



# Third Gender from Islamic Law and its Impacts towards Muslim Culture in Malaysia

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## Abstract

The symptoms of third gender, *Pondan*, *Mak Nyah* (trans-woman), and *Pengkid* (tomboy) have spread within the Malaysian society since early 1980. The symptoms are regarded as social problems that are against the social norms, opposed by the government as well as by various parties who regard the practice of emulating the opposite gender as unlawful in Islam. The transgender groups are currently growing in the community. They have formed networks of transgender community that is gradually becoming more vocal in demanding their “sexuality” to be recognized as a third gender. This phenomenon demands systematic and effective strategies in dealing with the protruding social malpractices. Therefore, this article is aimed at analyzing the position of transgender as a third gender from Islamic perspectives; both from Islamic jurisprudence and scholastic views. The outcomes will later be made known to the society. It is also important to highlight potential adverse consequences affecting Muslim life culture should the third gender be recognized by the government, as to strengthen Malaysia’s standing to reject transgender or LGBT culture. This article is based on a qualitative study employing document analysis as the main instruments for data collections and processing. The studied documents include Government Policies and Publications, Islamic Syariah laws and scientific journals. It has been discovered that the term Third Gender does not exist in Malaysia, as the gender group is not recognized by the religion and Syaria law. Recognition of the third gender will bring adverse consequences to the system and norms of Malaysian societies. In civil law, there is still no specific law-allocations for transgender transgression. Recognition of the third gender is detrimental to Muslim’s life culture particularly in aspects of worship (*ibadah*) and transaction (*muamalat*). Besides, it also have high impact towards social and psychology in society. Correctional measures must be considered for the existing laws. Knowledge on gender must be inculcated among members of the society even at school levels, in order to monitor the spread of transgender symptoms.

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## Introduction

Gender dysphoria is a phenomenon that has long been in existence in various parts of the world. Many countries (including many European countries) considered it as a kind of mental disorder or in specific, sexual disorder (Yarborough, 2018), or known as *Gender Identity Disorder* (GID).

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According to Bradley et al., (2001) GID is defined as a person who continuously demonstrates the opposite gender, due to uncomfortable feeling with his or her biological gender. It is either feeling uncomfortable with his or her sex organ or feeling incongruence with the role of his or her biological sex. Diagnostic and Statistical Manual of Mental Disorders Fifth Edition (DSM-5) has altered the term GID under the category of Gender Dysphoria. Gender Dysphoria is referred as a person who cognitively and affectively dissatisfied with his or her biological sex. His or her experience and expression would become confused and incongruent with he or she prefers.

By late 1990's, movement of transgender civil right became more apparent, in which transgender groups in the European and American nations started to strive for trans-inclusion, i.e. depsychiatrisation of transgender from the health classification bodies such as WHO's International Statistical Classification of Diseases (ICD) and the American Psychiatric Association's (APA) Diagnostic and Statistical Manual (DSM). The move was strongly supported by the European Parliament (2011). In ICD-Version 11 - 2018, the code F64 -Gender Identity Disorder has been abolished. The major shift is that "gender variant behaviour and preferences alone are not a basis for assigning the diagnosis." In other words, it is no longer regarded as a mental illness.

Despite the global development of transgender classification, the more recent works still regard gender dysphoria hence transgender as a social problem, which is currently spreading among youth and students (Beemyn, 2005; Bilodeau, 2005; Seelman, 2014). In Malaysia, the emergence of transgender group known locally as *Pondan*, *Mak Nyah* (trans-woman), and *Pengkid* (tomboy), has sparked controversies particularly among members of the predominantly Muslim communities. They see the phenomena as leading to moral destruction (Othman, 2015; Aliudin, 1979). For example, the *Mak Nyah* are also associated with illegal sex trade (prostitution) by which they are prone to be infected with HIV Aids (Azid et al., 2020; Nemoto et al., 2018; Gibson et al., 2016).

Gender dysphoria is seen as symptomatic to gay, lesbian, bisexual, and transsexual (LGBT), that has affected Malaysian Muslim. Muslims - consisting of the Malays, Indians and converts from other sub ethnics - form the majority of the country's

population (Maisarah & Nadra, 2021). In fact, issues of transgender are not new to Malaysian. They have become hot topics of discussion among Muslim; leaders as well as general public. Often, the groups are associated with moral issues that is considered as detrimental to the Muslim life culture. (Wahab et al., 2014). Transgender community in Malaysia is in fact expanding and receiving support from newly formed organization, associations and NGO's, which are established to assist the group. The bodies become platform for the transgender groups to voice their opinions, demand for their rights to freedom including a number of requests that are against the laws of the country. Issues of right to freedom is the core of their struggle (Afandi Md Ismail et al., 2020).

A serious blow to Malaysia's stance to misrecognize LGBT was on June, 14 2021, when a notice posted by Human Rights Commission of Malaysia (SUHAKAM) indicating its intention to study the feasibility of having legislation to recognise a third gender in Malaysia (Majlis Agama Islam Selangor, 2021). The aim of the study is to form a comprehensive regulatory reform to determine guidelines of gender recognition for transgender group of Malaysia. The move had drawn strong criticism from as many as 150 Muslim NGO's arguing the intention of SUHAKAM. (Berita Harian, 2021). The Islamic Dakwah Foundation *Malaysia* (YADIM) as reported by *Harakah Daily* (2021) expressed their concern with possible adverse consequences to familial institutions, if the group is recognized to be in the community. (Harakah, 2021). Adding to that, the Head of Law and Human rights, The International Women's Alliance for Family Institution and Quality Education (Wafiq) in a local radio interview (IKIM) warned that recognition of the third gender may implies major reshuffling to the country's legislation system.

Therefore, this article attempts to clarify the position of transgender groups within the Islamic legislation and Muslim socio-culture, and to explain potential implications faced by the country if recognition is given to the third gender groups. However, the focus of this article on transwomen (or pondan) due to their significant presence in the country.



## The Third Gender Groups in Malaysia

According to Muhammad Adam Abd. Azid et al. (2020) in his studies titled '*Mak Nyah dan Perkembangannya di Malaysia* (Transwomen and its development in Malaysia)', symptoms of LGBT starter to spread in this county around 1980's. At the early stage of the emergence, they faced social discrimination and seclusion in various aspects including health services, shelter, job opportunity, and involvement in social programs. They were often ill-treated and abused by several members of the society. Now, the groups are no longer secluded from the general members of the community. They are currently cared for under the established movements and organizations that help them striving for their rights: privacy (from raids and arrests by the respective authorities), right to freedom (self-expression and sex orientations) and rights to gender identity registration. Gender dysphoria in Malaysia is repercussions of; conflict of identity experienced by the person, failure of family and community support systems, influence of their colleague, life experience disorientation, lack of religious practices and deviation of belief. (Irma Wani Othman et al. 2021, Ab Aziz et al., 2019, Ninggal & Abdullah 2001).

A study done by Norliah Sajuri et al. (t.t) discovered that changing of gender among Muslims Transgender will complicate the practice of certain Islamic rituals such as marriage guardianship, inheritance and other rituals including corpse handling, which eventually lead to moral and self-identify decay. From the same study, *khunsa* group (intersex people) are permitted to undergo gender reassignment surgery (with support from Muslim's medical experts). They are also allowed to change their gender status in their identity card (*MyKad*). Other than that, the other groups (transwomen and tomboy) are not allowed to reassign their gender through surgery and to change their gender status in their *MyKad*.

A study done by Majlis Agama Islam Selangor (2021) stresses that recognition of the third gender may adversely affecting social harmony, in fact it has a big impact on Syaria Law under the jurisdiction of the State because it will involve the enforcement of existing laws regarding LGBT activities such as the mistakes of men acting like women, women acting like men and immoral fights, corporate errors and similar relationships. Meanwhile, there are 5 factors outlined as causes to

the issue of gender disobedience after conducting a highlight study, namely lack of religious upbringing, family problems, environmental conditions, past experiences and peer influence (Maisarah & Nadra, 2021).

Overall, there have been many recent studies on transgender issues due to its increasingly ransomed development until the issue of research proposals to recognize third gender (transgender) recently emerged. Therefore, a study of transgenderism position in Islamic legislation as well as the effect of its recognition of Muslim culture in Malaysia should be conducted to strengthen Malaysia's stance on rejecting transgender symptoms as a living culture in addition to being able to detect the existing legislative contests related to transgender in Malaysia.

## Methodology

Qualitative approaches are used in this study. The design of the study used in this study uses case studies. Appropriate case studies are used in small units such as schools, institutions or complex social units as a whole and in-depth (Merriam 1998, Yin 2009). Because it involves more than a school, it is more accurate that this study is called a multi-case study or study of various field places. The study of various case according to Merriam (1998) is a study involving various study fields. The data collected and analyzed is drawn from various sources of documents. Study data is collected using document analysis (Merriam 2001). The document analysis method is carried out as the primary source of data collection.

## Method of Collection Data

The documents intended by this study consist of Government Policies and Publications, Islamic Syaria Laws, Scientific Journal and Scientific Journal (Olson, 2010; Finnegan, R. (2006). The document was acquired in physical and softcopy form.



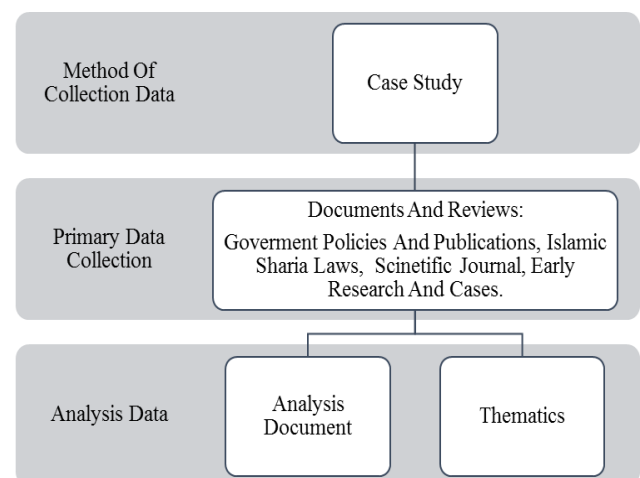
**Table 1.** Type of Documents for research

Types of Documents	Detail of Documents
Government Policies and Publications	i. Report on <i>Muzakarah Jawatankuasa Fatwa Kebangsaan April 1982</i> ii. Report on <i>Muzakarah Jawatankuasa Fatwa Kebangsaan pada Oktober 2008</i> iii. Muzakarah Fatwa Kebangsaan of 67 <sup>th</sup> Hal Ehwal Ugama Islam in 22 Februari 2005 iv. United Nation Human Rights website v. <i>Suruhanjaya Hak Asasi Manusia (SUHAKAM)</i>
Islamic Sharia Laws	vi. Majlis Agama Islam Selangor (2021) vii. Enakmen Jenayah (Syariah) 1992 Perak. viii. Enakmen Jenayah Syariah (Selangor) 1995. ix. Enakmen Jenayah Dalam Syarak 1991 Perlis. x. Enakmen Jenayah Syariah Negeri Sembilan 1992. xi. Enakmen Kanun Jenayah Syariah 1985 Kelantan. xii. Enakmen Kanun Jenayah Syariah 1988 Kedah. xiii. Enakmen Kesalahan Jenayah Pahang (2013). xiv. Enakmen Kesalahan Jenayah Syariah Johor (1997) xv. Enakmen Kesalahan Syariah (Negeri Melaka) 1991. xvi. Enakmen Kesalahan Jenayah Syariah (Negeri Pulau Pinang) 1996. xvii. Enakmen Kesalahan Jenayah Syariah 1995 Sabah. xviii. Enakmen Kesalahan Jenayah Syariah (Takzir) (Terengganu) 2001. xix. Ordinan Kesalahan Jenayah Syariah (Sarawak) 2001.
Scientific Journal	i. Fatimah Jamhari (2021) ii. Azwani Mansor (2020) iii. Ramzi Zakaria et al. (2019) iv. Izzat Amsyar Mohd Arif et al. (2018)
Early Research on Cases	i. Maisarah & Nadra (2021) ii. Muhammad Adam Abd. Azid et al. (2020) iii. Amirah Abd Rahim et al. (2020) iv. Norliah Sajuri et al. (t.t) v. Ida Rahayu (2015)

**Method of Analysis Data**

Document analysis was chosen as a way to collect data because according to Bogdan and Biklen (2007), scientific writing in journals is the result of studies that can describe their actions, experiences and beliefs. This method coincides with the objective of the study conducted is to find information about the definition of 'Third Gender' and its association with the concept of transgender, the position of transgender in Islam, the effects of normalization of transgender culture in the life of Islamic society as well as the relevant information and deeds through the spotlight of literature and written documents. The document consists of international journals, local journals, newspaper reports and state and state-level fatwa decisions. The data obtained from document analysis is divided according to theme. Furthermore, the theme will be described in the combination of results to achieve the objectives that have been outlined. This data is triangulated. According to

Wiersma (1991), triangulation between data sources is one of the ways to make qualitative data reliable. The study used triangulation between documentation data to confirm the trust of the data and the themes obtained.



**Fig. 1.** Structure of data collection method (Bogdan & Biklen 2007, Merriam 2001, Yin 2009)



## Discussions on Findings

Definition of Third Gender Recognition and its association with Transgender.

### Definition of Third Gender

According to Azwani Mansor (2020) in her study, the term 'gender' is not to merely refer to the type of human genitals that distinguish the nature of women and men but the term 'gender' actually has a broader, complex and comprehensive purpose, namely: "the function of social roles constructed or formed by society that in turn determines the roles and responsibilities of men and women".

But in Malaysia, the term 'gender' is still defined as 'gender' which is the division of human races determined by the actual biology of a person is born, whether male or female (Fatimah Jamhari, 2021). This statement was supported by Mohd Anuar Ramli (t.t.) in his study who said that the term 'gender' in the Language and Library Council is literally defined as gender or sexual classification.

Regarding to the definition of Third Gender in the Oxford Learner's Dictionary, it defined as a group of people who choose not to be known as male or female, but known either as male and female or a combination of men and female. Even the United Nations Human Rights Office (Office of Human Rights of the United Nations) on its website says that the term 'Third Gender' is under the definition of a transgender group which includes transsexuals, namely people who change their original gender and transvestites who look opposite to their original gender (MAIS, 2021).

### The Issue of Third Gender Recognition in Malaysia

According to *Kamus Dewan* (Fourth Edition), the term 'recognition' is defined as a matter of acceptance, appreciation and admission. In this study issue, the recognition is intended to be the admission and acceptance of state legislation on several rights so that society's acceptance of the lifestyle of the transgender is achieved. In the conclusion, apart from SUHAKAM's clear statement regarding the study's goals leading to transgender recognition, this literature review of the definition of 'Third Gender' has corroborated evidence that the SUHAKAM research proposal paper is certainly

focused on gaining recognition for transgender in Malaysia.

### The Position of the Third Gender in Islam

It is common to know that there is no third gender term in Islam and Allah (SWT) in the Qur'an only mentions two genders, namely men and women among humans. This fact is in parallel with the word of Allah in surah al-Hujurat which means "... We created you from men and women." (MAIS, 2021). Therefore, Malaysia which is a Muslim community does not occasionally accept this transgender or LGBT culture as a way of life. Here are the transgender fatwas that have been decided in Malaysia:

i. *Muzakarah Jawatankuasa Fatwa Kebangsaan* in April 1982

A person born male, the law remains male while a person is born female, the law remains female even though (the man or woman) managed to change his gender through surgery. Gender exchange from male to female or vice versa, through surgery is illegal in terms of syara'.

ii. *Muzakarah Jawatankuasa Fatwa Kebangsaan* in October 2008 193

Women who look and have sexual behavior and instincts like men (*Pengkid*) are illegal on the religious side (Bayan Linnas, 2015).

iii. *Muzakarah Fatwa Kebangsaan* for the 67<sup>th</sup> Islamic Religious Affairs on 22 February 2005:

Changing gender status in *MyKad* for owners undergoing gender surgery which is required by *syarak* is a must. Instead changing gender status in *MyKad* for owners undergoing gender surgery that is not allowed by *syarak* is illegal (Norliah Sajuri, t.t.).

### Provision of Transgender Symptom Offenses in Syariah Law

In addition to making fatwas as a reference source of Islamic society in addressing these social issues, the state government has also created an allotment for this third gender (transgender) offenses in the Act or The Code of Criminal Offenses of the States to relieve these symptoms:



**Table 1.** Syariah Criminal Enactment of the States of Malaysia

States	Provision	Castigation
Wilayah Persekutuan	Section 28 Men Act Like Women	Fine ≤ RM1000 Imprisonment ≤ 1 Year
Johor	Section 28 Men Act Like Women	Fine ≤ RM1000 Imprisonment ≤ 1 year
Melaka	Section 72 Men Act Like Women	Fine ≤ RM1000 Imprisonment ≤ 6 Month
Negeri Sembilan	Section 66 Men Act Like Women	Fine a ≤ RM1000 Imprisonment ≤ 6 Month
Pulau Pinang	Section 28 Men Act Like Women	Fine ≤ RM1000 Imprisonment ≤ 1 Year
Selangor	Section 30 Men Act Like Women	Fine ≤ RM1000 Imprisonment ≤ 6 Month
Perak	Section 55 Men Act Like Women	Fine ≤ RM1000 Imprisonment ≤ 1 Year
Kedah	Section 7 Transwomen ( <i>pondan</i> )	Fine ≤ RM1000 Imprisonment ≤ 6 Month
Perlis	Section 7 <i>Pondan</i> (Men Act Like Women & Women Act Like Men)	Fine ≤ RM5000 Imprisonment ≤ 3 Year
Pahang	Section 33 Men Act Like Women Section 34 Women Act Like Men	Fine ≤ RM1000 Imprisonment ≤ 1 Year
Terengganu	Section 33 Men Act Like Women	Fine ≤ RM1000 Imprisonment ≤ 1 Tahun
Kelantan	Section 7 Transwomen ( <i>pondan</i> )	Fine ≤ RM1000 Imprisonment ≤ 6 Month
Sabah	Section 92 Men Act Like Women	Fine ≤ RM1000 Imprisonment ≤ 6 Month
Sarawak	Section 25 Men Act Like Women	Fine ≤ RM1000 Imprisonment ≤ 1 Year

Those provision show that the third gender or transgender is not recognized in Malaysia instead it becomes a mistake from the point of view of Islamic law (Ramzi Zakaria et al., 2019). However, this provision only applies to individuals who are Muslim even the castigations allocated under this law are lower than civil legislation (Izzat Amsyar Mohd Arif et al., 2018) even though there is no specific designation regarding the guilt of men resembling women in civil legislation. This is because the jurisdiction of the Syariah Court in Malaysia is still limited. In addition, leniency in terms of restrictions in undergoing gender reassignment surgery, imprisonment that is barely implemented due to technical problems, offenses included in the category of offenses cannot be arrested and the existence of certain conditions in stabilizing mistakes that cause the perpetrators to easily escape punishment are among the Syariah laws in eradicating these symptoms (Abd. Malib & Mimi Sofiah, 2014)

**Implications of Third Gender Recognition on the Muslim Communities**

On the assumption that the issue regarding to the recognition of 'Third Gender' (transgender), it means that people will be given the truth to apply for gender conversion on the identification card (MYKAD) according to their perceived '*fitrah*'. This is contrary to Islamic principles in gender determination and even has a great impact on the way of life of Islamic society and state law.

**1. Cultural Practices of the Muslim Community**

If this free gender conversion is allowed, the transgender community that is Muslim will face conflicts in the implementation of worship and *muamalat* such as marriage, inheritance division and worship. For example, in terms of marriage, a marriage is considered invalid on the Islamic side when it does not meet the pillars of marriage that should involve men and women. If transgender symptoms and genital surgery are not a mistake,



then same-sex marriage will be difficult to detect (Ida Rahayu, 2015) and will be a gender fraud issue between couples who are getting married (Norliah Sajuri, t.t.). The situation is more alarming when sexual intercourse involving transgender and intercourse between men and men is said to be able to spread HIV and AIDS. This same-sex marriage (gay couple) will also have an impact on the structure of Malaysian society when the forwarding of *zuriat* does not occur due to the occurrence of men who cannot conceive and give birth (Amirah Abd Rahim et al., 2020).

Furthermore, gender conversion will lead to injustice in the division of heirlooms. It is because, Islam has set a certain ratio in the division of property for men, women and *khuntha*. If a person does not speak the truth in declaring his or her original gender status while he or she is transgender, then the heirloom will fall to the wrong party and will be used vanity. From the point of worship as well, gender conversion will affect the status of worship performed especially worship involving different ways of implementation by gender (Norliah Sajuri, t.t.). For example, Hajj and Umrah worship, according to the former Minister of Religious Affairs of Malaysia, Zulkifli Mohamad al-Bakri (2020), the law and methods of performing Hajj and Umrah for transgender people are natural or intentional and do not think they have performed surgery or not, is according to the original gender, namely men.

### 2. Social Impact towards Common Norms of Life

In addition, all activities carried out by transgender community such as cross-dressing, behaving feminine (intentionally) and inverse lust will become something normal in society because there is no longer room for certain parties to suppress these symptoms, on the grounds that this group is considered to have the right to carry out the claim of *fitrah* something gender that has been recognized by the state.

This norm will become even stronger as social media becomes increasingly open to transgender communities sharing lifestyles and revealing their sexual oration. This situation raises concerns among people who do not accept transgender culture as a way of life, especially parents who care about the impact of social media use on their children. This is because, social media charging is able to have a big impact on the self-welfare of teenagers who are certainly easily affected (Irma Wani Othman et al., 2021). It is shown by the

transgender figure today who managed to influence his followers with transsexual culture because of the huge influence he has on social media (Azizi Kariya et al., 2019). In fact, mass media such as television, radio, newspapers, magazines, novels and biographies will also be no exception in playing their part in promoting this transgender culture globally (Suriati Ghazali et al., t.t.). As a result, Muslim communities, especially young people, will experience a collapse of morals and identity.

### 3. Impact on Psychology

The transgender phenomenon is also very closely related to the mental health context from a psychological perspective. There are some reality circumstances from some angles that trigger rather severe and not easy problems to solve in relation to transgender people, particularly from affective aspects, stigma and behavior. Transgender or gender identity disorder has been classified as a mental problem in ICD-10 and DSM-V (Siti Amirah et al., 2020). This question has long been discussed and the reality of putting the fact that transgender people are categorized as a mental problem that is difficult to deny, then it should be treated psychologically rather than through genital surgery (Dreher et al., 2018).

It is undeniable that transgender people are at risk of being exposed to stress because they are faced with societal stigma and beliefs, while they also experience internal conflicts that are contrary to human nature. For transwomen who want to have their body shape like women, will become depressed when they cannot do so, as well as transmen who want to be like a man. From a western perspective, it is interpreted that the psychological problems of transgender people will become more controlled if they manage to get the desired body shape, assuming that changing gender can be considered to be able to treat their psychological problems (Bauer et al., 2015). However, to what extent can it really be that these groups can become calmer and more stable after they change gender and sex, because the initial desire of the transgender class itself is clearly included in psychological problems and contrary to the nature of human events (Rustam Dahar, 2016). From a mental health perspective, transgender individuals are also classified as having Body Integrity Identity Disorder because they are more willing and brave to dissect the breast or change the normal original gender on their own body, rather than cutting off a leg due to a physical illness



or accident. Interpreting transgender issues as non-psychological problems will expose others to other more complicated psychological problems (Siti Amirah et al., 2020).

The transgender were also found to be in a situation referred to as a gender dysphoria. This condition causes an individual to feel uncomfortable or depressed because he or she feels his or her biological gender does not match the gender identity of the being touched (Omar, 2022). Gender conflict has a variety of effects on the individual experiencing it. There are individuals who want to express themselves by wearing clothes of different genders, some may want to change names, some may even take it a step further by undergoing gender-changing surgery. However, not all who experience gender dysphoria go the easy way of trying to recognize one's own identity (Omar, 2022).

Therefore, it is clear that transgender and gender dysphoria are categorized as among the psychological illnesses in mental health, coupled with all the scenarios they face because it is not accepted by universal norms that have ultimately triggered more psychological problems in themselves. Among other examples of psychological problems experienced by transgender people are such as anxiety problems, depression, suicidal desire and drug or alcohol abuse. In short, transgender people need to be helped to recover from these psychological problems for example through hormone therapy methods, self-therapy and the need for prevention from scratch to prevent them from continuing to be trapped in their world from various dimensions. The various factors that cause this group to be transgender also need to be refined so that each member of society can contribute a more meaningful role in efforts to help prevent generations from getting caught up in the phenomenon.

### Conclusion

The third gender (transgender) i.e. *Pondan*, *Mak Nyah*, or *Pengkid* in Malaysia has certainly never received recognition in terms of religion and Islamic legislation. The proof, there are propositions of the Qur'an and Sunnah and fatwas of the scholars who state about the prohibition of these inverted activities. In fact, the castigation of guilt resembling women has been reserved in the Syaria law of every country. However, deficiencies have been determined in Malaysia's Syaria and civil

system that cause these symptoms are still difficult to eradicate.

With regard to the effect of third gender recognition on the cultural practices of Muslim communities in Malaysia, the study found that transgender Muslim communities will face conflict in the implementation of worship and *muamalat*. For example, there will be issues of insanity in marriage and worship, as well as fraud and injustice in the division of heirlooms. Then, the normalization of transgender culture in society will happen both in terms of mass media and social media and in terms of everyday life. As a result, the rate of social problems in Malaysia will increase and the symptoms of inverted activities will be free. Hence, to prevent western ideology that is not in parallel with Islamic Syariah is contagious in the community and strengthen Malaysia's stance in rejecting these transgender symptoms, the study recommends that all shortcomings and shortcomings of existing legislation be immediately improved. In addition, to stem the younger generation affected by transgender symptoms, the application of gender science as a whole and structured since the school level must be implemented.

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