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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 maqāshidi interpretation studies initiated 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 maqāshidi interpretation, the prohibition is not only based on the meaning of 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-daulah*.*

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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Java³. 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 people⁴. The transgender phenomenon raises many pros and cons among the community because it is considered to be against the nature that God has created⁵. 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" suddenly⁶. 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)⁷.

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 lines⁸. In the word alone there is a process of associating with others, meaning that promiscuity is one of the roots of the LGBT campaign⁹.

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

³ Wahyu Ihsan, "LGBT Dan Liwat Umat Nabi Luth Dalam Perspektif Tafsir," *Proceeding of The 2nd Conference on Strengthening Islamic Studies in the Digital Era* 1 (2022): 19–28.

⁴ Lina Amiliya, "Menanggapi Ayat Larangan Transgender Perspektif Amina Wadud: Analisis Hermeneutika Feminisme," *Jurnal Hawa: Studi Pengarus Utamaan Gender Dan Anak* 4, no. 2 (2022): 138–49, <https://doi.org/10.29300/hawapsga.v4i2>.

⁵ Yuyun Yuhanida et al., "EPISTEMOLOGY OF SUFISM IN SUFI INTERPRETATION (ANALYSIS OF THE PATTERNS OF THEORETICAL (NAZHARI) AND PRACTICAL ('AMALI) SUFI EXEGESIS)," *QiST: Journal of Quran and Tafseer Studies* 3, no. 2 (March 20, 2024): 216–33, <https://doi.org/10.23917/qist.v3i2.4199>.

⁶ Abdul Rohman et al., "CHALLENGING THE INTERPRETATION OF THE VERSE ON HIJAB BY M. QURAIISH SHIHAB: A CRITICAL ANALYSIS REVIEW," *QiST: Journal of Quran and Tafseer Studies* 3, no. 2 (March 20, 2024): 192–215, <https://doi.org/10.23917/qist.v3i2.4046>.

⁷ Septira Putri Mulyana and Kristi Fosa Akwila, "Analisis Waria Atau Transgender Melakukan Operasi Ganti Kelamin Dalam Perspektif Hukum Islam Dan Hukum Positif," *Istinbâth: Jurnal Hukum Dan Ekonomi Islam* 18, no. 2 (2019): 266–80.

⁸ Ali Albashir Mohammed Alhaj, "TRANSLATING AYAHS ALEUDUL العَدُول IN THE QURANIC CONTEXTS: AN INTERDISCIPLINARY JURISPRUDENTIAL LINGUISTIC STUDY," *QiST: Journal of Quran and Tafseer Studies* 3, no. 2 (March 18, 2024): 171–91, <https://doi.org/10.23917/qist.v3i2.3542>.

⁹ Nur Najwa Solehah Binti Hasan Ashaari, "Masalah Pergaulan Bebas Dalam Kalangan Remaja Sekolah," *International Journal of Humanities, Management and Social Science* 2 1 (2019): 39.

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 Allah¹⁰.

Research on transgender in the Qur'an has been conducted by many previous researchers such as Misra Netti¹¹, Lina Amaliya¹², Neny Muthi'attul Awwaliyah¹³, Kusnadi¹⁴. 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 interpretations¹⁵. then the research of Wendi Parwanto¹⁶ who examined the study of LGBT in hadith maqāṣidi al-Syari'ah perspective and other research of LGBT in the perspective of hadith which also studied by Sarmida Hanum¹⁷, M A Mafazza and Izza Royyani¹⁸. It means that previous research has not touched the side of analysis perspective Al-Qur'an and tafsir using the maqāṣidi interpretation method. So, this research study will discuss the transgender phenomenon in Surah An-Nisa verse 119 and Ar-Rum verse 30 by using

¹⁰ Andri Nirwana AN, Dedy Mustofa, and Sayed Akhyar, "Contextualization Review of the Interpretation of the Verses of the Fathul Qulub Book at the IMM Sukoharjo Regeneration Program," *Jurnal Ilmiah Al-Mu Ashirah* 20, no. 1 (February 13, 2023): 146, <https://doi.org/10.22373/jim.v20i1.16939>.

¹¹ Misra Netti, "Pelarangan Transgender Menurut Buya Hamka (Dalam Kitab Tafsir Al Azhar)," *Jurnal An-Nahl* 9, no. 1 (2022): 28–38, <https://doi.org/10.54576/annah.v9i1.45>.

¹² Amiliya, "Menanggapi Ayat Larangan Transgender Perspektif Amina Wadud: Analisis Hermeneutika Feminisme."

¹³ Neny Muthi'atul Awwaliyah, "Lesbian, Gay, Biseksual, Transgender Perspektif Al-Qur'an Dan Hak Asasi Manusia," *El-'Umdah* 4, no. 1 (2021): 1–17, <https://doi.org/10.20414/el-umdah.v4i1.2582>.

¹⁴ Kusnadi Kusnadi and Andi Muhammad Ilham Septian, "Isu Lgbt (Lesbian,Gay,Biseksual & Transgender) Dalam Al - Qur'an," *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani* 6, no. 2 (2020): 47–61, <https://doi.org/10.47435/mimbar.v6i2.438>.

¹⁵ Andri Nirwana et al., "SOSIALISASI DAN KONSOLIDASI PROGRAM REMAJA MASJID /REMAS TERHADAP TRANSFORMASI AKHLAK REMAJA," *MONSU'ANI TANO Jurnal Pengabdian Masyarakat* 3, no. 1 (June 8, 2020), <https://doi.org/10.32529/tano.v3i1.480>.

¹⁶ Wendi Parwanto, Ahmad Labiq, and Desi Wahyuni, "The Construction of Hadith Understanding on Lesbian , Gay , Bisexual , and Transgender (LGBT): A Review a Maqashid Al-Syariah," *Al-Dhikra: Jurnal Studi Quran Dan Hadis* 5, no. 1 (2023): 1–12.

¹⁷ Sarmida Hanum, "Lgbt Dalam Perspektif Hadis," *Jurnal Ulunnuha* 7, no. 2 (2018): 41–52, <https://doi.org/10.15548/ju.v7i2.261>.

¹⁸ M. Asna Mafaza Izza Royyani, "Lgbt Perspektif Hadis Nabi SAW," *Jurnal Keislaman Dan Kemasyarakatan* 4, no. 1 (2020): 131–53.

maqāṣidi interpretation initiated by Abdul Mustaqim¹⁹ which adds new nuances to the interpretation treasures. Ontologically, the idea of maqāṣidi 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)²⁰.

The application of the maqāṣidi 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 research²¹. 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 maqāṣidi interpretation, first, the scope of maqāṣidi interpretation is relatively contemporary, especially in Indonesia. Second, the maqāṣidi 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 others²². Third, the argument for the necessity of maqāṣidi interpretation expressed by Abdul Mustaqim, namely (1) in essence, maqāṣidi interpretation is the biological child of Islamic civilization. (2) the sophistication of maqāṣidi interpretation in the aspect of methodology when comparing it with hermeneutics. (3) maqāṣidi 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

¹⁹ Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam', Pidato, Pengukuhan Guru Besar Bidang Uloomul Quran Pada Fakultas Ushuluddin Dan Pemikiran Islam Universitas Islam Negeri (UIN) Sunan Kalijaga," *UIN Sunan Kalijaga* 9 (2019): 45-49.

²⁰ Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam', Pidato, Pengukuhan Guru Besar Bidang Uloomul Quran Pada Fakultas Ushuluddin Dan Pemikiran Islam Universitas Islam Negeri (UIN) Sunan Kalijaga."

²¹ Andri Nirwana, Syamsul Hidayat, and Suharjianto Suharjianto, "أصول التفسير وقواعده عند تفسير عبد الله بن عباس," *Jurnal Online Studi Al-Qur'an* 16, no. 2 (July 30, 2020): 137-64, <https://doi.org/10.21009/JSQ.016.2.02>.

²² Ahmad Murtaza and Raisa Zuhra Salsabila Awaluddin, "Larangan Homoseksual Studi Analisis Tafsir Maqashidi Pada QS. Al-A'raf [7]: 80-81," *Jurnal Al-Fanar* 5, no. 1 (2022): 19, <https://doi.org/10.33511/alfanar.v5n1.17-28>.

dimension. (4) maqāṣidi 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 ulama²³.

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.

²³ Mustaqim, “Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam’, Pidato, Pengukuhan Guru Besar Bidang Ulumul Quran Pada Fakultas Ushuluddin Dan Pemikiran Islam Universitas Islam Negeri (UIN) Sunan Kalijaga.”

²⁴ S Suwardi and Muhammad Syaifullah, “Berbagai Pendekatan Hermeneutika Dalam Studi Islam: Sebuah Studi Literatur,” *Acta Islamica Counsenesia* 2, no. 1 (2022): 51–60.

²⁵ Mustaqim, “Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam’, Pidato, Pengukuhan Guru Besar Bidang Ulumul Quran Pada Fakultas Ushuluddin Dan Pemikiran Islam Universitas Islam Negeri (UIN) Sunan Kalijaga.”

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 birth²⁶. A transgender person does not show any specific form of sexual orientation, they can identify themselves as heterosexual, homosexual, bisexual, pansexual, polysexual or asexual²⁷. Trans individuals who are categorized as transgender are people who do not look the same as the gender role that has been accepted since birth²⁸. In the local Indonesian context, transgender is better known as *waria*, which stands for male women²⁹. In Arabic transgender is called *al-mukhannats*, someone who resembles a woman in softness, speech, gestures or behavior like a woman³⁰. 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 anatomy³¹.

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

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."

²⁸ Andri Nirwana AN et al., "Serving to Parents Perspective Azhar's Quranic Interpretation," *Linguistics and Culture Review* 6 (February 11, 2022): 254-63, <https://doi.org/10.21744/lingcure.v6nS5.2155>.

²⁹ Anindita Ayu Pradipta Yudah, "Representasi Transgender Dan Transeksual Dalam Pemberitaan Di Media Massa Sebuah Tinjauan Analisis Wacana Kritis," *Jurnal Kriminologi Indonesia* 9, no. 1 (2013): 37-49.

³⁰ Imas Amasiroh, "LGBT Dalam Al-Qur'an: Kajian Tematik Dalam Tafsir Al- Maraghi Karya Ahmad Bin Mustafa Al-Maraghi," *Putih Jurnal Pengetahuan Tentang Ilmu Dan Hikmah*, 2020, 26.

³¹ Abd Mukhid, "Kajian Teoritis Tentang Perilaku Lesbian, Gay, Biseksual, Transgender (Lgbt) Dalam Perspektif Psikologis Dan Teologis," *Sophist : Jurnal Sosial Politik, Kajian Islam Dan Tafsir* 1, no. 1 (2019): 53-75, <https://doi.org/10.20414/sophist.v1i1.756>.

research efforts made to comprehend and lessen societal inequity³². 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 curricula³³.

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 have³⁴. 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 lust³⁵. Because the environment can be shaped by behavior and vice versa, behavior can be shaped by the environment³⁶. 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 law³⁷.

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 environment³⁸. If traced

³² D Batra, "Trends in Scientific Output on the Lesbian, Gay, Bisexual, and Transgender (LGBT) Community Research: A Bibliometric Analysis of the Literature," *Journal of Health and Social Sciences* 7, no. 1 (2022): 114–31.

³³ Andreas Gegenfurtner and Markus Gebhardt, "Sexuality Education Including Lesbian, Gay, Bisexual, and Transgender (LGBT) Issues in Schools," *Educational Research Review* 22 (2017): 215–22.

³⁴ Elbina Mamla Saidah, "Penyimpangan Perilaku Seksual (Menelaah Maraknya Fenomena Lgbt Di Indonesia)," *Jurnal Pendidikan*, 2019, 56–68.

³⁵ Andri Nirwana et al., "Exploration of Wasatiyah Diction to Realize Sustainable Tolerance Between Religious Communities: A Study of the Translation of the Quran of the Ministry of Religious Affairs of the Republic of Indonesia," *Revista de Gestão Social e Ambiental* 18, no. 6 (March 26, 2024): e05717, <https://doi.org/10.24857/rgsa.v18n6-012>.

³⁶ Andri Nirwana et al., "ANALYSIS OF BEHAVIORS OF SIDODADI MARKET TRADERS BASED ON TAFSĪR AL-JAMĪ LI AḤKĀM AL-QUR'ĀN IMAM AL-QURṬUBĪ ABOUT CHARACTERISTICS OF MADYAN TRADERS," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 6, no. 2 (December 30, 2021): 281–300, <https://doi.org/10.32505/at-tibyan.v6i2.3255>.

³⁷ Gibtiah, "Studi Perbandingan Tentang Khunsa dengan Trans seksual dan Transgender," *Intizar* 20, no. 2 (2014): 349–62.

³⁸ Asmat Purba, "Tinjauan Teologis Terhadap Fenomena Penyimpangan Seksual : Lesbian, Gay, Biseksual Dan Transgender (Lgbt)," *Jurnal Tedc* 10 2 (2016): 143.

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 behavior³⁹.

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 sex⁴⁰. 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 sex⁴¹. 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 alone⁴². 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 right⁴³.

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 lives⁴⁴. The law guarantees

³⁹ Hasan Zaini, "LGBT Dalam Perspektif Hukum Islam," *Jurnal Ilmiah Syari'Ah* 15, no. 01 (2016): 71.

⁴⁰ Suci Maharani and Ashif Az Zafi, "Respon Masyarakat Kepada Pelaku Transgender," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 9, no. 1 (2020): 193-202, <https://doi.org/10.19109/intelektualita.v9i1.5603>.

⁴¹ Mamluatun Nafisah, "Respon Al-Qur'an Terhadap Legalitas Kaum LGBT," *Jurnal Online Studi Al-Qur'an* 15, no. 1 (2019): 77-94, <https://doi.org/10.21009/jsq.015.1.04>.

⁴² Andri Nirwana AN, "Qawaid Tafsir Dan Ushul Tafsir Siti Aisyah Dalam Kitab Sahih Muslim," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 2 (November 19, 2021): 152, <https://doi.org/10.22373/jim.v18i2.11281>.

⁴³ Arif Nuh Safri Arif, "Menimbang Urgensi Pendekatan Sogiesc Dalam Menyikapi Keragaman Gender Dan Seksualitas (Lgbtiq)(Sebuah Tafsir Kontekstual Kisah Kaum Luth)," *Konferensi Integrasi Interkoneksi Islam Dan Sains* 5, no. 1 (2023): 190-202.

⁴⁴ Fathi Yakan, *Al-Islam Wa Al-Jins, Penerj. Syafril Halim, Islam Dan Seks* (Jakarta: Al-Hidayah, 1989).

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 versa⁴⁵. The principle of human rights according to the two largest community organizations in Indonesia is "preserving offspring" (*hifz an-nasl*) so LGBT is very contrary to this principle so it must be rejected⁴⁶. 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 nature⁴⁷.

According to Walgito, behavior is an activity that undergoes changes in the individual. These changes are obtained in cognitive, affective, and psychomotor aspects⁴⁸. A person's behavior is categorized into normal behavior, acceptable behavior, strange behavior, and deviant behavior⁴⁹. The idea offered to address the LGBT phenomenon is the Six continuum of Transgender

⁴⁵ Adimas Ardhuyoko, Jamal Wiwoho, and Yudho Taruno Muryanto, "The Justice System in Indonesia with the Application of the Green Constitution in Mining Dispute Resolution," *Proceedings of the International Conference on Environmental and Energy Policy (ICEEP 2021)* 583, no. Iceep (2021): 234–37, <https://doi.org/10.2991/assehr.k.211014.050>.

⁴⁶ Christiany Juditha, "Realitas Lesbian, Gay, Biseksual, Dan Transgender (Lgbt) Dalam Majalah," *Jurnal Komunikasi Universitas Tarumanegara* 6, no. 3 (2014): 22–30.

⁴⁷ Febby Shafira Dhamayanti, "Pro-Kontra Terhadap Pandangan Mengenai LGBT Berdasarkan Perspektif HAM, Agama, Dan Hukum Di Indonesia Pros and Cons of Views on LGBT Based on the Perspective of Human Rights, Religion, and Law in Indonesia," *Ikatan Penulis Mahasiswa Hukum Indonesia Law Journal* 2, no. 2 (2022): 210–31.

⁴⁸ Bimo Walgito, *Bimbingan Dan Konseling (Studi Dan Karir)*, ed. Andi (Yogyakarta, 2005), 168.

⁴⁹ & Mark P. Zanna. 2005 Albarracín, Dolores, Blair T. Johnson, *The Handbook of Attitude* (London: Routledge & Kegan Paul, 2005).

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 include⁵⁰.

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 realized⁵¹. 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 denial⁵². 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 *liwāt* in Arabic). Sodomy or *liwāt* is the insertion of the male genitalia into the anus, either the anus of a man or the anus of a woman⁵³.

⁵⁰ Khilman Rofi Azmi, "Enam Kontinum Dalam Konseling Transgender Sebagai Alternatif Solusi Untuk Konseli Lgbt," *Jurnal Psikologi Pendidikan & Konseling* 1, no. 1 (2015): 52–55.

⁵¹ Ihsan. Khoirurrijal Dacholfany, "Dampak LGBT Dan Antisipasinya Di Masyarakat," *Nizham* 05, no. 01 (2016): 116.

⁵² Siti Maryam, "Homoseksualitas: Pelanggaran Terhadap Fitrah Kemanusiaan," *Alif Lam* 3 1 (2022): 260.

⁵³ Rustam DKA Harahap, "LGBT Di Indonesia : Perspektif Hukum Islam, HAM, Psikologi Dan Pendekatan Mashlahah," *Al-Ahkam* 26, no. 2 (2016): 223, <https://doi.org/10.21580/ahkam.2016.26.2.991>.

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 ۗ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ
اللَّهِ ۗ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا 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 *لَا تَبْدِيلَ لِخَلْقِ اللَّهِ* "There is no change in the nature 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 istiqamah 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 *لَا تَبْدِيلَ لِخَلْقِ اللَّهِ* "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 *لَا تَبْدِيلَ لِخَلْقِ اللَّهِ* This means the religion of Allah, and fitrah means Islam⁵⁶.

⁵⁴ Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari Vol. 20* (Jakarta: Pustaka Azzam, 2007), 651–52.

⁵⁵ Muhammad bin Abdullah, *Tafsir Ibnu Katsir Jilid 6* (Bogor: Pustaka Imam Syafi'i, 2004), 371–72.

⁵⁶ Az-Zuhaili Wahbah, *Tafsir Al-Munir Jilid 11* (Jakarta: Gema Insani, 2016), 107.

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 creature⁵⁷. Before ending the interpretation of this verse, Quraish Shihab added that in His words *لَا تَبْدِيلَ لِخَلْقِ اللَّهِ* 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)⁵⁸. 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 verse⁵⁹.

In this verse the word *ف ط ر* 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 it⁶⁰. and is also interpreted as God's creation of something that is unchanging⁶¹. 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"⁶². 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

⁵⁷ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an Vol. 11* (Jakarta: Lentera Hati, 2002), 53.

⁵⁸ Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an Vol. 11*.

⁵⁹ Shihab.

⁶⁰ Al-Imam bin Mandzur Al-Ifriki, *Lisan Al-Arab Jilid 15* (Bogor: Dar al-Kutub al-Ilmiah, 2003), 56-58.

⁶¹ Al-Imam bin Mandzur Al-Ifriki, *Lisan Al-Arab Jilid 6* (Bogor: Dar al-Kutub al-Ilmiah, 2003), 364.

⁶² Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an Vol. 11*.

hadith from Abu Dawud about the nose of a Companion who was cut off as a result of war⁶³.

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:

وَالَّذِينَ هُمْ وَأُمَّرُتَهُمْ فَلْيُبَيِّتَنَّ ءَادَانَ الْأَنْعَمِ وَالْأُمَّرُتَهُمْ فَلْيُغَيِّرَنَّ خَلْقَ
 اللَّهِ ۖ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا

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 *وَالْأُمَّرُتَهُمْ فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ* "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 30⁶⁴.

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

⁶³ Amiliya, "Menanggapi Ayat Larangan Transgender Perspektif Amina Wadud: Analisis Hermeneutika Feminisme."

⁶⁴ Muhammad bin Abdullah, *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 allowed⁶⁵.

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 nature⁶⁶.

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 devil⁶⁷. **فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ** then indeed they will change the religion of Allah and replace it with disbelief, making lawful what He has forbidden and forbidding what He has made lawful⁶⁸.

In linguistic analysis, the term **فَلْيُغَيِّرَنَّ خَلْقَ** in this verse at first glance indicates a verse prohibiting transgender. The word **فَلْيُغَيِّرَنَّ** 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 **فَلْيُغَيِّرَنَّ خَلْقَ اللَّهِ** means changing Allah's creation into something different from before. The word **يُغَيِّرَنَّ** is *fi'il mudhore'* from the original sentence **غ ي ر** which means to change, replace with something different⁶⁹. 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.

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

⁶⁶ Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an* Vol. 11.

⁶⁷ Shihab.

⁶⁸ Az-Zuhaili Wahbah, *Tafsir Al-Munir Jilid 3* (Jakarta: Gema Insani, 2016), 271.

⁶⁹ Al-Ifriki, *Lisan Al-Arab* Jilid 6.

In Surah An-Nisa 119 فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ 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 changes⁷⁰. When it comes to the topic of this discussion, it is relevant. The act of transgending 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 SWT⁷¹.

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.

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 benefits⁷². 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 Zuhaili, defines *maṣlahah* as follows: In its basic meaning (*aṣlan*) *maṣlahah* 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 (*al-ṣalah*) of the creation in realizing its goals (*maqāṣid*). What we (al-Ghazali) mean by *maṣlahah* 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 *maṣlahah*, and those that harm the maintenance of these five things are *mafsadat*, and eliminating these harmful things is *maṣlahah*⁷³.

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 the theme of '*ahammiyyat al-'amr bi al-ma'ruf wa al-nahy 'an al-munkar biduni al-'anafi* (the importance of commanding good and forbidding evil without violence). When entering *ijmaly tafsir*, he begins by writing the sentence *wa min maqāṣid al-syari'ah ḥifẓ al-dīn wa maṣlahah al-mujtama'* (among the objectives of the shari'ah are protecting religion and social benefit⁷⁴. Furthermore, there are *maqāṣid* values behind the transgender phenomenon that are important to know.

⁷² Roma Wijaya, "Respon Al-Qur'an Atas Trend Childfree (Analisis Tafsir Maqāṣidi)," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 16, no. 1 (2022): 51, <https://doi.org/10.24042/al-dzikra.v16i1.11380>.

⁷³ Wahbah al-Zuhaili, *Uṣūl Al-Fiḥ Al-Islāmī, Juz II* (Beirut: Dar Al-Fikr, 1987), 756.

⁷⁴ Abdul Mustaqim, *Al-Tafsir Al-Maqashidi Al-Qadhaya Al-Mu'ashirah Fi Dhaw' Al-Qur'an Wa Al-Sunnah Al-Nabawiyyah*, 1st ed. (Idea Press, 2020).

1. *Hifz al- Dīn* 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, Gonorrhoea (gonorrhoea), and psychiatric disorders⁷⁵.
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

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- dīn*, *hifz al-nasl*, *hifz al-nafs*, *hifz al-'aql*, and *hifz al-daulah*.

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

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