Response of The Qur’an to The Transgender Phenomenon Study of Maqashidi’s Interpretation

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Abstract

This article discusses one of the issues of LGBT, namely transgender, which is now widespread and can be found in many places. Transgender is someone who changes or switches gender from their original gender. This transgender phenomenon is considered deviant because it changes what God has created and violates His nature. The purpose of this paper is to find out the arguments and interpretations regarding this transgender phenomenon by using analysis of maqāṣid interpretation studies initiates by Abdul Mustaqim and using library research by analyzing Al-Qur’an surat An-Nisa verse 119 and ar-Rum verse 30. There are many reasons for the prohibition of this transgender behavior, interpreters say that transgender phenomenon has violated human nature. By using maqāṣid interpretation, the prohibition is not only based on the meaning if the text, but if reviewed from the maqashidi, the wisdom of this transgender phenomenon will be found, namely hifz al-din, hifz al-nasl, hifz al-nafs, hifz al-aql, dan hifz al-da’alah.

Keywords: Transgender; Al-Qur’an; Tafsir Maqashidi

Introduction

The emergence of Lesbian, Gay, Bisexual and Transgender communities abbreviated as (LGBT) is one of the controversial issues today. LGBT is one of the deviant behaviors that bring bad influence to the followers and the surrounding environment. In fact, since 2012, globally, an American organization stated that there was a significant increase in the number of people who identified themselves as LGBT, which was 1.75 million people. Then the case increased to 10 million adults in 2017. Even in Indonesia, there are more than 20 thousand men who behave gay. In the East Java region, there are 348 thousand gays out of 6 million people in East

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Java. And it is inevitable that the number of LGBT people in 2023 will continue to grow in number and be more courageous in showing their identity.

One of the LGBT issues is transgender, which is becoming more prevalent. Based on data from the research report on the survey of the quality of life of the transvestites (male women) in Indonesia in 2011, the number of the transvestites in Indonesia reached 38,000 people. The transgender phenomenon raises many pros and cons among the community because it is considered to be against the nature that God has created. The emergence of the transgender phenomenon cannot be separated from the cultural context. Habits during childhood when they were raised in the family, then received confirmation during adolescence, contributed to the creation of this transgender phenomenon. Because none of the transvestites "became transvestites" suddenly. In Islamic law, the issue of transsexuals who perform sex reassignment surgery is very complex and has been ruled haram by Indonesian Ulama Council (MUI).

Promiscuity is a disease that plagues people today. In the post-modernization era, promiscuity is no longer a taboo. Because promiscuity has become a trend today, the influence of LGBT is easy to get into all lines. In the word alone there is a process of associating with others, meaning that promiscuity is one of the roots of the LGBT campaign.

The above phenomenon raises a discussion that needs to be studied intensively even though the transgender phenomenon is not found specifically

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in the Qur’an, the author takes Surah Ar-Rum verse 30 and Surah An-Nisa verse 119 on the grounds that there is a prohibition to change the nature that Allah has created. The above phenomenon is contrary to Islam, because basically the deviant act is not in accordance with the fitrah that humans have in the Qur’an, Surah Ar-Rum verse 30, explained contextually that humans are not allowed to change the fitrah that has been created by Allah. Based on some previous studies, it can be concluded that previous studies perspective Al-Qur’an and tafsir have a tendency that aims to describe the opinions of interpreters from classical to modern interpretation books and put forward the opinions of interpreters so as to find conclusions in their interpretations. Then the research of Wendi Parwanto who examined the study of LGBT in hadith maqāṣid al-Syari’ah perspective and other research of LGBT in the perspective of hadith which also studied by Sarmida Hanum, M A Mafaza and Izza Royyani. It means that previous research has not touched the side of analysis perspective Al-Qur’an and tafsir using the maqāṣid interpretation method. So, this research study will discuss the transgender phenomenon in Surah An-Nisa verse 119 and Ar-Rum verse 30 by using


maqāṣid interpretation initiated by Abdul Mustaqim which adds new nuances to the interpretation treasures. Ontologically, the idea of maqāṣid interpretation is a concept of an interpretation approach that wants to combine the following elements, namely 1) straight in terms of methods that are in line with the principles of maqāṣid al-Syari’ah, 2) reflecting moderation in paying attention to the sound of text and context, 3) moderate in placing naql arguments and ‘aql arguments, in order to capture the maqāṣid (intent and ideal ideals) of the Qur'an, both particular and universal, so as to obtain benefits and reject mafsadah (damage).

The application of the maqāṣid interpretation method in this paper will discuss the transgender phenomenon that refers to Surah An-Nisa verse 119 and Ar-Rum verse 30 used as primary sources in this paper. Meanwhile, secondary sources in this message are dictionaries, books of Tafsir, and articles related to the subject of research. This paper raises an important question, namely how is the interpretation of the transgender phenomenon in Surah An-Nisa verse 119 and Ar-Rum verse 30 using maqāṣid tafsir analysis?

Three arguments are the basis for the use of maqāṣid interpretation, first, the scope of maqāṣid interpretation is relatively contemporary, especially in Indonesia. Second, the maqāṣid interpretation method is not limited to interpreting verses in one aspect only but has the freedom to explain verses related to ethics, law, social, science, and others. Third, the argument for the necessity of maqāṣid interpretation expressed by Abdul Mustaqim, namely (1) in essence, maqāṣid interpretation is the biological child of Islamic civilization. (2) the sophistication of maqāṣid interpretation in the aspect of methodology when comparing it with hermeneutics. (3) maqāṣid interpretation becomes part of the philosophy of al-tafsir which serves to explore the spirit of the interpretation of the Qur'an which continues to move dynamically and becomes a criticism aimed at interpretive products that tend to ignore the maqāṣid


dimension. (4) maqāṣid interpretation becomes a bridge between traditionalists and liberalists, both of which are rubbing against each other because the possibility of being accepted by Muslims is much greater and has become part of the ulama.23

Method

In this study the author uses a qualitative approach with the type of this research is library research or literature study, namely studies conducted from the results of reading, recording from documents in the form of books of interpretation, books and articles that have relevance to the object of research.24 The basis of this research is how the interpretation of the transgender phenomenon in Surah An-Nisa verse 119 and Ar-Rum verse 30 using the maqāṣid interpretation analysis method. The stages that will be taken in this research are:25 understanding the verses related to LGBT, namely in Surah An-Nisa verse 119 and Ar-Rum verse 30 from the translation of the text and some books of interpretation, conducting linguistic analysis and finding the meaning and development based on the views of scholars, describing the context in the past by looking at Asbabun-nuzul verse and describing the context in the present to find the maqāṣid dimension behind the message of the verse. From these stages, we will know the purpose or maqāṣid, furthermore the results of the interpretation of the verse relating to LGBT will be analyzed and reviewed in relation to maqāṣid perspective, so as to provide answers to the formulation of the problem.

Result and Discussion

Definition of Transgender

Etymologically, transgender comes from two words, namely "trans" which means moving (hand, dependents) or transferring, and "gender" which means sex. Terminologically, transgender is a term used to describe people who do, feel, think or look different from their assigned sex at birth. A transgender person does not show any specific form of sexual orientation, they can identify themselves as heterosexual, homosexual, bisexual, pansexual, polysexual or asexual. Trans individuals who are categorized as transgender are people who do not look the same as the gender role that has been accepted since birth. In the local Indonesian context, transgender is better known as waria, which stands for male women. In Arabic transgender is called al-mukhannats, someone who resembles a woman in softness, speech, gestures or behavior like a woman. From the above explanation, it can be understood that homosexuality can be interpreted as a strong tendency for a person's erotic attraction to the same sex (women are attracted to women (lesbians) and men are attracted to men (gays), but their gender identity (feelings of being male or female) is consistent with their sex anatomy.

The study’s identified subjects, which show the direction of the research effort, can be categorized into six main theme areas: sexuality, health, society, culture, rights, and issues. Social experience and social media were two issues covered under the society theme. Given that the themes culture and rights only touch on one of the two main topics community and parenting, it would seem that more research in these areas is clearly needed. The main subjects and themes found in LGBT publications would stand in for the historical and contemporary

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26 Netti, “Pelarangan Transgender Menurut Buya Hamka (Dalam Kitab Tafsir Al Azhar ).”
27 Kusnadi and Andi Muhammad Ilham Septian, “Isu Lgbt (Lesbian,Gay,Biseksual & Transgender) Dalam Al – Qur’an.”
research efforts made to comprehend and lessen societal inequity\textsuperscript{32}. Reforming sexuality education is a contentious topic of discussion. A wider range of political parties, groups, and parents are in favor of more inclusive sexuality education. Government agencies must contend with opposition from other parents, religious organizations, and political parties who oppose the inclusion of LGBT (lesbian, gay, bisexual, and transgender) problems in school curricula\textsuperscript{33}.

In essence, the problem of gender confusion or what is commonly referred to as transsexualism or transgender symptoms is a symptom of a person's dissatisfaction because they feel there is no match between their physical and genital shape and their psychology or dissatisfaction with the genitals, they have\textsuperscript{34}. Some of the factors that cause transgender are, first, innate factors (hormones and genes) due to a distorted hormonal balance (congenital). Second, environmental factors, including wrong education in childhood by allowing boys to develop with female-like behavior, and those who have a tendency to look like the opposite sex tend to fulfill psychological urges and lust\textsuperscript{35}. Because the environment can be shaped by behavior and vice versa, behavior can be shaped by the environment\textsuperscript{36}. If the environment can influence behavior and vice versa behavior can be influenced by the environment, which this transgender behavior is deviant behavior and is not justified in Islamic law\textsuperscript{37}.

The phenomenon is an anomaly throughout human history because there could be a few deviant individuals and then it spreads with significant impact. The cause of LGBT is not genetics but mainly family and environment\textsuperscript{38}. If traced


\textsuperscript{34} Elbina Mamla Saidah, “Penyimpangan Perilaku Seksual (Menelaah Maraknya Fenomena Lgbt Di Indonesia),” \textit{Jurnal Pendidikan}, 2019, 56–68.


to the current era, the context of LGBT causes is as follows: 1) The visible and socially accepted homosexual sub-culture will invite curiosity and foster a sense of trying, 2) Pro-homosexual education (this happens when homosexual advocates make it into the school curriculum), 3) Social and legal tolerance of homosexual behavior., 4) The existence of figures who openly behave homosexually., 4) The portrayal of homosexuality as normal and acceptable behavior^39.

A group of people who can be said to be transgender, namely, the first is someone who is difficult to identify as male or female. Second, someone who styles or looks, behaves the opposite of their gender. Third, someone who changes or changes sex from their original sex^40. Sociologically, transgender people are people who suffer from inner conflict (psychological disorders) due to differences in self-identity that conflict with social identity. They are trapped in the wrong body, so they behave and look not in accordance with gender roles in general, some even go so far as to completely change their sex^41. One of the labels attached to non-normative genders and sexualities is that they are incompatible with nature and fitrah. The debate about the realm of nature and fitrah is something that cannot be handled by humans alone^42. This is because when someone talks about the realm of nature or fitrah, they are also talking about the power of God that cannot be interfered with by anyone, because that power is purely and absolutely God's right^43.

The loss of religion in society and the prevalence of the laws of materialism are factors that lead to sexual perversion. Religious leaders and medical experts are trying hard to tackle and prevent sexual deviance. This demand was met with a response from the authorities, but the government was unable to stem sexual deviance because the situation was so severe, stemming from the detachment of religious values and norms in all aspects of people's lives^44. The law guarantees

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the right of every person to practice their religion and fulfill their obligations according to the guidance of their religion. The teachings of Islam, for example, a Muslim is not only commanded to carry out obligations but also to prevent evil. If there is a deviation from religious teachings (LGBT), especially if it is done by those who are also Muslims, then it is natural that they reject the perpetrators and LGBT deviant sexual behavior. Based on religious views, LGBT is a deviation from God's will, that men should be paired with women and vice versa. The principle of human rights according to the two largest community organizations in Indonesia is “preserving offspring” (hifz an-nas) so LGBT is very contrary to this principle so it must be rejected. The perpetrators need to be rehabilitated in order to return to their nature as a heterosexual human being. LGBT is a violation of Human Rights (HAM) because it is contrary to basic human rights.

In psychology, homosexuals are divided into two types, namely the cystic type and the ego dystonic type. The systonic type is an innate homosexual, while the ego dystonic type is a brawler of environment, friends, and other variables that support the formation of identity. There are two kinds of LGBT, natural and made-up. There are not many natural LGBT, this is what used to exist at the time of Rasulullah SAW, but what appears a lot today is LGBT made-up, men but acting as women, and women acting as men, Bisexual and Transgender. Economic reasons and inclinations are more numerous but framed in rhetorical words such as a woman's soul trapped in a man's body and vice versa. LGBT is against human rights who want to live peacefully and normally like their nature.

According to Walgito, behavior is an activity that undergoes changes in the individual. These changes are obtained in cognitive, affective, and psychomotor aspects. A person's behavior is categorized into normal behavior, acceptable behavior, strange behavior, and deviant behavior. The idea offered to address the LGBT phenomenon is the Six continuum of Transgender

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48 Bimo Walgito, Bimbingan Dan Konseling (Studi Dan Karir), ed. Andi (Yogyakarta, 2005), 168.
Counseling. The six continuums aim to provide direction for every counselor and other helper professions such as psychologists and psychiatrists who will conduct counseling processes with lesbian, gay bisexual and transgender backgrounds. Each continuum is a stage that must be passed by counselors and other helper professions such as psychologists and psychiatrists. It is not allowed to make jumps on each continuum because each continuum in the form of counseling stages will be interrelated. If only the counselor and other helper professions such as psychologists and psychiatrists skip one continuum as a stage that must be done, then the possibility that occurs is an inaccurate diagnosis of the counselee's problem. The six continuums that counselors and other helper professions such as psychologists and psychiatrists must go through include

Another important aspect of self is how the counselee is able to realize their true identity with all the innate aspects that exist in them. The main goal in self is to extract complete information related to the actual identity of the counselee in accordance with what they previously realized. LGBT can also be said to be a mental disorder if someone feels disturbed by their sexual orientation and does not accept it and also considers that people who consider heterosexuals are the only normal sexual orientation, he can also be said to be a person who is suffering from Ego Dystonic Sexual Orientation or Gay in denial. Sexual behavior, on the other hand, is heavily influenced by social constructs, is not inherent, and can certainly be learned. Sexual behavior is the way a person expresses sexual relations. There are many variants, including oral sex and anal sex (also called sodomy or liwāṭ in Arabic). Sodomy or liwāṭ is the insertion of the male genitalia into the anus, either the anus of a man or the anus of a woman.

Tafsir analysis of Surah An-Nisa 119 and Ar-Rum 30

As an effort to find Maqāṣid towards this transgender phenomenon, the author refers to Surah An-Nisa 119 and Ar-Rum 30 which can be explained contextually that humans are not allowed to change the fitrah that has been created by Allah. In Surah Ar-Rum verse 30:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لََ تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذََٰلِكَ ٱلدِّينُ ٱلْقَيْمُ وَلََّا يَعْلَمُونَ

Meaning: "So set your faces straight toward the religion (of Islam), according to the nature of Allah, for He created man according to it, and there is no change in the creation of Allah. (That is the straight religion, but most people do not know.) In the book of Tafsir Imam At-Thabari the word "fitrah" is in the position of nashab because it is masdar from the meaning of the verse فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا "So set your faces straight towards the religion of Allah." So, the meaning of this verse is that Allah created man according to that as fitrah. Some scholars of interpretation argue that the verse لاَ تَبْدِيلَ لِخَلْقِ ٱللَّهِ "There is no change in the fitrah of Allah" means that there is no change in the religion of Allah (Islam)⁵⁴.

Based on the text of the verse above according to the interpretation of Ibnu Katsir, it is explained that Allah says, then strengthen your view and istiqmah on the religion that Allah has prescribed for you, in the form of the sanctity of the Abrahamic Millah that Allah guided you to and perfected that religion for you very perfectly. In addition, you should be consistent with your righteous nature, which Allah bestowed upon His creatures. Because Allah has imaged His creatures to recognize and glorify Him, and there is no god but Him. In the words لاَ تَبْدِيلَ لِخَلْقِ ٱللَّهِ "There is no change in the fitrah of Allah" means that you should not change the creation of Allah and then change people from the fitrah that Allah created for them. According to Ibn 'Abbas, "there is no change in the fitrah of Allah" means in the religion of Allah⁵⁵. Al-Bukhari says that the phrase لاَ تَبْدِيلَ لِخَلْقِ ٱللَّهِ This means the religion of Allah, and fitrah means Islam⁵⁶.

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Furthermore, the word fitrah in the interpretation of Al-Misbah is interpreted as the origin of the event or innate from birth. This interpretation refers to the state or condition of the creation of the creature. Before ending the interpretation of this verse, Quraish Shihab added that in His words and several other verses as evidence of the prohibition of making changes to God's creation, especially physical changes to humans. Fitrah according to Ibu 'Ashur is the elements and systems that Allah bestows upon every creature. Human nature is Allah's creation in humans consisting of body and mind (and soul). Very few Qur'anic scholars have understood this verse to be interpreted in the context of the prohibition of changing the physical form of human beings. Almost all scholars, both past and contemporary, understand it as a prohibition on changing the religious nature of human beings as understood from the context of the verse.

In this verse the word which is in the form of fi'il madhi, the word fitrah has a meaning such as the first nature that Allah has assigned to humans or called the origin of creation. In the book Lisanul Arabic, the word fitrah comes from al-fitrah which means al-khilqah, namely creation in accordance with the nature brought from birth, and nothing can change it and is also interpreted as God's creation of something that is unchanging. Through the above verse Allah directs his words to Prophet Muhammad in his position as the leader of the people so that he is with all his people. The verse above is like stating: "After it is clear to you O Prophet -the seat of the matter, then maintain what you have been doing, face your face and direct all your attention, to the religion that Allah has prescribed, namely the religion of Islam in a straight state. In this verse, we are told that the Prophet Muhammad allowed Arjafah ibn As'ad to replace his nose with gold so as not to cause more pain, because previously it had been told in a

58 Shihab, Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an Vol. 11.
59 Shihab.
61 Al-Imam bin Mandzur Al-Ifriki, Lisan Al-Arab Jilid 6 (Bogor: Dar al-Kutub al-Ilmiah, 2003), 364.
hadith from Abu Dawud about the nose of a Companion who was cut off as a result of war\textsuperscript{63}.

This shows that the benefit of the people, both individual and collective, must be done in accordance with the needs without threatening one of them. In the context of transgender, the situation is clearly different because transgender is done not on the basis of the benefit of the people or individuals, therefore Islam prohibits physical changes, especially transgender.

Surah An-Nisa verse 119:

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\text{وَلََُضِلَّنَّهُمْ وَلََُمَن ِيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتَّ كُنَّ ءَاذَانَ ٱلََْنْعََٰمِ وَلَََمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ ٱلشَّيْطََٰنَ وَلِيًّا مِن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا}
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Meaning: I will indeed mislead them, and will awaken in them idle imaginations, and bid them cut off the ears of cattle, and they cut them off, and I bid them change the creation of Allah, and they change it. Whoever takes the devil as a protector besides Allah then indeed he suffers a real loss.

In the commentary of Ibn Kathir \textsuperscript{64}, "And I asked them to change Allah's creation, and they did." Ibn 'Abbas said "what is meant is castrating animals". According to al-Hasan ibn Abil Hasan al-Bashri, it means tattooing. In the Saheeh of Muslim, there is a prohibition on tattooing the face in one phrase, and Allah curses the one who does that. In the Sahih Hadith from Ibn Mas'ud, he said that Allah has cursed the women who are tattooed and ask to be tattooed, who shave their eyebrows and ask to have their eyebrows shaved, and the women who ask to have their teeth pulled to beautify themselves, all of whom destroy Allah's creation. Ibn Abbas narrated that the meaning of the verse is the religion of Allah, as Allah says in Surah Ar-Rum verse 30\textsuperscript{64}.

In the book of Tafsir At-Thabari, it is explained that there are several opinions regarding the meaning of the verse. First, what is meant is castration of animals by cutting certain parts. Second, the meaning of the verse is "I told them to change the religion of Allah" change in the religion of Allah. Thirdly, some argue that it means "I told them to change Allah's creation by making images on the body (tattoos)." Abu Jafar himself said that the most correct opinion is "I told them to change the creation of Allah". He said, "The meaning is to change the religion of Allah, because another verse also shows that the meaning is like that, namely in Surah Ar-Rum verse 30. If this is the meaning, then of course all actions

\textsuperscript{63} Amiliya, “Menanggapi Ayat Larangan Transgender Perspektif Amina Wadud: Analisis Hermeneutika Feminisme.”

\textsuperscript{64} Muhammad bin Abdullah, \textit{Tafsir Ibnu Katsir Jilid 2} (Bogor: Pustaka Imam Syafi’i, 2004), 411.
prohibited by Allah, whether it is castration (cutting off certain parts), tattooing, sharpening teeth, or other acts of immorality, because it is not allowed.\textsuperscript{65}

The above verse which reads "changing Allah's creation" according to Quraish Shihab in his interpretation of Al-Misbah that the essence of changing Allah's creation is to worsen the face or body shape. In another meaning, it is interpreted as a creature that does not function Allah's creation according to its true function. This includes castration, homosexuality, lesbians and practices that are not in accordance with human nature.\textsuperscript{66}

Furthermore, this verse is used as a basis by some scholars to prohibit changing the physical form of humans in any way including through plastic surgery, which opinion is reinforced by the word of Allah Surah Ar-Rum verse 30. However, the prohibition in the verse is not absolute, because the physical changes referred to are changes in the physical form of animals by hurting them, making them worse, and not functioning properly, and these actions are based on fulfilling the teachings of Satan. Therefore, alterations such as cutting the nails, shaving the hair, circumcision for men, and piercing the ears for earrings for women are permissible in Islam and are not based on the teachings of the devil.\textsuperscript{67}

In linguistic analysis, the term فيَّ غيَّرُونَ خَلْقَ ٱللَّهِ in this verse at first glance indicates a verse prohibiting transgender. The word فيَّ غيَّرُونَ is interpreted as changing the creation, i.e changing it into something new so that it looks different from its previous form. Furthermore, the verse فيَّ غيَّرُونَ خَلْقَ ٱللَّهِ means changing Allah's creation into something different from before. The word فيَّ غيَّرُونَ is fi'il mudhore' from the original sentence غيَّرُونَ خَلْقَ ٱللَّهِ which means to change, replace with something different.\textsuperscript{68} In this discussion, the existence of transgenders is a relevant subject to this verse, as transgender individuals have experienced changes in their appearance and physique such as sex change.

\textsuperscript{65} Abu Ja'far Muhammad bin Jarir Ath-Thabari, \textit{Tafsir Ath-Thabari, Vol. 7} (Jakarta: Pustaka Azzam, 2007), 762.

\textsuperscript{66} Shihab, \textit{Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an Vol. 11}.

\textsuperscript{67} Shihab.

\textsuperscript{68} Az-Zuhaili Wahbah, \textit{Tafsir Al-Munir Jilid 3} (Jakarta: Gema Insani, 2016), 271.

\textsuperscript{69} Al-Ifriki, \textit{Lisan Al-Arab Jilid 6}.
In Surah An-Nisa 119 فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ which means one of the devil's tricks on man is to give him empty dreams. Ibn 'Arabi gave the example of someone going on a journey with another camel, while the camel that was used when he came before is rested. So, it appears that there are two camels that are in different conditions, one camel that is still healthy to ride when going and the other camel that was used to travel before. Some Sunni scholars believe that the above verse is talking about changes in Allah’s creation. According to them, creation can be interpreted as real and physical changes and sometimes spiritual changes. When it comes to the topic of this discussion, it is relevant. The act of transgendering means changing something to make it different from what it was before. However, in the incident exemplified by Ibn Arabi, he also changed, changing the camel he was riding so that there was a clear difference. This is in accordance with some interpretations that say that Allah SWT created humans with His fitrah, and anyone who changes this fitrah is out of the religion of Allah. Anything that goes against the fitrah of Allah is forbidden, and this includes changing gender.

In his tafsir on the transgender phenomenon, Buya Hamka has pointed out that "the prohibition of castration by cutting off a man's genitals or cutting off his testicles so that he can no longer perform his duties as a man", and that plastic surgery is used to change the gender identity of transgender individuals. Surgery that is a means of resembling the opposite sex is also haram because a man intends to resemble a woman and vice versa. A person who resembles the opposite sex is cursed, according to Alhafizh Ibn Hajar Rahimuhullah, because they will bring out the traits that have been determined by the all-wise Allah SWT.

It can be understood that if the change in shape aims to treat or repair one limb or all of them, it is not prohibited and is not classified as a forbidden change in Allah's creation. However, if the change aims only to satisfy lust, namely to present a beautiful appearance, that is included in the category of changing God’s creation which is prohibited.

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70 Mojtaba Ansari Moghaddam, “Re-Interpretation of Verse 119 of Surah An-Nisa ‘on Transgenderism with Emphasis on Imam Khomeini’s Thoughts,’” Adab Al-Kufa Journal, 2022, 600.
71 Netti, “Pelarangan Transgender Menurut Buya Hamka (Dalam Kitab Tafsir Al Azhar).”
Maqashid of Transgender Phenomenon in Surah An-Nisa 119 and Ar-Rum 30

The Qur’an has the basis of equality between all beings, especially the polemic between male and female gender. The Qur’an does not look at physicality and gender, but rather considers moral ethics in daily life. Therefore, the value offered by the Qur’an includes individual, social-local, and universal benefits. As for the transgender phenomenon, it is considered deviant because it changes what God has created and violates His nature.

The general purpose of legislation is to realize human welfare in this life by bringing benefits and avoiding harm. If there is no benefit, the structure of life will be broken, and chaos and destruction will be rampant. Al-Ghazali, as quoted by Wahbah Zuḥaili, defines maslahah as follows: In its basic meaning (aşlan) maslaḥah is an expression for seeking something beneficial (manfa‘ah) or for eliminating something harmful (muḍarrah). But this meaning is not what Al-Ghazali meant, because seeking benefit and eliminating harm are the goals (maqāṣid) that the creation (khalq) aims at and which are realized by the goodness (aṣlah) of the creation in realizing its goals (maqāṣid). What we (Al-Ghazali) mean by maslaḥah is to "preserve the objectives of the Shariah". The objectives of Shariah include five basic principles, namely: 1) Protecting religion (ḥifẓ al-dīn), 2) Protect the soul (ḥifẓ al-nafs), 3) Protect the intellect (ḥifẓ al-‘aql), 4) Protect human preservation (ḥifẓ al-nasl), 5) Protect property (ḥifẓ al-māl). All things that can protect these five interests are maslaḥah, and those that harm the maintenance of these five things are mafsadat, and eliminating these harmful things is maslaḥah.

Through maqāṣid interpretation, patterns of integration of explanations that depart from the rules of maqāṣid al-Syari’ah and maqāṣid Al-Qur’an can also be found, such as on yhe theme of ‘ahammiyyat al-‘amr bi al-ma’ruf wa al-nasy ‘an al-munkar biduni al-‘anafi (the importance of commanding good and forbidding evil without violence). When entering ijmal-tafsir, he begins by writing the sentence wa min maqāṣid al-syari’ah hifẓ al-dīn wa mashlahah al-mujtama’ (among the objectives of the shari’ah are protecting religion and social benefit). Furthermore, there are maqāṣid values behind the transgender phenomenon that are important to know.

73 Wahbah al-Zuḥaili, Uṣūl Al-Fiqh Al-Islāmī, Juz II (Beirut: Dar Al-Fikr, 1987), 756.
1. **Hifz al-Din and Hifz al-Nasl**: Maintaining the continuity of Islamic teachings. The importance of regeneration in Islamic teachings with the development of the human population, because it indirectly revives religious teachings. In reality, the phenomenon of transgender people who change or change sex from their original sex will practice non-normative sexuality because it violates their nature and fitrah. Because Allah created humans in pairs between men and women to maintain the next generation. Therefore, indirectly in Surah An-Nisa 119 and Ar-Rum 30 prohibit transgender because it can lead to the extinction of future generations and the continuity of Islamic teachings.

2. **Hifz al-Nafs**: Maintaining health. Islam in its teachings strongly encourages its followers to maintain health. A transgender who changes or changes sex from his/her original sex will practice non-normative sexuality such as homosexuality. HIV/AIDS is always a threat to homosexuals not only that, homosexuals are also vulnerable to other diseases such as Hepatitis B, Syphilis, Gonorrhea (gonorrhea), and psychiatric disorders.

3. **Hifz al-'Aql**: Safeguarding the intellect. Sex change that only follows lust means that he has turned away from His nature and everything that contradicts the nature of Allah is considered as something forbidden including changing Allah's creation by changing sex (transgender). with these changes, he has damaged their mindset and intellect with lust.

4. **Hifz al-Daulah**: Safeguarding the honor and welfare of society. Related to *hifz al-daulah* in reality depends on the management of the state towards the welfare of its people. Simply put, if the population is large and productive, the country will be more advanced. A transgender will damage the population and is not in line with existing traditions, especially in Indonesia.

**Conclusion**

The LGBT phenomenon in Indonesia can be divided into two entities. First: LGBT as a disease that a person has as an individual, caused by medical factors (biological/genetic) and sociological or environmental factors. The second entity: LGBT as a community or organization that has movements and activities (deviation of sexual behavior). Based on the discussion above related to the transgender phenomenon that the Qur'an responds to through the study of maqāṣid interpretation analysis raises the conclusion that the concept of transgender is not found in the Qur'an specifically, so the author takes two letters in the Qur'an, namely Surah An-Nisa verse 119 and Surah Ar-Rum verse 30 on the grounds that there is a prohibition to change the fitrah that Allah has created. Because transgender is an act that is classified as changing God's creation and not functioning God's creation according to its function by nature. By using maqāṣid interpretation, the prohibition is not only based on the meaning of the text, but if

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75 Ahmad Murtaza and Raisa Zuhra Salsabila Awaluddin, “Larangan Homoseksual Studi Analisis Tafsir Maqashidi Pada QS. Al-A’raf [7]: 80-81.”
reviewed from the maqāṣid, the maqāṣid values of this transgender phenomenon will be found, namely hifz al- din, hifz al-nasl, hifz al-nafs, hifz al-`aql, and hifz al-da'ulah.

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**Aliffia Aswindasari:** Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Marhamah:** Methodology, Writing – review & editing, Investigation.

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