



The Crossdresser Phenomenon: Between Transgender And Hobbies (Study of Crossdresser Phenomenon on Facebook Social Media Platform)

Tri Wahyudi^{1*}, Munawar Muchlish², Wulan Retnowati³, Nurhayati Soleha⁴

Dikirim: 4 Februari 2024
Direvisi: 14 Juni 2024
Diterima: 19 Juni 2024
Diterbitkan: 22 Juni 2024

Name* Lalu Pradipta
Jaya Bahari
Study Program/
Departement* Interdisci-
plinary Islamic Studies
Faculty* Pascasarjana
University* UIN Sunan
Kalijaga Yogyakarta
Email* 21200012039@st-
udent.uin-suka.ac.id
ORCID* 0000-0001-
9600-971X

Abstract: *This research highlights the important role of Islamic teachings and traditional gender norms in shaping views on gender in Indonesia, which contribute to significant gender disparities in various aspects of life such as education, political participation, access to decent work, and control over economic resources. The phenomenon of gender transition or "Transgender" is a frequent focus of debate in society, while traditional gender norms are still strong in Indonesia. The purpose of this study is to understand the phenomenon of crossdressers as part of a natural and complex spectrum of gender identities and to reduce stigma and discrimination against individuals who practice crossdressing. Using descriptive qualitative methods and a comprehensive scientific approach, this research involves observation, documentation, and interviews as data collection techniques. Primary data is obtained from analyzing the content created by several crossdresser accounts on the Facebook social media platform, as well as the results of interviews with the account owners, while secondary data is obtained from relevant literature and references. The results of this study provide a deeper understanding of the phenomenon of crossdressing, the factors that influence crossdressing behavior, as well as society's views on crossdressers. The implication is that it makes an important contribution to promoting gender equality and human rights for all individuals, as well as demonstrating the importance of continuing to conduct research and open discussions on gender issues to achieve a more inclusive and just society for all individuals.*

Keywords: *Crossdresser, Hobbies, Islam, Psychology, Transgender.*

Abstrak: Penelitian ini menyoroti peran penting ajaran Islam dan norma-norma gender tradisional dalam membentuk pandangan tentang gender di Indonesia, yang berkontribusi pada kesenjangan gender yang signifikan dalam berbagai aspek kehidupan seperti pendidikan, partisipasi politik, akses terhadap pekerjaan yang layak, dan kontrol terhadap sumber daya ekonomi. Fenomena transisi gender atau "Transgender" sering menjadi fokus perdebatan di masyarakat, sementara norma-norma gender tradisional masih kuat di Indonesia. Tujuan dari penelitian ini adalah untuk memahami fenomena crossdresser sebagai bagian dari spektrum identitas gender yang alami dan kompleks serta untuk mengurangi stigma dan diskriminasi terhadap individu yang mempraktikkan crossdressing. Dengan menggunakan metode kualitatif deskriptif dan pendekatan ilmiah yang komprehensif, penelitian ini menggunakan observasi, dokumentasi, dan wawancara sebagai teknik pengumpulan data. Data primer diperoleh dari hasil analisis terhadap konten-konten yang dibuat oleh beberapa akun crossdresser di platform media sosial Facebook, serta hasil wawancara dengan para pemilik akun, sedangkan data sekunder diperoleh dari literatur dan referensi yang relevan. Hasil penelitian ini memberikan pemahaman yang lebih mendalam mengenai fenomena crossdressing, faktor-faktor yang mempengaruhi perilaku crossdressing, serta pandangan masyarakat terhadap crossdresser. Implikasinya, penelitian ini memberikan kontribusi penting dalam mempromosikan kesetaraan gender dan hak asasi manusia bagi semua individu, serta menunjukkan pentingnya.

Kata kunci: Crossdresser, Hobi, Islam, Psikologi, Transgender.



Introduction

Islamic teachings play an important role in shaping views on gender in Indonesia, a Muslim-majority country. However, interpretations of gender roles in Islam can vary, and there is debate about how Islam affects women's gender rights and roles. Based on the above, there are still significant gender gaps in Indonesia, particularly in education, political participation, access to decent work, and control over economic resources. Also, despite changes, traditional gender norms are still strong in Indonesia. Expected gender roles for men and women are often linked to a patriarchal culture in which men are seen as leaders of the family and women are expected to take care of the home and children (Muh. Bahrul Afif, 2019).

One of the gender issues that is often discussed in society is the phenomenon of gender transition better known in society as "Transgender". As for the KBBI, Transgender itself is a term for someone who changes their gender to the opposite of their previous gender. According to data from *Weareptn*, the number of transgender people in Thailand reached 314,808 people. This figure is predicted to jump high because many have not been recorded. In Thailand, there is a special nickname for transgender people, Ladyboy or Kathoey. Many transgenders in Thailand are caused by customs, culture, and beliefs. The majority of the population in Thailand adheres to Buddhism. According to the data, there were approximately 63.2 million Thai people who adhered to Buddhism in 2018. Buddhists believe in reincarnation. A reincarnated person can change into any gender. Any individual can become transgender in one or the other life. Therefore, changing gender or transgender is not a deviation, but a destiny for some people (Agus Setiawan, 2023).

In Indonesia, there are no exact statistics on the number of LGBT individuals, but the community is increasingly emboldened to open up to society. They are inspired by LGBT legalization in other countries and are active in efforts to realize their goal of having LGBT legally recognized in Indonesia. Such efforts include positive imagery and increasing public understanding that LGBT people are a normal part of social life. According to a survey by the Central Intelligence Agency (CIA), Indonesia ranks fifth as the country with the largest LGBT population after China, India, the United States and Europe. It is estimated that around 7.5 million of Indonesia's 250 million population are LGBT individuals, or about 3% of the total population. For example, in West Sumatra, specifically in Padang City, Bukittinggi, Solok, and Solok Regency, there are an estimated 14,469 LGBT individuals according to the West Sumatra LGBT VCT Counselors Association in 2018. Other research shows that there are approximately 2,501 gay individuals in West Sumatra, with the majority aged between 15 to 25 years old, accounting for 75% of the total respondents studied. In addition, 43% of LGBT individuals still live with their parents (Sri Wahyuni and Rinita Amelia, 2023).

A psychology figure, Judith Butler, explains transgender as an individual dynamic that experiences a mismatch between their perceived gender identity and the sex assigned at birth. In this context, the gender identity felt by transgender individuals does not match the gender stereotypes that may be expected by society based on their biological sex. In a psychological framework, transgenerity is often viewed as a complex

manifestation of an individual's gender identity, shaped by factors such as self-perception, social experiences, and the interaction between biological, psychological, and social factors. This is distinct from sexual orientation, which refers to romantic or sexual attraction to people of a particular gender (Judith Butler, 1990).

It is known that someone becoming transgender can be caused by several things, one of which is caused by psychological factors. Psychological factors themselves have a tendency that come from the behavior and interaction of individuals in society. Many things can trigger an individual's psychology so that they tend to become a transgender, one of which is Crossdresser. According to Maharani, crossdressing behavior, which is a person's gender expression, refers to the use of gender-related clothing and certain behaviors. Crossdressers, who are part of gender and sexual orientation minority groups, are often confronted with societal norms that assume heterosexuality as the norm. As a result, they often face difficulties in accessing human rights, especially the right to express themselves and participate in the cultural life of society (Risya Maharani, 2020).

The term Crossdresser in Indonesia was first introduced in cosplay events held in several cities in Indonesia. The cosplay events that are often held in Indonesia more often use the Japanese Culture theme which features several characters in the Anime fiction series. What is meant by Crossdresser in the Event is when a man does Cosplay or dresses according to a character who is female and vice versa. However, in this day and age, Crossdressing behavior does not only occur at these events but has penetrated the realm of everyday life. On social media platforms such as Facebook, the author himself finds many Crossdresser accounts that share image and video content when he is Crossdressing both hidden and open in public places (Ina Fitria Septiani).

There are not many previous studies that discuss this phenomenon, but there are several studies with themes that are relevant to this research. Among them is research conducted by Khairul Syafudin (Khairul Syafuddin, 2020). In his research, Khairul suggests that Crossdresser activities do not always lead to the Transgender process. This is due to the finding that the subjects he observed only crossdress on social media platforms, while in their daily lives they behave and look like men in general. One of the weaknesses of this study is the limited focus on crossdressers in Cosplay events, without discussing in depth its relationship with the transgender phenomenon as a whole.

Research conducted by Rofingatun Hamidah (Rofingatun Hamidah, and Arizal Mutahir, 2023). and her colleagues reviews issues related to the coverage of LGBT in the detik.com news portal. The study highlights how electronic media often creates a negative image of LGBT people, which can perceive them as a deviant group in the eyes of society. The main focus of this study is to analyze coverage of LGBT people in electronic media, but it does not delve into the more complex construction of LGBT identities and experiences as a whole in that context. Based on this research, it can be ascertained how the mass media can be a major factor in the existence of the LGBT community.

The media's impartiality towards LGBT can be explained by research conducted by Dwi Puguh Wijayanto et al. In his research, Puguh explains that

the views and treatment of LGBT people in Indonesia are influenced by several main factors. First, religion plays a crucial role in shaping people's perceptions of LGBT people, especially since the majority of the population adheres to Islam. Religious views are often used by some groups to oppose and stimulate intolerance towards LGBT, which reinforces negative views towards different sexual orientations. Secondly, culture also plays an important role as patriarchal and heteronormative cultural norms consider LGBT as a violation of sacred traditions and values. Limited understanding of gender roles and sexual orientation also supports the spread of propaganda and discrimination against the LGBT community. Third, political factors also influence LGBT issues in Indonesia, where anti-LGBT narratives in politics are often used to gain mass support or divert attention from other issues. All these factors interact with each other and form the complexity of how LGBT people are perceived and treated in Indonesia (Dwi Puguh Wijayanto, and Abdur Rahim, 2023).

The reasons for the three factors above being a cornering factor can be explained in research conducted by Ervina Sari Sipahutar et al. In her research she explained that legal counseling on the prohibition of LGBT in Indonesia based on Islamic law and human rights was conducted at Madrasah Aliyah Negeri School, Kabanjahe District, Karo Regency. The results show that in Islamic law, LGBT is considered a prohibited behavior. Homosexuals who are married can be punished by stoning, while those who are not married can be flogged 100 times and exiled for one year. Lesbians are subject to ta'zir punishment, while for bisexuals and transgenders, the punishment is based on the verse prohibiting gender reassignment. From a human rights perspective, every country recognizes human rights as inherent to human beings, including the prohibition of discrimination, freedom of religion, speech, association, assembly, and the right to privacy. In Indonesia, LGBT people are also protected in terms of health to get appropriate treatment. However, this does not mean legalizing sexual orientations that are considered deviant according to the law (Ervina Sari Sipahutar et al, 2023).

And the last research conducted by Merri Hafni et al. In their research, they discussed LGBT behavior in West Sumatra. From the study it was concluded that the results of the study still showed safe numbers so there was no need for excessive treatment psychologically in dealing with these deviant behaviors. From some of the previous research described earlier. Hamper all focused on the existence and dynamics of LGBT regulation in general and Transgender specifically in the midst of society. So that the initial construction of why an individual can become an LGBT individual is not discussed in depth. So that it becomes a gap that can be explored again so that it can be a contribution of knowledge for academics (Merri Hafni, and Lira Erwinda, 2023).

The problem in this research is that many people connect Crossdressers with Transgender. This is because one of the causes of an individual becoming Transgender is due to the psychological impact caused by being too comfortable with crossdressing activities. However, this is not the main point because not always individuals who crossdress become transgender because they still have normative awareness that is still valid in the community where they live or caused by other factors (Jacob Lau, 2018).

The purpose of this study is to gain a deeper understanding of the phenomenon of crossdressing as part of a natural and complex spectrum of gender identities amidst the dominance of traditional gender norms and the influence of Islamic teachings in Indonesian society. In addition, this research also aims to identify factors that influence crossdressing behavior as well as to reduce stigma and discrimination against individuals who practice crossdressing. Thus, this research is expected to make an important contribution in terms of education and understanding of the concept of gender and human rights for all individuals in Indonesia, as well as encouraging open discussion and a broader understanding of gender issues to create a more inclusive and just society for all individuals.

Research on the concept of crossdressers this time has an important urgency in the context of understanding gender identity and individual experiences. First, a deeper understanding of the phenomenon of crossdressing can help reduce stigma and discrimination against individuals who engage in the practice. By applying a comprehensive scientific approach, research can help clarify the origins and factors that influence crossdressing behavior, so that society can understand that it is part of a natural and complex spectrum of gender identities. As such, research on crossdressers can contribute to efforts to build awareness about gender diversity and promote inclusivity in society (Gunnar Scheibner, 2007).

Secondly, research on crossdressers is also important for developing effective interventions to support the psychological well-being of individuals who engage in the practice. By understanding more about the motivations, experiences, and challenges faced by crossdressers, mental health professionals can design appropriate support programs to meet their needs. In addition, this research can expand the evidence base to help shape policies that support the rights of individual crossdressers, including the right to self-expression and fair treatment in the workplace, in healthcare, and society at large. As such, research into the concept of crossdressers can make a meaningful contribution to promoting gender equality and human rights for all individuals (Kadin Henningsen, 2017).

Method

This research uses a descriptive qualitative method. In addition, this research will prioritize the study of content created by several accounts on Facebook social media. This research also uses two types of data sources, namely primary and secondary data sources. The primary data source used in this research is the form of data from the analysis of the content created by several Crossdresser accounts on the Facebook social media platform on Indonesia. In addition, other primary data used are also in the form of several interviews with several account owners using unstructured interviews. The secondary data sources are in the form of quotations obtained from relevant literature and references in the form of books, journals, and internet websites (M Hafis Fazry, 2023).

As explained above, the data collection techniques used in this research use triangulation techniques. The triangulation technique is a data collection technique that includes three things, namely observation, documentation, and interviews. As for what is observed and documented, it includes Facebook content in the form of pictures and videos. Then the interviews used in this study used unstructured interview techniques. This is

because the interview process is limited to using Personal Messenger or private chat (Marta Fanasca, 2019). Then the data analysis technique in this research uses data reduction techniques, namely collecting and filtering data that is suitable for discussion in this research. Then the next data analysis technique is the data interpretation technique which includes the process of analyzing and narrating the reduced data based on reasoning and theory which will be used as the main tool in analyzing the issues discussed in this research. The analysis used will be based on the Queer theory that has been proposed by a philosopher and gender critic from the United States named Judith Butler (J. Butler, 2015). This theory is the basis for discussing the Crossdresser phenomenon.

Results and Discussion

Beforehand, it is important to understand that a crossdresser is an individual who wears clothing that is usually associated with a different gender, while a transgender person is an individual who feels they have a different gender identity from their sex assigned at birth. The history of crossdressing can be traced back to ancient times. In certain cultures, crossdressing was used in religious ceremonies, theater performances, or as part of role-playing. For example, in Japanese culture, kabuki and Noh theater involve male actors portraying female roles. On the other hand, in Western culture, crossdressing is often considered a taboo and can lead to discrimination or oppression (Tanja Schwan, 2021).

There are several reasons why someone may choose to crossdress. Some individuals feel more comfortable wearing clothes that do not match their gender because they feel more authentic or free to express themselves. For some, crossdressing is also a way to express a different gender identity, and in some cases, crossdressers may identify themselves as transgender. Interviewees' views on crossdressers and the concept of transgender may vary (Michael G. Peletz, 2006). Some interviewees may see crossdressing as a legitimate form of self-expression and support the right of individuals to wear what they want without fear of judgment. Other views may be more conservative and reject the view that gender can vary from the sex assigned at birth. Some interviewees may also argue that crossdressing and transgenderism are part of individual freedom and should be respected and recognized by society (Nasrulloh Nasrulloh and I'اناتut Tazkiyah, 2022). The following table shows the results of the interviews with the interviewees:

No	Question	<i>the results of the interviews</i>
1.	<i>What's your opinion About crossdressing?</i>	<p><i>"For me, crossdressing initially became a way to express my true self. Over time, I realized it was more than just about clothing - it was about my actual gender identity."</i></p> <p><i>" In my view, crossdressing is a fun and creative form of self-expression. It gives me the freedom to explore another side of my personality without having to change my everyday gender identity."</i></p>
2	<i>How did you start</i>	<i>" I began experimenting with clothes of the opposite gender because I felt uncomfortable with the gender</i>

	<i>crossdressing?</i>	<i>expectations placed on me. At first, it was just at home, but then I started feeling more 'myself' when doing it."</i> <i>" I first tried it for a costume party and really enjoyed it. Since then, I've started doing it occasionally at home as a way to relax and express a different side of myself."</i>
3	<i>What are your next steps regarding your crossdressing activities?</i>	<i>" I plan to start 'living full-time' as the gender I identify with. This might include hormone therapy and permanent appearance changes. I'll also be consulting with mental health professionals to discuss transition options."</i> <i>" I want to continue crossdressing as an enjoyable hobby. I might join a crossdressing community to share experiences and tips. But I don't plan on changing my everyday gender identity."</i>

Table.1 the results of the interviews

The relationship between crossdressers and the concept of transgender can be quite complicated. That is because while crossdressers wear clothing that is usually associated with a different gender, they may not identify with a different gender overall (J. Butler, 2004). On the other hand, transgender people are individuals who feel they have a different gender identity and may choose to wear clothes according to their gender identity (Ron Langevin, 2011). While there are some similarities in self-expression between crossdressers and transgender people, it is important to remember that each individual has a unique experience and identity. In conclusion, Crossdressing has a long and complex history, with diverse reasons for its circulation and different views of the interviewees. The relationship between crossdressers and the concept of transgender is also complex, with some similarities in self-expression, but also differences in perceived gender identity (Walter Pierre Bouman et al, 2017).

A comparison between crossdressers and the LGBT (Lesbian, Gay, Bisexual, and Transgender) movement involves understanding each entity's identity, goals, and outlook. While there are similarities in the context that both deal with gender identity and self-expression that differs from expected gender norms, there are significant differences in how they are perceived and interpreted. Crossdressers are individuals who wear clothing that is typically associated with a different gender. They may do this for reasons of identity exploration, self-expression, or role-play, but do not necessarily identify themselves as part of the LGBT community. While some crossdressers may have varying sexual orientations, the practice of crossdressing itself is not an indicator of a particular sexual orientation. Most crossdressers identify themselves as part of the crossdressing or transgender community, but not necessarily as part of the LGBT movement (Yuko Shimazaki, 2021).

On the other hand, the LGBT movement is a social and political coalition that fights for the rights and equality of individuals who differ in sexual orientation or gender identity. It includes people who identify as lesbian, gay, bisexual, or transgender, as well as their supporters. It aims to address discrimination and oppression experienced by members of the LGBT community and to promote the recognition and protection of their rights in all

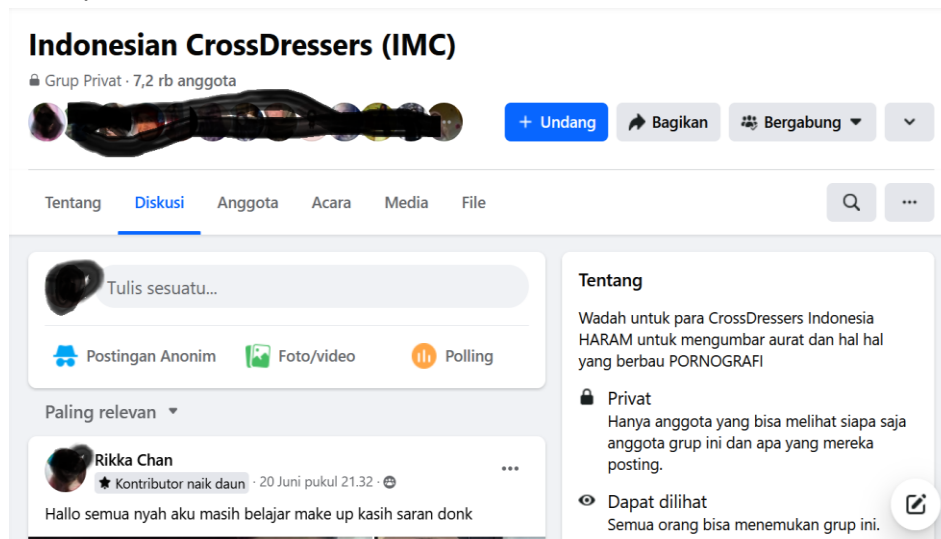
aspects of life. While there is disagreement within the crossdresser community about whether they should be considered part of the LGBT movement, it is important to recognize that they are distinct entities with different goals and identities. Some crossdressers may support the LGBT movement and see similarities in the fight for individual rights, while others may focus more on issues specific to their own gender identity. This reflects the complexity of the range of views and experiences within the crossdresser community and the LGBT movement as a whole (Tracey Sedinger, 1997).

In contrast to the explanation above, some interviewees think that Crossdresser is the beginning for an individual to become transgender (Hardiyanti Rahmah, and Hamidah, 2023). This is because some individual experiences when using the clothes of the opposite sex are imprinted on the individual. Whether it is caused by the sensation when using these clothes or the behavior that must be adjusted to the costume used. One example is when there is a Cosplay event, a man uses the clothes of an anime character with female gender complete with accessories (Alex Fernando Teixeira Primo, and Angélica Freitas, 2000). In addition, the cosplayer even uses artificial female body parts that are usually made of Silicon. The body parts include fake breasts, the lower part around the waist, and artificial genitals, and are also equipped with appropriate wigs. When all these things have been done, the cosplayer must then give a performance that matches the character in the series (Asep Achmad Muhlisan and Zalva Rona Santika Setyono, 2023).

Based on these experiences, it eventually affects the psychology of the Cosplayer which causes a tendency for behavior that originally started from fiction alone to be carried over into everyday life to lead to gender transition and perform surgery on their sex especially if the individual's environment supports the process (John T. Jost and Jim Sidanius, 2006). This context follows what Henri Tajfel and John C. Turner proposed in their Social Identity theory. In their theory, they explain that individuals develop their identity through interaction with certain social groups. In that context, when a crossdresser engages in activities such as cosplay or often wear clothing of the opposite sex, they may find a sense of inclusion and acceptance in a community that values diverse gender expressions. This can lead to a change in their identity as they begin to identify with groups that recognize and accept different gender identities (Ade Devia Pradipta and Putu Titah Kawitri Resen, 2020). It goes on to explain that individual social identity is formed through feelings of affiliation with certain groups and differences with other groups. Henri Tajfel and John C. Turner emphasize the importance of social recognition and acceptance in shaping individual identity (Henri Tajfel and John C Turner, 2004).

In contrast to the concept above, many of the interviewees stated that Crossdresser is just a hobby (Simone Chess, 2016). Many of these sources are part of the Crossdresser community on the Facebook social media platform, which contains accounts of Crossdressers who are only oriented and have an understanding that Crossdressing is a hobby without involving LGBTQ+ or transgender elements specifically (Arina Fadhilaatika and M Muthoifin, 2022). Even when there are members who bring these elements into the community without compromise will be immediately expelled. This is due to the purity of the community's understanding or

principle that Crossdresser is just a hobby and nothing more. Using women's clothing and accessories posting in community groups and interacting with other Crossdressers about things that are common to Crossdressers (Virginia Erhardt, 2014). Here is one of the Indonesian Crossdresser Community Groups:



Gambar. 1 Salah satu Grup Facebook Komunitas Crossdresser

In addition, the community is also quite critical of some Crossdresser phenomena in society that are not by the understanding and principles of the community (Ozge Canbul, 2022). Take the case of Crosshijaber in 2019 when a man in one of the regions in Indonesia who dressed like a Muslim woman complete with hijab and veil went to the mosque and took pictures with other Muslim women and when it was discovered that this person was a man with a mustache (Hamdan Hidayat, 2020). This is likely due to the sexual drive of the perpetrator himself (J. Butler, 2011). In the same year, a crosshijaber entered the women's restroom in one of the malls and took a mirror selfie in the restroom. These cases are the subject of discussion in the community and almost all community members criticize these cases. As for these activities in the community, they are commonly referred to as Outing activities, namely going out of the residence wearing the clothes of the opposite sex without doing sensitive things like those done by the people in the case. As for some of the community members, they have an opinion regarding the location when Outing, both the location and what will be done when Outing, such as taking a walk in the park, watching the cinema until several members go Outing together to rent a hotel room just to channel their hobbies freely with certain notes and restrictions (James Daniel et a, 2023).

In scientific discussions about Judith Butler's views on Queer theory, several other theories in the fields of social psychology and Islamic psychology can support or refute these views. as is known that Butler herself emphasizes a moderate understanding of gender but this understanding is still lacking in providing an analysis of crossdresser behavior in an individual (Michelle H. S. Ho and Evelyn Blackwood, 2022). Earlier in Social Identity Theory, proposed by Dominic Abrams and Michael A. Hogg, emphasized that individuals identify themselves in the context of certain social groups, and their gender identity is also formed through this social process. In this

context, Butler's view of gender identity as something that is performed and practiced can be understood as part of a broader social identity construction. This theory, then, provides a framework for understanding how individuals acquire their gender identity through interactions with the social groups with which they identify (Dominic Abrams and Michael A. Hogg, 2015).

In line with the social identity theory above, Peter Blau's Social Exchange Theory (Peter Blau, 2017). It also focuses on the relationship between individuals and their environment and the social exchanges that occur within it. In the context of gender identity, proponents of this theory may highlight how individuals make changes in their identity in response to social interactions and environmental pressures. Meanwhile, the theory offers an understanding of how individuals may respond to social pressures to change their gender identity as part of a complex social exchange (Geofakta Razali, and Titi Widaningsih, 2021).

Speaking of the environment, it is not uncommon for negative treatment to also become a debate in society due to the negative stigma. This is by Patricia Hill Collins' Oppression Theory which studies how certain groups can experience oppression and discrimination in society. In terms of gender identity, this theory may support Butler's view of change and resistance to gender norms leading to individual liberation from gender oppression. Therefore, this theory highlights the importance of recognizing and addressing the oppression experienced by individuals in the context of gender identity (Patricia Hill Collins, 2022).

Unlike the theories above, Islam has its view of the Crossdresser concept. The concept of *Fitrah* in Islamic psychology refers to the nature or natural state given by Allah to every human being. Some interpreters may consider that gender identity determined by Allah is part of human nature, while Butler's view of acquired and performed gender identity may raise questions about its relationship to the concept of *fitrah*. This view, then, underscores the debate between traditional views of gender identity and the social construction of gender identity (Muhammad al-Ġazālī, 2007).

Understanding Gender in Islamic Culture highlights various views on gender identity in Islamic culture, including the traditional roles of men and women, one of which is Margot Badran's view (Margot Badran, 2013). Badran in her piece argues that some may support these traditional concepts, while others may be more open to more inclusive ideas and changes in gender identity. Meanwhile, Butler's understanding provides insight into how Islamic views on gender identity can interact with contemporary thinking on the social construction of gender identity (Norhidayah Mohamad Nawawy and Hasan Ahmad, 2020).

The Ethical Approach in Islam emphasizes the importance of ethics in human relationships. In terms of gender identity, Tariq Ramadan himself explains that the ethical approach may emphasize the importance of respecting gender diversity and providing space for individuals to express their identity without fear of discrimination. Therefore, this approach underscores the importance of maintaining individual dignity and treating all people with fairness and respect, regardless of their gender identity (Tariq Ramadan, 2009). The discussion illustrates that Butler's views in Queer theory can be interpreted and evaluated through various theoretical frameworks in social psychology and Islamic psychology. While some

theories may support her views, others may offer different viewpoints or challenge her basic assumptions (Ulfa Sakinah and Rachmad Risqy Kurniawan, 2023).

But apart from some of the concepts and theories above, crossdressers themselves are not that easy to show their existence openly in Indonesian society. This is because the Indonesian people themselves, the majority of whom are Muslim, still have a negative view of the LGBT phenomenon (Mr Suherry and Edward Mandala, 2016). Although the relationship between Crossdresser and Transgender is not too close, the views of Indonesian society are not that easy to accept. So the community itself in showing its existence is still limited to social media only by occasionally doing Outing activities alone or with fellow Crossdresser friends with certain restrictions and not harming others as in the two cases above (Saling Sabrina Sihombing, 2020).

The limitations of this research only focus on the dynamics of Crossdresser Behavior in individuals who make Crossdressers only as a hobby. Then then the discussion of Transgender who change Gender because it starts from the Crossdresser activity for various reasons.

Conclusion

Based on the explanation above, it can be concluded that the crossdresser phenomenon is an interesting topic to research in the context of gender identity. The document discusses various theories that support the understanding of gender identity, including Judith Butler's Queer theory and Dominic Abrams and Michael A. Hogg's Social Identity theory. In addition, the document also highlights the importance of recognizing and addressing oppression experienced by individuals in the context of gender identity, as well as how Islamic views on gender identity can interact with contemporary thinking on the social construction of gender identity. The research method used in this document is a descriptive qualitative method, with data collection techniques in the form of observation, documentation, and interviews. The results of this study provide an in-depth insight into the crossdresser phenomenon, including the factors that influence a person to become a crossdresser and society's view of crossdressers. As such, this document makes an important contribution to the understanding of gender identity, gender equality, and human rights for all individuals. In addition, this document also demonstrates the importance of continuing to conduct research and open discussions on gender issues to achieve a more inclusive and just society for all individuals.

References

- Abrams, Dominic, and Michael A. Hogg. *Social Identifications a Social Psychology of Intergroup Relations and Group Processes*. London: Routledge, 2015.
- Afif, Muh. Bahrul. "Islam and Transgender (A Study of Hadith about Transgender)." *International Journal of Nusantara Islam* 7, no. 2 (August 9, 2019): 185–89. <https://doi.org/10.15575/ijni.v7i2.6138>.
- Badran, Margot. *Feminism in Islam: Secular and Religious Convergences*. New York: Oneworld Publications, 2013.
- Blau, Peter. *Exchange and Power in Social Life*. Second edition. London: Taylor and Francis, 2017.

- Bouman, Walter Pierre, Laurence Claes, Nicky Brewin, John R. Crawford, Nessa Millet, Fernando Fernandez-Aranda, and Jon Arcelus. "Transgender and Anxiety: A Comparative Study between Transgender People and the General Population." *International Journal of Transgenderism* 18, no. 1 (January 2, 2017): 16–26. <https://doi.org/10.1080/15532739.2016.1258352>.
- Butler, J. *Bodies That Matter: On the Discursive Limits of Sex*. Routledge Classics. London: Taylor & Francis, 2011. <https://books.google.co.id/books?id=UczySqq19AIC>.
- . *Notes Toward a Performative Theory of Assembly*. Mary Flexner Lectures of Bryn Mawr College. United States of America: Harvard University Press, 2015. <https://books.google.co.id/books?id=tRxUCwAAQBAJ>.
- . *Undoing Gender*. Gender Studies: Philosophy. London: Routledge, 2004. https://books.google.co.id/books?id=Pepy2_OXEe4C.
- Butler, Judith. *Gender Trouble: Feminism and the Subversion of Identity*. routledge New York, 1990.
- Canbul, Ozge. "The Curious Case of a Cutpurse: Unhistorical Queerness through Female Crossdressing within The Roaring Girl." Faculty of Humanities and Human Sciences, Hokkaido University, February 2022. <https://doi.org/10.14943/jfhhs.17.23>.
- Chess, Simone. *Male-to-Female Crossdressing in Early Modern English Literature: Gender, Performance, and Queer Relations*. Routledge, 2016.
- Daniel, James, Rafif Muflih, Rona Mutiara Simanjuntak, Siti Mutmainah, Stevanny Aprilia Djija, and Vellysia Angelia. "Pandangan Mahasiswa Terhadap Transgender di Media Sosial." *Nusantara Journal of Multidisciplinary Science* 1, no. 5 (2023): 1265–78.
- Erhardt, Virginia. *Head over Heels: Wives Who Stay with Cross-Dressers and Transsexuals*. Routledge, 2014.
- Fadhilaatika, Arina, and M Muthoifin. "The Phenomenon of LGBT (Lesbian, Gay, Bisexual, and Transgender) and The Story of the Shodom in Islamic View." *Urecol Journal. Part H: Social, Art, and Humanities* 2, no. 1 (June 23, 2022): 11–19. <https://doi.org/10.53017/ujsah.155>.
- Fanasca, Marta. "FtM Crossdresser Escorts in Contemporary Japan: An Embodied and Sensorial Ethnography." *Asian Anthropology* 18, no. 3 (July 3, 2019): 154–69. <https://doi.org/10.1080/1683478X.2019.1632543>.
- Fazry, M Hafis. "Fenomena Crossdressing Selebgram dalam Membangun Eksistensi di Media Sosial (Studi Kasus pada Selebgram Palembang)." *Jurnal Studi Ilmu Komunikasi* 02, no. 2 (2023): 55–61.
- Ġazālī, Muḥammad al-. *The Alchemy of Happiness*. Repr. New York: Cosimo Classics, 2007.
- Hafni, Merri, Yuda Syahputra, and Lira Erwinda. "Homoseksual Dan Transgender; Gender Dan Wilayah Tempat Tinggal." *Psychocentrum Review* 5, no. 1 (March 31, 2023): 42–52. <https://doi.org/10.26539/pcr.511579>.
- Hamidah, Rofingatun, Tyas Retno Wulan, and Arizal Mutahir. "Representasi Kelompok Lesbian, Gay, Biseksual, Dan Transgender (LGBT) Dalam Pemberitaan Detik.Com." *Yinyang: Jurnal Studi Islam Gender Dan Anak* 18, no. 1 (June 1, 2023): 59–84. <https://doi.org/10.24090/yinyang.v18i1.7196>.
- Henningsen, Kadin. "Reclaiming Male Femininities." *TSQ: Transgender Studies Quarterly* 4, no. 2 (May 1, 2017): 311–16. <https://doi.org/10.1215/23289252-3815105>.
- Hidayat, Hamdan. "Crosshijaber Antara Trend dan Gejolak Sosial (Analisis Perilaku Crosshijaber Perspektif Al-Qur'an dan Psikologi)." *Marwah:*

- Jurnal Perempuan, Agama dan Jender* 19, no. 2 (December 1, 2020): 190. <https://doi.org/10.24014/marwah.v19i2.9614>.
- Hill Collins, Patricia. *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. 30th anniversary edition. New York: Routledge, 2022.
- Ho, Michelle H. S., and Evelyn Blackwood. "Queer Asias: Genders and Sexualities across Borders and Boundaries." *Sexualities*, May 5, 2022. <https://doi.org/10.1177/13634607221092153>.
- Jost, John T., and Jim Sidanius, eds. *Political Psychology: Key Readings*. London: Routledge, 2006.
- Langevin, Ron. *Erotic Preference, Gender Identity, and Aggression in Men: New Research Studies*. New York: Routledge, 2011.
- Lau, Jacob. "Champion of Youngmen." *TSQ: Transgender Studies Quarterly* 5, no. 1 (February 1, 2018): 157–59. <https://doi.org/10.1215/23289252-4291869>.
- Maharani, Risya. "Perilaku Crossdressing Di Ruang Publik Dalam Perspektif Ketertiban Umum Dan Hak Asasi Manusia." Thesis, Universitas Gadjah Mada, 2020.
- Muhlisan, Asep Achmad, and Zalva Rona Santika Setyono. "Citra Ikemen dalam Cosplayer Crossdress Female to Male (F2m) di Komunitas Cosplay Bandung." *J-Litera: Jurnal Kajian Bahasa, Sastra dan Budaya Jepang* 5, no. 2 (2023): 1–11. <https://doi.org/10.20884/1.jlitera.2023.5.2.8930>.
- Nasrulloh, Nasrulloh, and l'anatut Tazkiyah. "The Relevance of Crossdressing Laws from the Perspective of Hadith and MUI Leaders of Malang City." *Indonesian Journal Of Law And Islamic Law (IJLIL)* 5, no. 1 (2022): 60–71. <https://doi.org/doi.org/10.35719/ijil.v5i1.265>.
- Nawawy, Norhidayah Mohamad, and Hasan Ahmad. "Akidah Transgender Mak Nyah Muslim dan Konsep Taubat Melalui Pemikiran Imam Al-Ghazali." *Jurnal Al-Sirat* 19, no. 1 (2020): 41–57.
- Peletz, Michael G. "Transgenderism and Gender Pluralism in Southeast Asia since Early Modern Times." *Current Anthropology* 47, no. 2 (April 1, 2006): 309–40. <https://doi.org/10.1086/498947>.
- Pradipta, Ade Devia, and Putu Titah Kawitri Resen. "Representasi Transgender Pada Novel Calabai: Perempuan Dalam Tubuh Lelaki." *Warta ISKI* 3, no. 02 (December 25, 2020): 103–11. <https://doi.org/10.25008/wartaiski.v3i02.66>.
- Primo, Alex Fernando Teixeira, Vanessa Andrade Pereira, and Angélica Freitas. "Brazilian Crossdresser Club." *CyberPsychology & Behavior* 3, no. 2 (April 2000): 287–96. <https://doi.org/10.1089/109493100316139>.
- Rahmah, Hardiyanti, Devi Amalia, and Hamidah Hamidah. "Fenomena LGBT Menurut Pandangan Psikologi, Sosial Dan Agama." *INTEGRASI: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 1, no. 02 (December 31, 2023): 110. <https://doi.org/10.61590/int.v1i02.87>.
- Ramadan, Tariq. *Radical Reform: Islamic Ethics and Liberation*. Oxford: Oxford Univ. Press, 2009.
- Razali, Geofakta, Mirza Ronda, and Titi Widaningsih. "Moral Pluralism in Drag Queen Art (Critical Analysis of Axel Honneth's Social Recognition Theory through Actor Crossdresser)." *International Journal of Management Studies and Social Science Research (IJMSSSR)* 3, no. 1 (2021): 257–64.
- Sakinah, Ulfia, and Rachmad Risqy Kurniawan. "Transgender dan Khuntnsa Dalam Pandangan Islam." *Rizquna: Jurnal Hukum dan Ekonomi Syariah* 2, no. 1 (2023): 12–21. <https://doi.org/10.56480/rizquna.v2i1/899>.
- Scheibner, Gunnar. "Alice in Genderland: A Crossdresser Comes of Age."

- Electronic Journal of Human Sexuality* 10 (2007).
<https://link.gale.com/apps/doc/A228436008/AONE?u=anon~287ea293&sid=googleScholar&xid=458f3ffe>.
- Schwan, Tanja. "Crossdresser, liebestoller Schmetterling oder Don Giovanni im Embryonalstadium?: Cherubinos erotisches Maskenspiel." In *GenderCodes - Transkriptionen zwischen Wissen und Geschlecht*, edited by Anne-Berenike Rothstein, 1st ed., 20:37–62. Bielefeld, Germany: transcript Verlag, 2021.
<https://doi.org/10.14361/9783839450888-003>.
- Sedinger, Tracey. "If Sight and Shape Be True': The Epistemology of Crossdressing on the London Stage." *Shakespeare Quarterly* 48, no. 1 (1997): 63. <https://doi.org/10.2307/2871401>.
- Septiani, Ina Fitria. "Presentasi Diri Crossdress Cosplay." *UNIGA*, n.d.
- Setiawan, Agus. "Mengapa Di Thailand Banyak Transgender? Ternyata Ini Alasannya (Diakses Pada Pukul 07.19 WIB)," February 16, 2023. <https://www.viva.co.id/gaya-hidup/gaya/1575351-mengapa-di-thailand-banyak-transgender-ternyata-ini-alasannya>.
- Shimazaki, Yuko. *Human Trafficking and the Feminization of Poverty: Structural Violence in Cambodia*. United States of America: Lexington Books, 2021.
- Sihombing, Saling Sabrina. "Human Rights Juridic Review on Transgenders as a Tool of Social Control in Indonesia." *Jurnal Scientia Indonesia* 6, no. 2 (October 30, 2020): 127–56.
<https://doi.org/10.15294/jsi.v6i2.36119>.
- Sipahutar, Ervina Sari, Warsiman Warsiman, Anjani Sipahutar, and Indra Gunawan Purba. "Penyuluhan Hukum Tentang Larangan Lesbian, Gay, Biseksual, Dan Transgender (LGBT) Di Indonesia Berdasarkan Hukum Islam Dan Ham Di Sekolah Madrasah Aliyah Negeri, Kecamatan Kabanjahe, Kabupaten Karo." *Jurnal Derma Pengabdian Dosen Perguruan Tinggi (Jurnal DEPUTI)* 3, no. 1 (January 29, 2023): 157–60. <https://doi.org/10.54123/deputi.v3i1.241>.
- Suherry, Mr, and Edward Mandala. "Lesbian, Gay, Biseksual, Dan Transgender (Lgbt) Dalam Perspektif Masyarakat Dan Agama." *ARISTO* 4, no. 2 (August 5, 2016): 89.
<https://doi.org/10.24269/ars.v4i2.191>.
- Syafuddin, Khairul. "Cosplay Sebagai Ajang Mendapatkan Pengakuan Masyarakat (Analisis Politik Identitas Cosplayer Di Dunia Virtual)." *MEDIASI* 1, no. 3 (September 30, 2020): 158–73.
<https://doi.org/10.46961/mediasi.v1i3.146>.
- Tajfel, Henri, and John C Turner. "The Social Identity Theory of Intergroup Behavior." In *Political Psychology*, 276–93. London: Psychology Press, 2004.
- Wahyuni, Sri, and Rinita Amelia. "Edukasi Dan Skrining Tingkat Pengetahuan LGBT (Lesbian, Gay, Biseksual Dan Transgender) Pada Siswa SMAN Di Masjid Maryam Ranah Padang." *Jurnal Pengabdian Masyarakat Bangsa* 1, no. 9 (November 22, 2023): 2004–9.
<https://doi.org/10.59837/jpmba.v1i9.461>.
- Wijayanto, Dwi Puguh, Siti Ngainnur Rohmah, and Abdur Rahim. "Tinjauan Hukum Islam Terhadap Dugaan Propaganda Dan Eksistensi Lesbian, Gay, Biseksual Dan Transgender Di Indonesia." *EL-SIYASA: JOURNAL OF CONSTITUTIONAL LAW* 1, no. 1 (November 14, 2023): 1–11. <https://doi.org/10.61341/el-siyasa/v1i1.001>.