by the Qatari government . Therefore that's the event The World Cup is taken advantage of For lift ongoing issue This restricted and prohibited For discussed in Qatar. Phenomenon This get response from public international with various Opinions vary , though regardless from its relevance with field sport football . Although Thus , change policy more carry on will difficult materialized remember system governance and foundation law Qatari nationalism based on

---

<sup>6</sup> Lobodally, "REPRESSION OF LGBT IN ONLINE MEDIA REPORTING IS PROHIBITED."



Submitted: 15 /01 /2024 | Reviewed: 28 /02 /2023 | Approved : 10/03/ 2024

principles religions that oppose LGBT, which is contradictory with principles adhered to by some large number of participating countries The World Cup tends to be liberal and prioritizes human rights.<sup>7</sup>

Viewed from perspective right basic human rights (HAM), anti-LGBT policies in Qatar can considered as discriminatory policies . This matter Because policy the potential unplug rights individual as citizens , improve risk discrimination and violence without exists protection law , as well cause marginalization and exclusion only Because gender expression and orientation sexual they . This matter contradictory with human rights values and constitute violation to internal state obligations protect all over inhabitant his country . On the other hand , there is a more " extreme " view however Still relevant , that is from side the politics of Western countries that encourage Qatar to become more democratic with use phenomenon LGBT social as tool influence . Western countries have succeed trigger turmoil revolution governments in several Middle Eastern countries, which are known as the "Arab Spring", though factor pusher mainly moment That more related with issue economy . However , results from revolution the often leading to chaos in several Middle Eastern countries .

## Conclusion

In the context of the Qatar World Cup, the ban on LGBT is based on Qatari laws, including the constitution and regulations, as well as the foundational principles of Islamic law in the country. LGBT practices are deemed to violate religious and social norms, which, according to Qatari Islamic views, must be upheld to preserve religious integrity, morality, and societal traditions. Penalties for LGBT offenders include imprisonment and fines, in line with Qatari law following an Islamic legal perspective. Despite controversies arising due to restrictions on freedom of expression in Qatar, especially concerning anti-LGBT policies, further policy changes are likely to be challenging given Qatar's legal and governance

---

<sup>7</sup> Fakhira et al., "Public Opinion Regarding the Qatar World Cup."

framework rooted in religious principles opposing LGBT, which contradicts the principles adhered to by many participating countries in the World Cup, which tend to prioritize liberalism and human rights. From a human rights perspective, anti-LGBT policies in Qatar can be seen as discriminatory, potentially infringing on individual rights, increasing the risk of discrimination, violence, and marginalization based solely on gender expression and sexual orientation. On the other hand, there's a more "extreme" view from Western countries urging Qatar to become more democratic by leveraging the LGBT social issue as a tool of influence. However, such approaches are controversial and could lead to political instability, as seen in several Middle Eastern countries during the Arab Spring, primarily driven by economic issues. Nonetheless, the results of revolutions often lead to chaos in several Middle Eastern countries."

### **Bibliography**

- Budiharjo Miriam. (2013). *Dasar-Dasar Ilmu Politik*. Jakarta: Gramedia Pustaka Utama.
- Narbuko Cholid dan Achmadi Abu. (2003). *Metodologi Penelitian*. Jakarta: PT. Bumi Aksara.
- Muhammad Abdulkadir. (2004). *Hukum dan Penelitian Hukum*. Bandung: Citra Aditya Bakti.
- Waluyo Bambang. (2002). *Penelitian Hukum Dalam Praktek*. Jakarta: Sinar Grafika.
- Ibrahim Jhony. (2007). *Teori dan Metodologi Penelitian Hukum Normative*. Malang: Media Publishing.
- Sunggono Bambang. (2007). *Metode Penelitian Hukum*. Jakarta: Raja Grafindo Persada.
- Bungin Burhan. (2007). *Analisis Data Penelitian Kualitatif*. Jakarta: Raja Grafindo Persada.





Submitted: 15 /01 /2024 | Reviewed: 28 /02 /2023 | Approved : 10/03/ 2024

Zainal Abidin Said. (2012). Kebijakan Publik. Jakarta: Salemba Humanika.

Winarno Budi. (2016). Kebijakan Publik Era Globalisasi. Yogyakarta: CAPS.

Islamy Irfan. (2003). Prinsip-Prinsip Perumusan Kebijaksanaan Negara. Jakarta: Bina Aksara.

Agustino Leo. (2008). Dasar-Dasar Kebijakan Publik. Bandung: Alfabeta.

Subarsono Agustinus. Analisis Kebijakan Publik : Konsep, Teori dan Aplikasi.

Nugoro Riant. (2003). Kebijakan Publik : Formulasi, Implementasi, dan Evaluasi. Jakarta: PT. Elex Media.

Akbar Muh. Firyal, Mohi Widya Kurniati. (2018). Studi Evaluasi Kebijakan (Evaluasi Beberapa Kebijakan di Indonesia). Gorontalo: Ideas Publishing.

Noor Juliansyah. (2011). Metode Penelitian. Jakarta: Kencana Prenadamedia Group.

Muhammad Abdulkadir. (2004). Hukum dan Penelitian Hukum. Bandung: Citra Aditya Bakti.

Purawti Ani. (2020). Metode Penelitian Teori dan Praktek. Surabaya: CV. Jakad Media.

Ekawati, dkk. (2022). Pembentukan Kelompok Anti Kekerasan Seksual Anak (KAKSA) Pada Komunitas Kader di Desa Sanur Kaja Denpasar.

Komnas Perempuan. 15 Bentuk Kekerasan Seksual Sebuah Pengenalan.

Malian Sobirin. 2001. Gagasan Perlunya Konstitusi Baru Pengganti UUD 1945. Yogyakarta : FH UII Press.

Huda Ni'matul. 2005. Negara Hukum, Demokrasi, dan Judicial Review. Yogyakarta :UII Press.

S.F. Marbun. 2011. Peradilan Administratif Negara dan Upaya Administratif Di Indonesia. Yogyakarta : FH UII Press.

Bintan Saragihdan Moh. Kusnardi. 2000. Ilmu Negara (Edisi Revisi). Jakarta : Gaya Media, Cet. 4.

Azhary. 2008. Negara Hukum. Jakarta : Prenada Media.

Azhary Tahir. 1992. Negara Hukum. Jakarta : Bulan Bintang.

Jimly Ashididqie. 2005. Hukum Tata Negara dan Pilar-Pilar Indonesia. Jakarta : Mahkamah Konstitusi Press.

Rhoma K.M. Smith. 2008. Hukum Hak Asasi Manusia. Yogyakarta : Pusham UII.

Antonius Cahyadi dan E. Fernand M Manulang. 2008. Pengantar Filsafat Hukum. Jakarta : Kencana.

Jimly Ashididqie. 2008. Pokok-Pokok Hukum Tata Negara Indonesia Pasca Reformasi. Jakarta : Bhuana Ilmu Populer.

Lili Rasjidi dan Ira Thania. 2002. Pengantar Filsafat Hukum. Bandung : Mandar Maju.

Satya Arinanto. 2008. Hak Asasi Manusia Dalam Transisi Politik di Indonesia. Jakarta : Pusat Studi Hukum Tata Negara Fakultas Hukum Universitas Indonesia.

I Dewa Gede Palguna. 2013. Pengaduan Konstitusional : Upaya Hukum Terhadap Pelanggaran Hak-Hak Konstitusional Warga Negara. Jakarta : Sinar Grafika.

Jimly Asshiddiqie. 2008. Konstitusi dan Hak Asasi Manusia. Jakarta : Kontrass, 2008.

Sri Soemantri. 1992. Bunga Rampai Hukum Tata Negara Indonesia. Bandung : Alumni, 1992..

Bagir Manan dan Susi Dwi Harijanti, "Konstitusi dan Hak Asasi Manusia", Jurnal Ilmu Hukum, Vo. 3, No. 3, 2016.



Submitted: 15 /01 /2024 | Reviewed: 28 /02 /2023 | Approved : 10/03/ 2024

Maria Ulfa Anshor, Wan Nedra, Sururin. 2002.Aborsi Dalam Perspektif Fiqh Kontemporer. Jakarta : Balai Penerbit Fakultas Kedokteran.

Abdul Wahid dan Muhammad Irfan. 2011.Perlindungan Terhadap Korban Kekerasan Seksual : Advokasi Atas Hak Asasi Perempuan. Bandung : Refika Aditama.

Riyan Alpin. “Perlindungan Hukum Bagi Korban Tindak Pidana Kekerasan Seksual di Perguruan Tinggi”, Jurnal Lex Renaissance, No. 1, Vol. 7, Januari 2022

Undang-Undang Dasar Republik Indonesia Tahun 1945.

Undang-Undang Nomor 12 Tahun 2022 Tentang Tidak Pidana Kekerasan Seksual

Undang-Undang Nomor 39 Tahun 1999 Tentang Hak Asasi Manusia.

Undang-Undang Nomor 21 Tahun 2007 Tentang Pemberantasan Tindak Pidana Perdagangan Orang.

Undang-Undang Nomor 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual.

Wawancara Kepala PSGA UIN K.H. Abdurrahman Wahid Pekalongan tanggal 10 Agustus 2023.

<https://www.voaindonesia.com/a/pemaksaan-pemasangan-alatkontrasepsi-bagi-difabeltidak-dibenarkan/4230938.html>, diakses pada 23 Februari 2023.