

## Islamic Perspectives on the Consumption of Boy's Love (BL): A Spiritual Well-Being Analysis

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### ABSTRACT

The consumption of Boy's Love (BL) has rapidly expanded across various Asian countries and has become increasingly prominent in Indonesia due to enhanced digital access and the pervasive influence of transnational popular culture. This development raises questions regarding the understanding of BL consumption within the framework of Islamic values, particularly in relation to the spiritual well-being of Muslim individuals. This study aims to analyze Islamic perspectives on the consumption of Boy's Love (BL) through the Spiritual Well-Being framework, which encompasses Religious Well-Being (RWB) and Existential Well-Being (EWB). A literature review with a descriptive qualitative approach was conducted on 80 articles published between 2020 and 2025, sourced from Google Scholar, Semantic Scholar, ScienceDirect, and ResearchGate. The analysis employed thematic techniques to identify the relationships among BL media consumption, user motives, Islamic moral values, and individual spiritual dynamics. Findings indicate that BL consumption has the potential to challenge RWB, as the depiction of same-sex relationships conflicts with Islamic law and may influence moral sensitivity as well as the clarity of an individual's relationship with God. In the EWB dimension, BL serves as a space for escapism, identity exploration, and emotional fulfillment; however, the resulting meanings often misalign with Islamic life orientation, leading to existential dissonance. The study underscores that spiritual well-being in Islam requires the prudent management of media consumption to maintain the moral balance and spiritual orientation of Muslim individuals.

**Keywords:** *Boy's love; Spiritual well-being; Islamic perspectives*

### INTRODUCTION

The consumption of Boy's Love (BL) has increased rapidly across various Asian countries over the past decade (Shimauchi, 2023). This expansion has been driven by the growth of digital technology and streaming platforms that facilitate cross-border content distribution (Lopes et al., 2025). The consumption of BL content, in the form of series, films, and digital literature, has grown significantly in recent years, particularly among adolescents and young adults in Indonesia. According to data from the 2024 Susenas Survey conducted by BPS, 72.78% of the Indonesian population accessed the internet in 2024, compared to 69.21% in 2023. High internet usage indicates broader public access to information and serves as an indicator of a country's readiness to navigate the digital transformation era. Analysis of Google Trends related to BL content from October 2020 to October 2025 reveals a significant increase in interest, with seasonal fluctuations. The initial period (2020–2021) showed moderate interest, whereas the period from early 2022 to 2025 exhibited a consistent upward trend, peaking in March 2025.

Thai BL series have become one of the key drivers behind the genre's global rise in popularity (Habibah et al., 2021). The Thai entertainment industry has even positioned BL as a cultural product capable of attracting significant international attention (Habibah et al., 2021). In China, the consumption of BL content has persisted despite the government's strict

ensorship of same-sex representations (Tian, 2020). Fan communities in China have developed various strategies to creatively maintain access to BL media (Hu et al., 2024). BL audiences rely on digital spaces to navigate state-imposed restrictions and censorship (Chang & Tian, 2021). This form of symbolic resistance illustrates how BL functions as a complex cultural practice (Deville, 2022).

Motivations for consuming BL content are diverse and encompass emotional, psychological, social, and aesthetic dimensions (Nugraha et al., 2023). The YCMQ instrument identifies nine motives that drive individuals to engage with BL, including the search for affection, curiosity, and non-heteronormative romantic fantasies (Zsila et al., 2018). Other studies have shown that BL often serves as a safe space for women to explore emotional desires without the involvement of another female body (Basu, 2021). BL narratives also offer opportunities for readers to release psychological pressure through intense forms of fantasy (Lopes et al., 2025). For some fans, BL functions as a form of escapism from daily routines and life stressors (Nugraha et al., 2023). Emotional attachment to BL characters further strengthens fandom loyalty (Lacap, 2023). The relationships portrayed in BL are frequently perceived as gentler and more emotionally expressive, making them appealing to readers who seek idealized relational dynamics (Lopes et al., 2025).

The impact of BL consumption has also been observed through neuropsychological approaches, which found reduced sensitivity to same-sex romantic stimuli among high-frequency female fans (Ao et al., 2025). These findings suggest that BL consumption may influence emotional processing in the brain (Ao et al., 2025). In addition, BL engagement shapes social identity, particularly in the development of fujoshi and fudanshi identities (Fransisca, 2025). These identities emerge through interactions within BL communities that have expanded significantly in digital spaces, offering a sense of belonging to individuals who feel distanced from mainstream social norms (Lacap, 2023). For some LGBTQ+ individuals, BL can strengthen self-identity and provide emotional support in navigating stigma (Chui & Chan, 2025). BL further serves as a source of psychological validation for LGBTQ+ readers who are in the process of forming self-understanding (Espina et al., 2025).

In Indonesia, the phenomenon of BL consumption has become increasingly visible among adolescents and university students (Setyaningrum et al., 2025). Greater exposure to BL is associated with shifts in attitudes toward homosexuality, although it does not necessarily translate into full acceptance (Rodhiyah & Rikarno, 2022). BL readers often experience value conflicts when the content they consume does not align with the religious norms they uphold (Rahmah et al., 2023). These tensions arise because Indonesian society is strongly rooted in religious values and frequently rejects representations of same-sex relationships (Hidayah et al., 2025). Nevertheless, BL consumption continues to grow through the expanding digital fandom culture (Lacap, 2023).

Social media platforms such as TikTok have accelerated the promotion of BL content through a wide range of short videos and romantic edits (Taran et al., 2025). TikTok has also popularized BxB aesthetics, allowing the genre to reach young audiences on a massive scale (Taran et al., 2025). The circulation of BL content on social media strengthens readers' emotional acceptance of same-sex relationship narratives (Prasannam, 2024). The BL phenomenon carries not only psychological implications but also broader social and cultural dimensions (Deville, 2022). BL narratives frequently challenge traditional gender norms by

portraying emotional relationships that are not constrained by conventional masculinity (Casan, 2023). Some BL works are represented as forms of resistance against the dominant heteropatriarchal system (Chang & Tian, 2021). However, BL representations may also reproduce heteronormative patterns through storylines that follow stereotypical masculine feminine dynamics (Devilles, 2022). This ambivalence indicates that BL is not merely a form of entertainment, but a site of ideological and social negotiation (Lopes et al., 2025). For Southeast Asian readers, including those in Indonesia, BL consumption is often influenced by the dominant popular cultures of Korea, Japan, and Thailand (Habibah et al., 2021). The rising popularity of Korean and Thai BL dramas has expanded the regional BL market across Asia (Shimauchi, 2023). The rapidly growing BL fandom plays a substantial role in disseminating queer discourses through digital platforms (Lopes et al., 2025). The strength of these fandoms is evident in their high levels of community activity, fanfiction production, and inter-fan interaction (Fransisca, 2025). Behind the rising popularity of BL lies an urgent need to understand the phenomenon from the perspectives of values, morality, and spirituality (Habibah et al., 2021). BL consumption raises new questions about how individuals balance digital entertainment with their spiritual beliefs (Hidayah et al., 2005.). This complexity makes the BL phenomenon particularly relevant to examine through the lens of spiritual well-being, especially within societies that place strong emphasis on religious values (Rahmah et al., 2023).

Islamic perspectives generally regard homosexuality as a deviation from human nature and as something that contradicts the objectives of the *sharī‘ah* (*maqāṣid al-sharī‘ah*), which include the preservation of religion, life, intellect, lineage, and property (Helmina, 2025). Religious rulings issued by scholars, such as those published on *islamweb.net*, emphasize that homosexuality should be addressed through spiritual and medical approaches, with heterosexual marriage considered a “*sharī‘ah*-sanctioned therapy,” provided that no biological conditions inhibit marital relations (Febrianti et al., 2025). Islamic counseling has proven effective in enhancing self-control, self-reflection, and behavioral change by strengthening spirituality and moral education grounded in the Qur’an and the Sunnah (Febrianti et al., 2025). The prohibition of LGBT behavior aligns with the objectives of *maqāṣid al-sharī‘ah* safeguarding religion, life, intellect, lineage, property, the environment, and social stability on the grounds that such practices are viewed as contrary to human nature and potentially harmful to these essential domains (Helmina, 2025).

Islam considers LGBT sexual activity to be in direct conflict with religious teachings and lacking legal legitimacy within the *sharī‘ah*, though individuals are still afforded the right to perform acts of worship such as prayer, almsgiving, and other rituals (Abdusshomad et al., 2023). LGBT behavior is not regarded as an innate condition but as a deviation according to Islamic law, one that may disrupt the structure of Muslim family life (Karimullah, 2023). Aceh’s Qanun No. 6 of 2014 explicitly regulates prohibitions and sanctions for homosexual behavior, grounded in the principles of Islamic law derived from the Qur’an and Hadith (Dahranawati et al., 2025). While Islamic teachings firmly oppose LGBT practices, they nevertheless uphold the principle of humane treatment toward individuals involved.

LGBT behavior is understood to affect social, political, economic, and psychological dimensions, and is especially seen as damaging to the stability of Muslim family life; even so, individuals identifying as LGBT are still to be treated with human dignity (Karimullah, 2023). Strengthening spiritual and moral values through Islamic Religious Education plays a crucial

role in shielding individuals from the negative influences of the digital world, including content that contradicts Islamic principles (Zain & Mustain, 2024). Religious values significantly shape understanding of the Islamic prohibition on LGBT behavior and function as a form of self-regulation that guards against the influence of LGBT-related content on social media (Abdusshomad et al., 2023). LGBT discourses circulating online are often perceived as deviant behavior from a religious standpoint, with the Qur'an depicting the people of Prophet Lūṭ as committing acts deemed ignorant and reprehensible (Asbi et al., 2024). Although Islamic law provides a firm normative basis for rejecting LGBT practices, space still exists for dialogue and constructive approaches to respond to contemporary social realities while maintaining religious principles (Sulistyaningrum et al., 2025). Religious environments generally reject LGBT behavior as deviant, shaping how many Muslims perceive representations of homosexuality (Nadiroh et al., 2025).

This phenomenon becomes particularly significant in Indonesia, a country where the majority Muslim population places strong emphasis on moral, ethical, and spiritual values in all aspects of life, including entertainment and media consumption (Zain & Mustain, 2024). From an Islamic viewpoint, consumption practices are evaluated not only by their worldly benefits but also by the extent to which they bring individuals closer to God and preserve human nature (Merliani et al., 2024). Against the backdrop of the growing consumption of Boy's Love (BL) content among Indonesian Muslims, a fundamental question arises: how is BL consumption understood within the framework of Islamic values, particularly in relation to the spiritual well-being of Muslim individuals? The issue becomes even more relevant given the increasing number of adolescents and young adults engaging with BL content through series, digital novels, and fanfiction which often depict same-sex romantic relationships in emotional and aesthetically appealing ways (Prasannam, 2024). On the other hand, Islamic teachings explicitly prohibit homosexual behavior and stress the importance of preserving human nature and spiritual purity (Asbi et al., 2024).

The literature on Boy's Love (BL) identifies the genre as a form of cultural expression and queer identity, driven by diverse motivations such as escapism and emotional exploration (Espina et al., 2025). Its impacts range from shifts in emotional processing to the formation of social communities (Zain & Mustain, 2024). Across Asia, BL is heavily shaped by Korean, Japanese, and Thai popular culture, with digital fandoms playing a central role in expanding queer discourse. In Indonesia, however, BL consumption often clashes with religious norms, as Islamic perspectives reject homosexuality as a deviation, even though counseling frameworks and moral education are offered as means of "recovery" (Abdusshomad et al., 2023).

Within the framework of spiritual well-being proposed by Ellison and Paloutzian (1983), two major dimensions are emphasized: Religious Well-Being (RWB) and Existential Well-Being (EWB). Both dimensions are closely tied to an individual's spiritual quality of life and sense of meaning. Spiritual well-being encompasses elements such as self-regulation, spiritual reflection, and inner harmony components that may be disrupted by exposure to content deemed contrary to Islamic law (Tas, 2022). The literature further notes that strengthening religious values through Islamic Religious Education can offer protection against negative influences of digital media, including LGBT-related content (Sirun & Surawan, 2025).

Previous studies have largely examined BL consumption through the lenses of sociology, gender studies, or mass communication. For example, Welker (2022) explored BL as a form of queer identity expression in East Asia, while Nugraha (2023) analyzed Indonesian audiences based on nine motives for consuming BL content. Other research has focused on gender representation and moral dynamics within the context of popular culture (Bunyavejchewin et al., 2024). However, these works have yet to address the dimension of spiritual well-being an aspect central to Islamic psychology. Without critical examination, there is concern that this phenomenon may contribute to a gradual shift in moral and spiritual values among young Muslim generations, as religious norms risk being overshadowed by liberal global entertainment (Zain & Mustain, 2024). This may lead to distortions in Islamic identity, diminished moral sensitivity, and psychospiritual imbalances among individuals who are consistently exposed to such content (Abdusshomad et al., 2023). This research aims to fill the identified gaps by analyzing Islamic perspectives on BL consumption through a spiritual well-being lens, offering novelty in integrating Islamic values with contemporary analysis (Hassan & Ali, 2022). Primary objectives include evaluating the impact of BL consumption on Muslim spiritual well-being, identifying associated moral risks, and developing recommendations to maintain psychospiritual balance (Ibrahim, 2020). Benefits encompass enhanced understanding of the interplay between global entertainment and religious identity, prevention of Islamic value erosion, and contributions to educational and policy frameworks supporting the spiritual well-being of younger generations (Khalid et al., 2023).

## **METHOD**

This study employed a literature review method with a descriptive qualitative approach to examine the phenomenon of Boy's Love (BL) consumption from psychological and spiritual perspectives (Kurniawan et al., 2023). This method was selected because it enables the integration of empirical and theoretical findings from a wide range of relevant studies without requiring the researcher to collect primary data directly (Fink, 2019). The literature analyzed in this review was retrieved from several academic databases, including Google Scholar, ScienceDirect, Semantic Scholar, and ResearchGate, which served as the main sources for data collection (Kurniawan et al., 2023).

The search process was conducted using keywords such as "Boy's Love media consumption," "spiritual well-being," and "LGBT spirituality" to identify articles aligned with the focus of the study. The inclusion criteria required publications from 2020 to 2025 to ensure the analysis remained relevant to recent developments in digital media consumption and spirituality. Selected articles were those that discussed spiritual well-being, morality, media consumption behavior, BL fandom, or LGBT studies within the context of religious psychology (Kurniawan et al., 2023).

The body of literature used in this study consists of scholarly articles that met the suitability criteria for the research focus (Aziz et al., 2025). These sources were categorized into three main domains: BL consumption, Islamic values, and spiritual well-being. Each category was analyzed thematically to identify key concepts, patterns of interconnection, and their relevance to the research objectives. A descriptive-analytical technique was applied to systematically map the characteristics, tendencies, and core findings within each set of literature (Nuruddaroini et al.).

The thematic analysis was further supported by an interpretative process aimed at examining Islamic perspectives on BL consumption through the framework of Spiritual Well-Being, which comprises Religious Well-Being (RWB) and Existential Well-Being (EWB). This structured analytical strategy produces a comprehensive synthesis of the literature and offers a cohesive understanding of the dynamics of spiritual well-being within the context of Boy's Love content consumption (Bagis et al., 2024).

## RESULTS AND DISCUSSION

### Representation of Boys' Love (BL) in the Media

The representation of Boy's Love (BL) media across countries exhibits complex dynamics shaped by cultural contexts, political regulations, and the development of entertainment industries (Ng & Li, 2020). Research indicates that BL functions not only as a form of entertainment but also as a discursive space that influences public understandings of gender, sexuality, and identity (Hu et al., 2024).

In China, BL representation is strongly shaped by strict state regulations, resulting in queer narratives that are often rendered ambiguous to comply with moral-political boundaries (Ng & Li, 2020). The government has categorized BL censorship into three phases, further reinforcing the perception that BL poses a potential threat to moral and ideological stability (Hu et al., 2024). Despite these restrictions, BL fandoms continue to grow by utilizing digital strategies to maintain queer expressive spaces under state surveillance (Tian, 2020). Female authors also employ yaoi fiction as a medium to challenge heteropatriarchal norms through alternative narrative constructions (Chang & Tian, 2021).

In Thailand, BL representation has flourished through a highly productive entertainment industry, giving rise to a transnational popular culture phenomenon (Habibah et al., 2021). Thai BL series frequently portray romantic relationships between male characters using aestheticized storytelling, fanservice-oriented marketing, and emotionally intimate actor dynamics, all of which contribute to their global appeal (Lopes et al., 2025). However, several studies highlight that Thai BL narratives continue to reproduce certain heteronormative patterns, suggesting that the genre still operates within the commercial logic of the entertainment industry (Deville, 2022). At the same time, queer public figures such as PP Krit represent emerging forms of gender expression, signaling a "queer turn" in contemporary Thai media (Prasannam, 2024).

In the Philippines, BL has developed into a medium for identity expression as well as a platform for social critique related to LGBTQ+ issues (Espina et al., 2025). Pinoy BL series often portray emotionally nuanced and realistic romantic narratives, including struggles with identity formation and the social challenges faced by LGBTQ+ communities (Prado et al., 2023). Nevertheless, some representations still reflect traces of heteronormativity, indicating an ongoing tension between symbolic acceptance and social reality (Casan, 2023).

In Japan, *yaoi* the foundational genre from which BL emerged has long served as a space for women to express emotional and sexual fantasies that may not be attainable in real life (Liu, 2021). *Yaoi* typically presents idealized male characters and power dynamics that offer a psychological safe zone for female readers (Kali, 2020). However, several studies have identified portrayals of violence and non-consensual fantasies, which function as forms of psychosexual escapism for some readers (Basu, 2021). Thus, BL in Japan often does not reflect

realistic queer identities but rather imaginative constructions that fulfill the psychological needs of its audience (Cobra, 2023).

In Indonesia, BL representation appears primarily through the consumption of Thai series, fanfiction, manga, and TikTok content (Setyaningrum et al., 2025). Many *fujoshi* consume BL as a form of entertainment and fantasy detached from real-life contexts, given the country's generally conservative social norms (Niko, 2022). BxB content on TikTok offers visual representations that provide entertainment while strengthening fans' emotional connections to idols (Taran et al., 2025). Although BL can normalize portrayals of same-sex intimacy in digital spaces, this does not necessarily translate into genuine acceptance of LGBTQ+ identities in offline settings (Rodhiyah & Rikarno, 2022).

Moreover, BL fandoms operate as transnational and cross-cultural communities (Shimauchi, 2023). Fans engage with BL as a means of cultural learning, value negotiation, and identity formation through digital interaction (Lee, 2021). These cross-border exchanges expand the meaning of BL representation from mere entertainment to a symbol of emotional solidarity and global community-building (Bacaj et al., 2024).

The studies above indicate that the representation of BL in media can be organized into three major thematic patterns. First, BL functions as a space of fantasy and escapism, particularly for women who use it to explore emotional and psychosexual desires (Zsila et al., 2018). Second, BL operates as a medium for identity negotiation, used by both queer and heterosexual audiences to make sense of gender dynamics and reinterpret their social roles (Fransisca, 2025). Third, BL serves as a socio-political discourse that challenges heteronormative norms by offering alternative representations of identity and emotional relations (Castillo, 2024). Taken together, BL representations should not be viewed merely as depictions of same-sex romance. Instead, BL constitutes a broader cultural phenomenon that intertwines entertainment, identity politics, psychological fantasy, and social dynamics. BL both shapes and is shaped by the cultural contexts in which it circulates, positioning it as one of the most influential cultural texts in contemporary discussions of gender, sexuality, and media (Thet Aung et al., 2024).

### **Islamic Perspectives on Same-Sex Relationships**

Islamic views on same-sex relationships are grounded in the principle that human beings are created in complementary pairs to preserve lineage, uphold dignity, and maintain social order (Helmina, 2025). From the standpoint of *maqāṣid al-sharī'ah*, homosexual behavior is considered inconsistent with the objectives of Islamic law, particularly the preservation of religion, intellect, honor, and lineage (Helmina, 2025). Classical and contemporary Islamic scholarship generally positions same-sex relations as acts that lack *shar'ī* legitimacy because they fall outside the sexual boundaries established by God (Abdusshomad et al., 2023). Such behavior is also viewed as potentially disruptive to family stability and broader moral values within society (Karimullah, 2023).

Islamic teachings, however, distinguish between individuals and their actions. A person experiencing same-sex attraction is still regarded as a human being deserving of dignity and must not be subjected to violence, humiliation, or dehumanization (Abdusshomad et al., 2023). This humanistic orientation is reinforced in modern *fiqh* literature, which emphasizes respect for human dignity while simultaneously upholding ethical and behavioral principles prescribed

by Islamic law (Khuluq, 2020). A Muslim's response to homosexuality is shaped not only by doctrinal teachings but also by personal interpretations of moral responsibility and human agency (Geurts et al., 2024). Empirical findings show that intolerance is not driven solely by religious prohibitions, but often by the belief that individuals are entitled to morally judge others (Geurts et al., 2024).

Legal regulations in certain regions offer concrete illustrations of the Islamic legal stance on same-sex acts (Dahranawati et al., 2025). The *Qanun Jinayat* of Aceh, for example, classifies same-sex relations as a punishable offense aimed at safeguarding communal morality. Nevertheless, the implementation of such laws requires educational efforts and a humane approach to prevent excessive stigmatization (Dahranawati et al., 2025). Islamic counseling practitioners view spiritual development as an effective means of helping individuals manage behaviors deemed religiously inappropriate (Febrianti et al., 2025). Approaches centered on compassion, strengthening faith, and fostering self-reflection have been shown to assist adolescents in regulating sexual behavior and achieving spiritual balance (Febrianti et al., 2025).

Contemporary theological discourse indicates a spectrum of interpretations among Muslims regarding homosexuality (Zaharin, 2022). While many Muslims reject homosexual practice, some adopt a more nuanced position that separates moral judgment of behavior from social acceptance of individuals (Glas & Spierings, 2021).

Overall, the reviewed literature suggests that Islam upholds a prohibition on same-sex relations as part of its moral and anthropological framework, yet simultaneously mandates humane treatment and emphasizes spiritual guidance as the preferred response (Khuluq, 2020). The distinction between the act and the individual remains a central principle in understanding Islamic attitudes toward same-sex relationships in contemporary society.

### **Islamic Perspectives on the Consumption of Boy's Love (BL): A Spiritual Well-Being Analysis**

Spiritual well-being in the framework proposed by Ellison and Paloutzian (1983) consists of two central dimensions, namely Religious Well-Being (RWB) and Existential Well-Being (EWB). Both dimensions relate directly to the quality of an individual's spiritual life and the orientation of personal meaning (Ellison, 1983). RWB emphasizes the vertical relationship between human beings and God as the source of values, moral guidance, and religious meaning. Islam identifies this vertical relationship as the foundation of piety because the direction of one's faith shapes the capacity to regulate behaviors that may diverge from the principles of the Sharia (Syahara, 2023).

The consumption of Boy's Love (BL) is understood as engagement with media portraying same-sex romantic relationships, representations that stand in clear contrast to Islamic moral principles concerning the natural relationship between men and women (Casan, 2023). Islamic teachings view such portrayals as actions that conflict with divine norms, which subsequently affect the spiritual clarity of individuals striving to maintain a stable religious life (Ng & Li, 2020). RWB maintains that closeness to God is influenced by one's ability to avoid exposure to values that contradict moral obligations (Ellison, 1983).

Moral conflict may arise because BL narratives frequently present emotionally charged storylines as idealized romances. This form of portrayal creates a pathway for the normalization

of behaviors that Islamic law does not permit (Devilles, 2022). Repeated exposure to these narratives can shift an individual's sensitivity to moral boundaries through a habitual absorption of content. Neuroscientific investigations have documented reductions in emotional brain responses following prolonged BL exposure, indicating altered moral perception (Ao et al., 2025). These changes interfere with the preservation of spiritual quality, a central component of RWB in Islamic understanding (Ellison & Paloutzian, 1983).

Existential Well-Being (EWB) assesses the depth of one's sense of meaning, existential direction, and inner fulfillment (Ellison & Paloutzian, 1983). BL consumption for some individuals serves as a means of emotional gratification, identity exploration, or psychological escape from social pressures (Espina et al., 2025). The engagement reflects an existential search for acceptance, intimacy, or emotional connection that may not be available in real-life interactions (Nugraha et al., 2023).

Islam situates the search for meaning within the framework of worship, moral orientation, and human accountability before God (Habibah et al., 2021). Activities that generate existential meaning outside Islamic value systems may redirect life goals and produce misalignments between emotional needs and spiritual pathways (Setyaningurm et al., 2025). BL consumption carries the potential to trigger existential conflict when the emotional meanings derived from the content fail to correspond with life purposes prescribed in Islamic teachings (Rahmah et al., 2023).

EWB in Islamic thought centers on inner tranquility derived from clarity of purpose, gratitude, and awareness of the human role as God's steward on earth (Ellison & Paloutzian, 1983). Exposure to BL introduces relational values that diverge from Islamic ethics, thereby disrupting the direction of meaning-making through relational models inconsistent with moral guidance (Hu et al., 2024). The resulting mismatch between absorbed emotional values and the existential goals of a Muslim may produce sustained spiritual unease (Chang & Tian, 2021).

Islamic perspectives on BL consumption within the spiritual well-being framework highlight the necessity of maintaining a strong vertical relationship with God and exercising discernment in constructing existential meaning so that it remains within the boundaries of the Sharia (Ellison & Paloutzian, 1983). Spiritual well-being can be preserved only when individual activities, including media consumption, do not diminish moral sensitivity or shift one's life orientation away from the principles of divine unity (Syahara, 2023).

## CONCLUSION

This study reveals that the surge in Boy's Love (BL) consumption across Asia, driven by digital culture and transnational media, influences audiences' emotional dynamics, identity formation, and social interactions, creating value tensions in Muslim communities. *Islamic* perspectives reject same-sex relations as contrary to human nature and *sharia* objectives like preserving morality, lineage, and order, while advocating humane treatment through counseling and guidance. Through the Spiritual Well-Being lens, BL erodes Religious Well-Being (RWB) by diminishing moral sensitivity and spiritual connection to God, and disrupts Existential Well-Being (EWB) via conflicts between BL-induced emotions and *Islamic* life goals, fostering moral dissonance. The research recommends religious education integrating digital media critiques, collaborations among scholars, psychologists, and platforms for value-aligned content, and psychospiritual awareness campaigns for youth. For future research,

empirical studies could explore longitudinal effects of BL exposure on Muslim youth's spiritual well-being using mixed methods, including surveys and neurospiritual imaging, to validate these tensions and test intervention efficacy.

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