Thailand Islamic Community Perspective Towards the Ratification of LGBTQI++

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Abstract

The Marriage Equality Bill in Thailand will officially take effect on January 22, 2025. With this enactment, Muslims in Thailand will certainly have perspectives and attitudes concerning the youth in Islam in facing this issue. This study aims to explore the views of Islamic religious teachers regarding students in light of the legalization of LGBTQI++ in Thailand. To gather this information, a questionnaire with a 5-point Likert scale was distributed to 12 Islamic religious teachers at Sasana Business Administration Vocational College in Bangkok. The primary source of this study consists of data from the questionnaire,

while secondary sources include relevant research articles that support this research article. The results indicate that almost all Islamic religious teachers are opposed to the enactment of this policy. They believe it will impact students' identity, characteristics, and religious morality as the young Muslim generation in Thailand. Therefore, they propose plans to provide education on these issues through communication strategies and open discussions.

[Rancangan Undang-Undang kesetaraan pernikahan di Thailand secara legal mulai 22 Januari 2025. Dengan adanya pengesahan tersebut, umat muslim di Thailand tentunya memiliki cara pandang dan bersikap yang berkaitan dengan generasi muda Islam dalam menghadapi hal tersebut. Penelitian ini bertujuan untuk mendalami pandangan guru agama Islam terhadap siswa dengan adanya legalisasi LGBTQI++ di Thailand. Dalam menggali infromasi tersebut menggunakan kuesioner dengan skala 5-likert yang disebarkan kepada 12 guru agama Islam di Sasana Business Administration Vocational College, Bangkok. Sumber utama dalam penelitian ini berupa data hasil kuesioner dan sumber sekunder berupa artikel penelitian relevan yang mendukung artikel penelitian ini. Hasil penelitian menujukkan bahwa hampir semua guru agama Islam kurang setuju adanya pengesahan kebijakan tersebut. Hal tersebut dianggap akan memengaruhi identitas, karakteristik dan moralitas agama siswa sebagai generasi muda muslim di Thailand. Oleh sebab itu, mereka membuat rancangan dalam upaya memberikan edukasi terhadap isu-isu yang ada melalui strategi komunikasi hingga diskusi terbuka.]

Introduction

The legalization of LGBTQI rights in Thailand represents a significant milestone in the history of LGBTQI rights activism and resistance in the country. This development signifies an advancement in LGBTQI rights in Thailand; nevertheless, it also gives rise to intricate challenges and debates. The legalization of LGBTQI rights in Thailand commenced with the events of 2018 when the Constitutional Court of Thailand issued a ruling that constrained freedom of speech and press in the context of discrimination against the LGBTQI community. This ruling prompted a vigorous response from civil society and human rights organizations, including the LGBTQI

community. The reaction to the ruling significantly boosted LGBTQI advocacy in Thailand. Human rights organizations and LGBTQI groups initiated campaigns and demonstrations to underscore the necessity of safeguarding LGBTQI rights and freedom of speech.[1]

In 2019, Thailand witnessed a notable advancement in the legal recognition of LGBTQI individuals with the issuance of a ruling by the Constitutional Court that sought to curtail discriminatory practices against this demographic in the realm of employment. This ruling provides legal protection to LGBTQI people in the workplace, although there is still room for further interpretation. These events demonstrate that the process of legalizing LGBTQI people in Thailand is not free from conflicts between constitutional principles and the country's socio-cultural traditions. It is reflected in the prolonged debate about whether LGBTQI rights are compatible with traditional Thai religious and moral values.[2]

Furthermore, the legalization of LGBTQI rights is inextricably linked to broader social and economic transformations in Thailand. The country is transitioning from an agrarian to an industrial and technological economic system, which requires changes in society's social structure and values. The legalization of LGBTQI in Thailand also has an impact on international politics. Western countries such as the United States have used LGBTQI rights as a criterion in assessing their diplomatic relations with Thailand, which puts pressure on the Thai government to take further steps in the protection of LGBTQI rights.[3]

The phenomenon of LGBTQI legalization in Thailand demonstrates that LGBTQI rights advocacy is not only a domestic issue but is also closely linked to global and regional dynamics. Furthermore,

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[1] Febby Shafira Dhamayanti, "Pro-Kontra Terhadap Pandangan Mengenai LGBT Berdasarkan Perspektif HAM, Agama, dan Hukum di Indonesia," *Ikatan Penulis Mahasiswa Hukum Indonesia Law Journal* 2, no. 2 (February 24, 2022): 210–31, https://doi.org/10.15294/ipmhi.v2i2.53740.

[2] Timo T. Ojanen, Rattanakorn Ratanashevorn, and Sumonthip Boonkerd, "Gaps in Responses to LGBT Issues in Thailand: Mental Health Research, Services, and Policies," *Psychology of Sexualities Review* 7, no. 1 (2016): 41–59.

[3] Varina Paisley and Mark Tayar, "Lesbian, Gay, Bisexual and Transgender (LGBT) Expatriates: An Intersectionality Perspective," *International Journal of Human Resource Management* 27, no. 7 (April 11, 2016): 766–80, https://doi.org/10.1080/09585192.2015.1111249.

it demonstrates the intricate interplay between constitutional principles, socio-cultural traditions, and international pressures in shaping a more inclusive environment for the LGBTQI community in Thailand.[4] Thailand has emerged as a regional leader in Southeast Asia, demonstrating remarkable strides in recognizing and safeguarding the rights of the LGBTQI+ community. LGBTQI+ legalization in Thailand culminates in a multifaceted process encompassing social, political, and legal developments that have unfolded over the past few decades.

Thailand has a historical reputation for tolerance concerning sexual and gender diversity. The Thai culture has a concept of "kathoey" or "ladyboy" that has been recognized in society for a considerable period, although it has not always been accepted. However, this social acceptance does not always align with legal recognition and formal protections for the LGBTQI+ community. Significant developments in LGBTQI+ legalization in Thailand began in the early 2000s. In 2002, the Thai Ministry of Health officially removed homosexuality from the list of mental illnesses, an essential step in reducing stigma against the LGBTQI+ community.

A significant milestone in Thailand's legislative journey towards LGBTQI+ rights was the enactment of the Gender Equality Act in 2015. This legislation explicitly prohibits discrimination based on gender identity, thereby affording the transgender community stronger legal protection. Although the law does not explicitly address sexual orientation, it is regarded as a pivotal advancement in the recognition of LGBTQI+ rights. In 2020, Thailand took further steps towards recognizing the rights of the LGBTQI+ community by initiating the legislative process to recognize same-sex couples. A Civil Partnership Bill was submitted to parliament, which, if passed, would provide legal recognition for same-sex couples, including rights related to inheritance, adoption, and medical decision-making. While the bill is still under discussion, this initiative marks a significant shift in Thai government policy towards LGBTQI+ issues.[5]

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[4] Muliastuti Andi, "Aktivisme Transnasional dalam Prakarsa Being LGBT in Asia: Mobilisasi Gerakan dan Pembentukan Identitas Kolektif," *Jurnal Hubungan Internasional* 15, no. 2 (November 29, 2022): 398–419, https://doi.org/10.20473/jhi.v15i2.35109.

[5] Audy Mentari Noor'aini and Chazizah Gusnita, "Analisis Labelling Terhadap Kelompok Lesbian, Gay, Biseksual, Transgender (LGBT) dalam Lingkungan Sosial

A complex interplay of economic and social factors drives the legalization of LGBTQI+ rights in Thailand. Thailand's tourism industry, which represents a significant portion of the country's economy, has long benefited from the perception of Thailand as a destination welcoming to LGBTQI+ individuals. It has created economic pressure to accommodate better and protect the LGBTQI+ community. However, it is important to note that the process of LGBTQI+ legalization in Thailand is not without its challenges. Despite progress in policies and laws, there is still resistance from conservative and religious groups.[6] In addition, implementation of existing policies is often inconsistent, and discrimination and social stigma persist at various levels of society.

Additionally, Thailand's mass media and popular culture play a significant role in influencing public perceptions of LGBTQI+ individuals. The representation of LGBTQI+ characters in Thai film, television, and social media has increased in recent years, thereby increasing the visibility and normalization of the LGBTQI+ community in the public eye. However, LGBTQI+ activists in Thailand continue to emphasize that much remains to be done to achieve full equality. Issues such as legal recognition of gender change, more comprehensive protection against discrimination, and equal access to healthcare and education remain the focus of advocacy.

Same-sex sexual relations in Islam are prohibited acts. The Qur'an explains the prohibition of same-sex sexual relations, as they are considered vile and transgressive acts. The verse states:

وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖ اَتَأْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ ٨٠ اِنَّكُمْ لَتَأْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَاۤءِ ۚ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ٨١

Masyarakat," *Jurnal Anome* 3, no. 1 (April 2021): 60–77. https://jom.fisip.budiluhur. ac.id/index.php/anomie/article/view/495

[6] Kyle K.H. Tan and Andrew T.W. Saw, "Prevalence and Correlates of Mental Health Difficulties amongst LGBTQ People in Southeast Asia: A Systematic Review," *Journal of Gay and Lesbian Mental Health* 27, no. 4 (2023): 401–20, https://doi.org/10.1080/19359705.2022.2089427.

"And (We had sent) Lot when he said to his people, "Do you commit such immorality as no one has preceded you from among the worlds?" Indeed, you approach men with desire instead of women. Rather, you are a transgressing people." (Al-A'raf (7): 80-81)

The verse above explains that Prophet Lot (Lut) was sent to remind his people who engaged in homosexual acts that such behaviour is considered *fahisha* (lewdness).[7] In Ibn Kathir's interpretation, the term *fahisha* refers to homosexual acts, which are regarded as foolish and excessive, as they involve placing things out of their natural order.[8] In *Tafsir al-Muyassar*, it is also explained that *fahisha* refers to a vile act that any previous human community had never committed.[9]

Islamic education plays a crucial role for young Muslims in Thailand. Amid the increasing acceptance of LGBTQI++ and the growing pluralism in society toward various sexual orientations, Muslim teachers have a critical role in strengthening Islamic values. It is important to instil in the younger Muslim generation in Thailand a consistent commitment to Islamic principles and wisdom in addressing this issue.

This study aims to understand the views of Islamic religious teachers on the legalization of LGBTQI++, the potential impacts that may occur on the Islamic youth in the future, and strategies of Islamic religious teachers to maintain the religious identity of Islamic youth in Thailand. Additionally, the title of this article emphasizes the importance of the role of Muslim educators in addressing this issue so as not to undermine the identity, characteristics, and morality of the Muslim minority in the country.

The relevant research by Fitriyah and Alauddin emphasizes that Islamic law takes a firm stance against LGBT behaviour, accompanied by diverse perspectives among individuals regarding supporting individual rights and maintaining religious and moral standards in

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[7] Rustam DKA Harahap, "LGBT di Indonesia : Perspektif Hukum Islam, HAM, Psikologi dan Pendekatan Maṣlaḥah," *Al-Ahkam* 26, no. 2 (December 2, 2016): 223–48, https://doi.org/10.21580/ahkam.2016.26.2.991.

[8] Abdullah bin Muhammad bin Abdurahman bin Ishaq Al-Sheikh, *Tafsir Ibnu Katsir Jilid III*, ed. Abdul Ghoffar, II (Bogor: Pustaka Imam asy-Syafi'i, 2003).

[9] Wakaf, Dakwah dan Penyuluhan Kementerian Urusan keislaman, *Tafsir Al-Muyassar*, V (Madinah: Mazidah dan Munfaha, 2013).

Thailand.[10] This finding explains that LGBT behaviour in Islam can influence a person's morality. This research underpins our study in exploring the potential impact of LGBTQI++ behaviour on the morality of Muslim students in Thailand.[11]

Methods

This research uses a descriptive quantitative approach, focusing on the perspectives of Islamic religion teachers at Sasana Business Administration Vocational College, Bangkok, regarding the legalization of same-sex marriage in Thailand. The research was conducted from August 2 to August 9, 2024. It involved 12 Islamic teachers as research subjects, utilizing a total sampling technique due to the limited number of teachers. They were given an online survey form with 5-point Likert scale questions to collect primary research data. Additionally, secondary sources for this research included research articles and credible internet sources relevant to the study.

The discussion presented will cover the views of Islamic teachers on the legalization of same-sex marriage, the potential impact on the younger generation of Muslims in the future, and strategies employed by Islamic teachers to preserve the religious identity of the younger Muslim generation. Data was collected using a survey technique with descriptive statistics employed for data analysis. The teachers were asked to complete a pre-prepared questionnaire. Once the data was collected, descriptive statistical analysis techniques were applied using IBM SPSS Statistics Version 25. The standard deviation value will then be obtained, and the results will be interpreted as descriptive findings.

Results

Before collecting the data, the researcher ensured that this research could be conducted with several Islamic teachers. The data

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[10] Aidatul Fitriyah and Muhammad Badat Alauddin, "Comparison of Islamic Law and Human Rights; Navigating Consensus of LGBT in Thailand," *Indonesian Journal of Law and Islamic Law (IJLIL)* 6, no. 1 (June 13, 2024): 22–37, https://doi.org/10.35719/ijlil.v6i2.406.

[11] Aidatul Fitriyah and Muhammad Badat Alauddin, "Comparison of Islamic Law and Human Rights; Navigating Consensus of LGBT in Thailand," *Indonesian Journal of Law and Islamic Law (IJLIL)* 6, no. 1 (June 13, 2024): 22–37, https://doi.org/10.35719/ijlil.v6i2.406.

collected includes the perspectives of Islamic teachers regarding the LGBTQI++ policy. Considering that the policy was definitively approved by both the prime minister and the king, and after going through various processes to obtain confirmation and permission from the school authorities, the following data was finally obtained:

Table 1. Data Obtained Following Confirmation and Approval from Relevant Authorities

Question	N	Min.	Max.	Mean	Std. Deviation
The level of agreement with the legalization of LGBT rights in Thailand	12	1	5	2.00	1.41
The extent of the impact of LGBT rights legalization in Thailand on Islamic education	12	1	5	3.67	1.23
Approval of LGBTQI++ rights can affect the morality of the Muslim youth in Thailand	12	1	5	3.75	1.49
Muslims may face difficulties in upholding their religious values in the context of LGBTQI++ policies	12	3	5	4.17	.84
Muslim youth may feel confused in defining their religious identity in the context of LGBTQI++ policies	12	3	5	4.17	.84

LGBTQI++ policies will lead Muslim youth to choose to limit their social interactions with non-Muslim groups, increasingly	12	3	5	4.08	.9
Islamic teachers should develop creative teaching methods to explain LGBTQI++ issues in the context of Islamic education	12	4	5	4.67	.49
Effective communication strategies between teachers, parents, and students are essential in addressing the impact of LGBTQI++ policies on Muslim youth	12	3	5	4.33	.65
Implementing spiritual support programs in schools to assist Muslim youth in coping with external influences, such as LGBTQI++ policies, is important	12	1	5	3.67	1.23
Religious education programs that utilize technology and social media can help Muslim youth better understand their teachings in the context of LGBTQI++ policies	12	1	5	4.00	1.21

Islamic teachers should encourage open discussions in schools about LGBTQI++ issues and their relevance to Islamic education	12	3	5	4.17	.78
Islamic teachers also need to educate students about tolerance and respect for diverse gender identities as well as the acceptance of LGBTQI++ in Thailand	12	1	5	3.75	1.26
Legalizing same-sex marriage will enhance awareness and acceptance of the LGBTQI++ community among Muslim youth in Thailand	12	1	5	2.58	1.38
The concern over the legalization of same-sex marriage will impact the character of Muslim youth in Thailand	12	1	5	4.00	1.21
The importance of sex education in religious education	12	2	5	3.92	1.17
Same-sex marriage will influence Muslim youth's views of one another	12	1	5	3.50	1.58
The legalization of same-sex marriage will affect the sexual behaviour of Muslim youth in Thailand	12	3	5	4.08	.90

Valid N (listwise)	12

Based on the data in the table above indicates that nearly all teachers disagree with the legalization of LGBTQI++ policies in Thailand. On average, Islamic teachers consider that such legalization has the potential to impact Islamic education, the character and morality of youth, perspectives among youth, sexual behaviour, difficulties in upholding religious values and identity, acceptance of LGBTQI++ groups, as well as social interactions with non-Muslims in Thailand.

Given these views, Islamic teachers emphasize the importance of teaching strategies for Muslim students in Thailand, including communication strategies among teachers, students, and parents, the use of technology in utilizing social media for education aimed at Muslim youth, open discussions in schools regarding LGBTQI++ issues, sex education, and the importance of tolerance and respecting differences.

Discussion

This study explores the views of Islamic religious teachers on the legalization of LGBTQI++ and its impact on the Muslim youth at Sasana Business Administration Vocational College. The research findings indicate that the majority of Islamic religious teachers feel that such policies can influence the morality and religious identity of the youth. To understand this comprehensively, it must be examined from theoretical and historical perspectives to support this research. Additionally, comparisons with previous studies in majority and minority Muslim countries are essential.

Social identity theory explains that group identity is constructed through membership in a group that shares standard norms and values. This identity not only serves as a social marker but also plays a role in providing moral structure and behavior.[12] For Islamic religious teachers in Thailand, Muslim identity becomes central to the moral system and religious education they impart to the youth. In this context,

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[12] Jian Luo et al., "The Relationship between Social Support and Professional Identity of Health Professional Students from a Two-Way Social Support Theory Perspective: Chain Mediating Effects of Achievement Motivation and Meaning in Life," *BMC Medical Education* 24, no. 1 (December 1, 2024): 1–16, https://doi.org/10.1186/s12909-024-05391-5.

LGBTQI++ policies are seen as an external threat that can blur clear moral boundaries, raising concerns about the future moral landscape of Muslim youth.

The resistance to LGBTQI++ evident in this study can be analyzed through the resistance to social change theory, which states that individuals or groups tend to uphold established norms when they feel that social changes threaten the moral structure or identity they consider fundamental.[13] It is reflected in the concerns of religious teachers that the legalization of LGBTQI++ could alter the moral views of Muslim youth and weaken their commitment to Islamic teachings. Historically, such resistance is not new, especially in societies where religious values shape social identity.

This study confirms previous findings, particularly in Indonesia, that resistance to LGBTQI++ among Muslim communities is often related to efforts to maintain religious norms.[14] However, in Thailand, where Muslims are a minority, this resistance is not only about defending against external influences but also about how the Muslim community, especially educators, tries to navigate a new reality shaped by social plurality. Studies in the Philippines show that minority Muslim communities often demonstrate flexibility in adapting to social changes while still maintaining certain boundaries to preserve their religious identity.[15]

One important contribution of this research is how religious educators respond to the challenges they face by proposing new approaches to Islamic education. The finding that Islamic teachers in Thailand recognize the need to develop more creative teaching methods to address LGBTQI++ issues is highly significant. It indicates an awareness that religious education can no longer rely solely on

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[13] Uri Shwed, Yuval Kalish, and Yossi Shavit, "Multicultural or Assimilationist Education: Contact Theory and Social Identity Theory in Israeli Arab–Jewish Integrated Schools," *European Sociological Review* 34, no. 6 (December 1, 2018): 645–58, https://doi.org/10.1093/esr/jcy034.

[14] Muhammad Qorib and Umiarso Umiarso, "Dinamika Kaum LGBT, Pendidikan Keislaman, dan Sikap Kemanusiaan: Studi Fenomenologi di Perguruan Tinggi di Malang," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 7, no. 2 (July 2, 2020): 125–42, https://doi.org/10.15642/jpai.2019.7.2.125-142.

[15] Hasaruddin, "Perkembangan Sosial Islam di Filipina," *Al Ma' Arief: Jurnal Pendidikan Sosial dan Budaya* 1, no. 1 (2019): 32–43, https://doi.org/10.35905/almaarief.v1i1.782

traditional normative methods but must evolve to meet more complex social challenges.

In this context, the theory of social adaptation becomes relevant. This theory explains that social groups, including religious communities, must adjust to broader social environmental changes to remain relevant and functional.[16] Islamic educators in Thailand recognise that, while they have religious values to uphold, they must also adapt their teaching methods to reach the younger generation living in a more open and pluralistic world.

One proposed innovation is using technology and social media as educational tools. It aligns with the theory of digital literacy, which emphasizes the importance of teachers' and students' ability to use digital technology critically and creatively.[17] By utilizing digital platforms, religious educators can explain Islamic values related to LGBTQI++ contextually while maintaining the integrity of religious teachings. Social media also facilitates more dynamic interactions between teachers and students, enabling more open and inclusive dialogues about social issues that may be controversial, such as LGBTQI++.

The use of technology in religious education can also strengthen students' understanding of the relevance of religious teachings amidst social changes. In line with critical pedagogy theory, this approach allows students to engage in more reflective dialogues about the role of religion in their daily lives.[18] This open dialogue enables young Muslims to understand LGBTQI++ issues from a normative standpoint and deeper theological and ethical perspectives. In this regard, Islamic

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[16] Wipaporn Natalie Songtaweesin et al., "Adaptation of a Theory-Based Social Networking and Gamified App-Based Intervention to Improve Pre-Exposure Prophylaxis Adherence among Young Men Who Have Sex with Men in Bangkok, Thailand: Qualitative Study," *Journal of Medical Internet Research* 23, no. 11 (November 1, 2021), https://doi.org/10.2196/23852.

[17] Moloud Mohammadi, "Digital Information Literacy, Self-Directed Learning, and Personal Knowledge Management in Critical Readers: Application of IDC Theory," *Mohammadi Research and Practice in Technology Enhanced Learning* 19, no. 4 (2024): 1-26, https://doi.org/10.58459/rptel.2024.19004

[18] John White, "Philosophy of Education in the World of Twenty-First Century Capitalism: A Response to My Theory and Research in Education Critics," *Theory and Research in Education* 13, no. 2 (2015): 225–34, https://doi.org/10.1177/1477878514552893.

educators can be facilitators, helping students comprehend how Islamic values can be applied in a broader social context.

In addition to innovations in teaching methods, this research also highlights the importance of more intensive spiritual support in schools as a response to LGBTQI++ policies. Social support theory explains that social support, both in the form of emotional and spiritual support, is crucial for individuals facing social pressures.[19] In the context of this research, Islamic educators recognise that Muslim students need spiritual support to face the challenges arising from LGBTQI++ policies, which are seen as conflicting with their religious values.

This spiritual support is important because, as explained by psychosocial resilience theory, individuals with adequate access to social support tend to be better equipped to face social challenges and maintain their mental well-being.[20] Spiritual support programs in schools can help Muslim students navigate the confusion they experience regarding their religious identity while providing them with more explicit moral guidance in addressing LGBTQI++ issues. In this regard, the role of religious teachers as spiritual mentors becomes crucial to ensure that students receive religious education intellectually and feel supported in emotional and spiritual aspects.

Such spiritual support programs also create opportunities for closer collaboration between teachers, parents, and the community. Cross-cultural communication theory suggests that effective communication between groups with different values and backgrounds requires a deep understanding of each group's norms and values.[21] In this context, religious teachers can act as a bridge between students and parents, helping them understand how LGBTQI++ issues can be

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[19] Mst Nirufer Yesmin et al., "Entrepreneurial Intentions and the Role of Educational and Social Support: Do the Self-Efficacy and the Theory of Planned Behavior Variables Matter?," *RAUSP Management Journal*, 2024, https://doi.org/10.1108/RAUSP-03-2024-0053.

[20] M. Abshire Saylor et al., "A Contemporary Review of Psychosocial Resilience in Heart Failure Using the Society to Cells Resilience Theory," *Current Geriatrics Reports* 12, no. 4 (2023): 176–94. https://link.springer.com/article/10.1007/s13670-023-00398-0

[21] Robert T. Craig and Bingjuan Xiong, "Traditions of Communication Theory and the Potential for Multicultural Dialogue" 17, no. 1 (2022): 1–25, https://doi.org/10.1080/17447143.2021.2009487

discussed within a religious framework without compromising the principles of faith. This collaboration is essential for creating a supportive environment where Muslim students can feel safe and comfortable navigating their religious identity amidst rapid social changes.

This research also provides broader insights into how minority Muslim communities in Thailand attempt to navigate significant social changes. The response to the legalization of LGBTQI++ is not merely a form of rejection but also an effort to preserve the community's identity that is threatened by new social norms. Normative conflict theory explains that when long-established norms within a community are threatened, resistance emerges as an effort to maintain social and moral stability.[22] In this context, the Muslim community in Thailand strives to uphold its religious norms amidst a society that is becoming increasingly inclusive of LGBTQI++.

However, it is important to note that this resistance is not always static. As indicated in this research, Islamic religious teachers in Thailand also demonstrate the ability to adapt to changing social realities while holding firmly to religious principles. Social change and adaptation theories are relevant here, emphasizing that social groups do not always reject change outright but often strive to adjust to changes while maintaining their fundamental values.[23] It is evident from the efforts of religious teachers to develop more creative teaching methods and encourage more inclusive dialogue about LGBTQI++ issues within the framework of Islamic teachings.

In addition, this research also opens up space for discussions on how Islamic religious education in Thailand should evolve to address new challenges. By integrating critical and dialogical perspectives into religious education, educators can help the younger Muslim generation better understand the complex social context in which they live. This aligns with transformational education theory, which argues that

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[22] S. Shuvaev et al., "A Normative Theory of Social Conflict," in *37th Conference on Neural Information Processing Systems*, ed. Oh A. et al. (Neural Information Processing Systems Foundation, 2023), 45581–601, http://dx.doi.org/10.48550/arXiv.2303.04285

[23] Ashish Kalra, Na Young Lee, and Riley Dugan, "Exploring Antecedents and Outcomes of Salesperson Change Agility: A Social Exchange Theory Perspective," *Journal of Marketing Theory and Practice* 32, no. 3 (2024): 290–310, https://doi.org/https://doi.org/10.1080/10696679.2023.2169940.

education should impart knowledge and help students develop critical skills to evaluate and understand the world around them.[24]

Conclusion

This research demonstrates that the teachers' responses in Thailand to the legalization of LGBTQI++ involve various complex dynamics. From the perspective of Islamic religious teachers who tend to resist social changes in their efforts to create more adaptive and innovative teaching methods, a narrative illustrates how religious identity can endure and adapt amidst increasing challenges. It underscores the importance of education, which preserves religious norms and addresses the social challenges within a broader context. Through inclusive and dialogical approaches, the younger Muslim generation can better understand their religious teachings and apply them in their daily lives in an increasingly pluralistic world.

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[24] Melissa Brown, Roger S Brown, and Ankur Nandedkar, "Transformational Leadership Theory and Exploring the Perceptions of Diversity Management in Higher Education," *Journal of Higher Education Theory and Practice*, vol. 19, 2019.

Craig, Robert T., and Bingjuan Xiong. "Traditions of Communication Theory and the Potential for Multicultural Dialogue" 17, no. 1 (2022): 1–25. https://doi.org/10.1080/17447143.2021.2009487

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