

Perceptions of Muslim Youth Followers of Gender Imitation Content about Transwoman; Behavior and Identity

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Abstract

The spread of LGBT is increasingly widespread on social media through various content. One content that is similar to transgender behavior is imitation content which is very popular with teenagers. This article aims to describe the perceptions of Muslim teenagers who follow gender-similar content about waria, including behavior about being waria, identity and gender roles. Informants are teenagers aged 13 -18 years with the criteria of being Muslim, who have followed social media accounts that carry out gender impersonation and show active liking, sharing or commenting activities, and have followed gender impersonation accounts for at least 1 year. There were 15 informants. This research was analyzed using the Colaizi 1978 model, namely reading data repeatedly, extracting significant statements in each answer description, coding meaningful and important statements, including them in themes, describing in detail and unambiguously, identifying similarities in points of view and sublimation thematic concept, finally validating the participants. The research results have shown that informants have different perceptions regarding the behavior of being a trans woman, namely positive and negative. Positive perceptions are influenced by cultural education in each individual. Negative perceptions are influenced by religious beliefs (beliefs). Negative perceptions of transgender identities are born from religious beliefs. Positive perceptions are born from social construction. Perceptions regarding the identity of trans women are divided into perceptions originating from knowledge about the human body which tend to be negative, and perceptions originating from social construction which tend to be positive.

Keywords: Perception, Gender Imitation Content, Transwomen, Gender Role.

INTRODUCTION

Transwomen are part of, transgender which is currently a global issue. Transvestites

attributes such as clothing , the way they dress (Chendra & Candraningrum, 2021), and in reality it resembles women's behavior such as voice, gestures, way of speaking and so on. In looking at trans women's behavior, pros and cons continue to occur. Some countries in the world accept transwomen as part of themselves. Along with the development of lesbian, gay, bisexual and transgender ideology, 23 countries legalize lesbian, gay, bisexual and transgender and same-sex marriage (Wisda & Sahroji, 2022). However, some other countries do not want the presence of trans women. In a survey conducted by ILGA (International lesbian, gay, bisexual, trans, and intersex Association) released 14 countries that prohibit their citizens from being transgender. These countries include Brunei, Malaysia, Malawi, Indonesia, Gambia, Jordan, Kuwait, Lebanon, Nigeria, Oman, South Sudan, Tonga, and the United Arab Emirates (Sonoma, 2020).

Being transgender is considered deviant behavior in various countries around the world. This behavior is not only seen as destroying masculine and feminine concepts, destroying morals and culture, more seriously but transwomen are associated with Lesbian, Gay, Bisexual and Transgender (LGBT) behavior, namely, as a group of people who have a deviant sexual orientation. LGBT activities have been proven to be one of the causes of the transmission of deadly venereal diseases such as syphilis and AIDS. The West Java government released data on HIV/AIDS transmission throughout 2022 amounting to 12,326 cases, and 26% were caused by same-sex relations (Lukihardianti & Kurnia, 2022). Apart from that, several countries, such as Russia, China and Uganda, prohibit LGBT practices to protect the country's future from cultural collapse and loss. Even though rejection continues to occur, the development of trans women also continues to increase rapidly in almost all countries, including Indonesia. Indonesia has 3% of lesbian, gay, bisexual and transgender people out of more than 250 million people, and is the fifth largest country that contributes lesbian, gay, bisexual and transgender people after China, India, Europe and America (Hasnah & Alang, 2019).

If we look at the spread of LGBT, trans women are also part of this agenda, which is increasing day by day (Hasnah & Alang, 2019), with various propaganda and the media. Most recently, the lesbian, gay, bisexual and transgender agenda has been spread through watches from well-known brands in Malaysia (Mikekhieu, 2023). A study shows that socialmedia can spread lesbian, gay, bisexual and transgender ideology (Chauhan, Pilani, Shukla, & Pilani, 2019). According to the results of another study in 2019 (Mokhtar, Sukeri, &

Latiff, 2020), lesbian, gay, bisexual and transgender people use social media as a forum for sharing information, personal experiences, communicating and getting involved in the activities of other LGBT groups. Subsequent studies show that social media have proven to have an influence on the spread of lesbian, gay, bisexual and transgender people (Mokhtar et al., 2020).

Belong to previous studies, a study conducted by Berger in 2021 shows that social media are a safe place for transgender people to show themselves and communicate with each other (Berger, Taba, Marino, Lim, Cooper, Lewis, Albury, Chung, Bateson, & Skinner, 2021). In this case, social media not only function as an entertainment medium but are more complex as a place for a community to live and grow.

A study conducted by Mulawarman and Nurfitri in 2017 showed that social media can influence the psychology of people who create and enjoy content (Mulawarman & Nurfitri, 2017). One of the contents that is currently viral and liked by teenagers today is gender imitation content. Gender imitation content is shows that show men resembling women and vice versa, through the form of make-up, the attributes used, body shape manipulation, and even the tone of voice that is identified with the other gender. In gender imitation content, creators display a gender that is different from the gender of the characters.

Even though it is different from views or stereotypes about gender in Indonesia (masculine and feminine), in fact this content is viral and trending on social media such as Instagram, YouTube and TikTok. This can be seen from the number of viewers, the number of likes and comments received every time you post, ranging from tens, thousands, to millions. This can be interpreted as people's enthusiasm for this type of content. Among the comments given, the words "funny" and "entertaining" were the ones most written by those watching. This gender imitation content at first glance resembles trans women, because they not only change their appearance but also the role they play. If you look at the enthusiasm of those who enjoy gender imitation content, most of them follow this account. Teenagers are the largest social media users in Indonesia, Databoks released data on internet users aged 13-18 years amounting to 76.63%, and 90.21% of the platforms accessed were instant messaging and social media (Andarningtyas, 2022).

Several previous studies discussed the influence of social media on teenagers and transgender people (Buss, Le, & Haimson, 2022), fulfilling LGBT social needs despite risks

(Coyne et al., 2023), forming networks among LGBT people (Berger, Taba, Marino, Lim, Cooper, Lewis, Albury, Chung, Bateson, & Rachel Skinner, 2021) and on LGBT mental health (Berger, Taba, Marino, Lim, & Skinner, 2022). If we look at previous research, the discussion revolves around how transgender people use social media or vice versa. Therefore, the author discusses from a different perspective, namely regarding teenagers' perceptions when accessing gender imitation content, the direction of the perception formed is described in a positive or negative form towards gender imitation content that resembles LGBT behavior. The direction of perception is believed to influence the direction of behavior, because perception and action are reciprocal processes, both influence each other (Bosco, Sanz Diez, Filippini, & Fattori, 2023). So it is important to carry out this study, one of the benefits is that it can be a predictor of behavior that may be carried out by teenagers who have positive or negative perceptions of gender imitation content.

Based on content analysis of gender imitation posts and accounts on Instagram, YouTube and TikTok, most of the followers and viewers are teenagers. Instead of enjoying imitation content as entertainment, people are faced with a situation that could be less favorable, namely that this content can be perceived by some people as an invitation, an example of behavior, and legitimization of trans women's behavior. Especially teenagers who do not yet have the maturity to think, they are also in a phase of high imitation (Buttelmann & Zmyj, 2020), and are looking for their identity (Filice, Raffoul, Meyer, & Neiterman, 2020). The more positive a person's perception of something, the greater the desire to imitate it (Kirsch & Kunde, 2022). From the positive perceptions that are built, teenagers may imitate some of the behaviors displayed in the gender imitation content they watch.

This article is based on the argument that gender imitation content not only offers entertainment from material of men acting as women or vice versa, but also has the potential to create new problems that must be faced. Gender impersonation content is considered entertainment and also requires a set of knowledge and understanding in accessing it, so that it can truly be enjoyed as entertainment. Knowledge can influence visual perception of the environment, while action “ability” can be processed first (Silva- Gago et al., 2022). Adolescents' knowledge of Islamic teachings in this study is an important factor in understanding masculine and feminine concepts after accessing gender

imitation content. So this problem becomes a new idea for parents and the world of education in providing an understanding of the nature of men and women in accordance with Islamic teachings.

The article specifically looks at the perspective of Muslim teenagers regarding gender imitation in the content they enjoy, based on their knowledge of Islam's prohibition on gender imitation. As stated in the Hadith of Rasulullah "*Rasulullah shallallahu 'alaihi wa sallam* cursed men who resemble women and women who resemble men" (HR. Bukhari no. 5885). The question raised in this study is how Muslim teenagers perceive transwomen as an identity and behavior, including several sub-focuses, namely; Muslim Adolescents' Perceptions Regarding the Behavior of Being Waria and Muslim Adolescents' Perceptions regarding Waria Gender Identity and Roles. The aims of this research are 1) to understand the direction of teenagers' perceptions about transwoman behavior after accessing gender imitation content, 2) to understand the direction of teenagers' perceptions about gender identity and roles for transwomen after accessing gender imitation content.

This study uses Husserl's qualitative phenomenological approach. This method is a way to understand an event by experiencing it consciously or intentionally (Hadi, Asrori, & Rusman, 2021), and depends on a person's perspective on an event (Hajaroh, 2018), which allows researchers to understand the structure of a person's experience (Wirihana et al., 2018). This method was developed by Edmund Husserl (1859) as a method for finding the truth. This method was supported by Alfred Schutz (1899), Peter L. Berger, Sartre, and Michael Foucault, and several other experts (Anshori, 2018). Researchers are people who are able to transform data from informants completely and purely according to the phenomena that occur (Hadi et al., 2021). This research is located in Pekanbaru City.

Informants are teenagers in the age range 13-18 years with the criteria; Muslim; follow a social media account that impersonates gender and shows active liking, sharing or commenting activities; follow the gender imitation account for at least 1 year. There were 15 informants in accordance with data requirements (Hadi et al., 2021). The research is located in Pekanbaru City.

This study was analyzed using the Colaizzi (1978) model (Wirihana et al., 2018) which includes 7 steps, namely; read the description of the interview results repeatedly carefully, extract significant statements from each answer description, code the meaningful points in

the important statements, organize the meaningful points that have been coded into themes, write detailed descriptions and not ambiguous, identifying similar points of view and sublimation of thematic concepts, returning to the informant for validation.

DISCUSSION

Perceptions of Muslim Adolescents Regarding the Behavior of Being Transwomen

Discussion is a process to understand a phenomenon, not just a process of expressing something or, in research language, it is called a process to understand. This relates to the aim of qualitative research, namely to understand and explore the main phenomena, not to develop the context of the opinions of the people you study (Cresswell, 2015). In understanding phenomena, expressions are analyzed to form a theme. Then, in the discussion, the themes that emerge will be supported or compared with relevant theories. In this study, the theme that emerged was the perception of Muslim teenagers regarding the behavior, identity and gender roles of trans women.

The first theme in this study is the informants' perceptions of transwomen based on the roles of the characters in the gender imitation content they watch. At this time, the behavior of changing gender through permanent or semi-permanent surgery is becoming increasingly popular. Either those who deliberately change their vital organs or only change part of their appearance to make them the same as women. Gender imitation content displays the behavior of men becoming women. In this case, what is seen through this study is the perception of Muslim teenagers regarding the behavior of permanently changing gender, such as transwomen, or changing their appearance so that they are identical to women, such as transwomen. Perceptions about trans women are reflected in how they assess gender imitation behavior in the content they access. Muslim teenagers' perceptions of transwomen are described as follows:

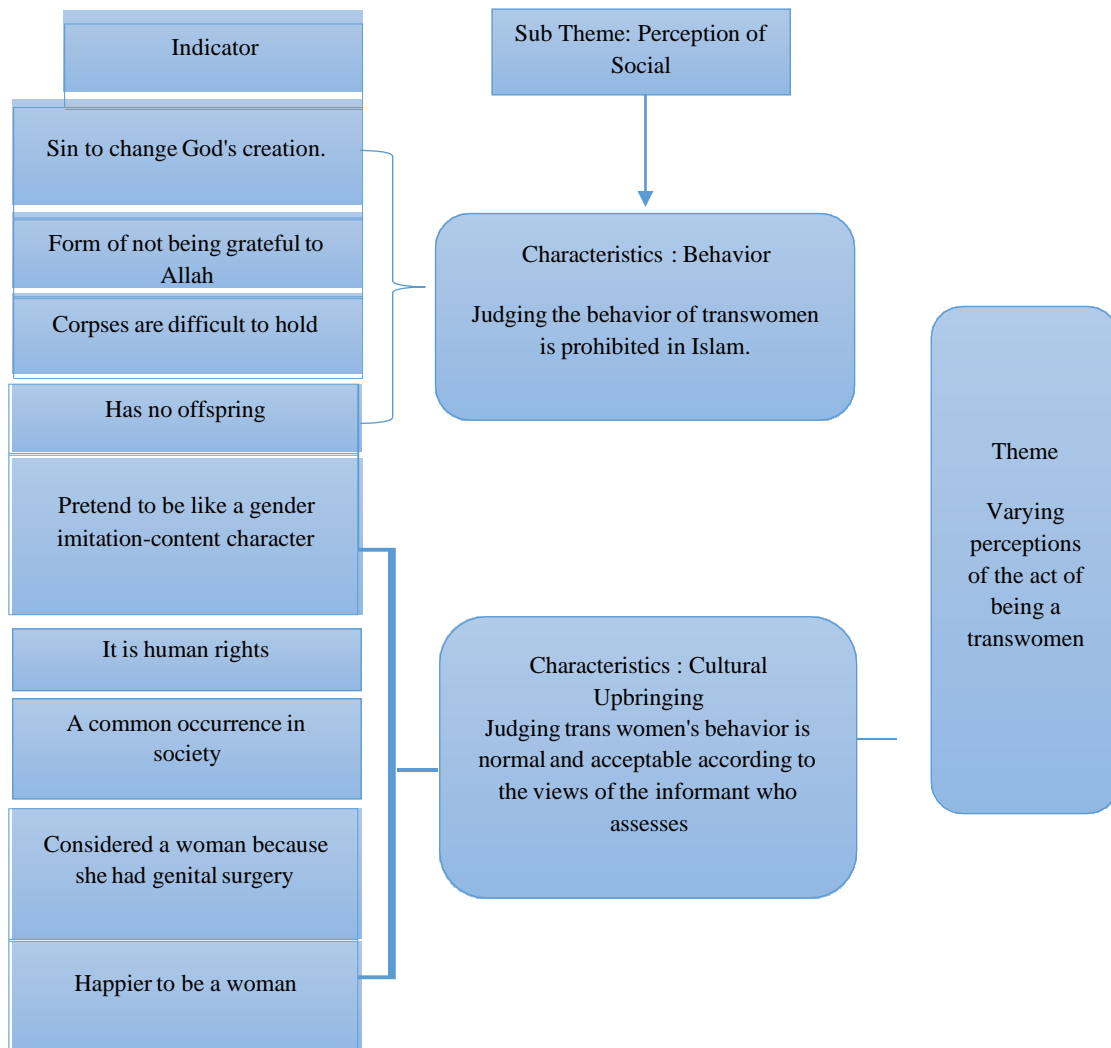


Figure 1 Perceptions of Transwomen's Behavior

Informants who negatively perceive the act of becoming a transwoman view that this behavior is prohibited in Islam. Belief in religious teachings makes their perceptions tend to be negative regarding transwomen's behavior that occurs in society. The following are the informants' statements which indicate a negative perception of transgender acts originating from Islamic teachings.

“Changing gender to female or male is prohibited by religion.” (R2)

“If you can change your genitals, you should be could ...” (R5)

“...Genital surgery is not allowed; it will be difficult to look after the body when it dies.” (R6)

“We cannot change gender, cannot change God's creation” (R8)

“Changing the genitals is sinful ...” (R9)

“can't do it, you'll regret it later., don't have children ... if you become a trans woman” (R11)

Some other informants had perceptions that were contradictory to the informants' statements in the previous sub-theme. They tended to be open to creating gender imitation content. For example, in the following expressions;

“Even though people don't like it, it's up to those who have the body, ...” (R4)

“it's up to you. The important thing is not to harm other people. ...” (R7)

“...but if it's for content, that's fine, just pretend” (R10)

“If you can create content, it's entertaining” (R11)

“...but if you're a jerk just for content like MB, that's okay, you're just pretending” (R13)

This informant's expression shows that there is a connection between the experience of watching gender imitation content and his perception of trans women's behavior. On the one hand, they believe that transgender behavior is prohibited. On the other hand, they tolerate behavior that is similar to transgender people in the content they watch. Apart from that, the viral phenomenon of transwomen on various social media platforms has made Muslim teenagers think openly not only about gender imitation content and transwomen's behavior, but they also talk about human rights. This is illustrated by the following expression:

“which can be prohibited. After all, it is his right to do what he wants to do. ...” (R4)

“It's okay, I think there are a lot of them now, like LL, M” (R7)

“...many people have done it. Sometimes their faces are even prettier than good people” (R10)

“If you've had surgery, you're already a woman, your body is a woman, so that's fine....” (R12)

More deeply, they perceive transgender behavior as related to a person's happiness. Like the following expression;

“...Maybe he was happier being a woman, even though he was pretending to be one...” (R15)

The words "it's okay like that", "many people do it" indicate tolerance towards trans women's behavior, as do the expressions "like LL". Then the expression "there's a lot now" indicates that they have seen other gender imitation content on various social media platforms.

As illustrated above, the informants in this study have two directions of perception, namely perceptions originating from religious beliefs or teachings, and perceptions formed from social construction. Perceptions originating from dominant religious teachings are negative towards trans women's behavior. The key words that can be captured are

"behavior that changes one's identity or physical being contrary to the nature that God has established is an act of sin." This can be interpreted as meaning that there is an understanding of religion inherent in the personality of some informants, thus forming a negative perception of trans women's behavior.

Religious values in humans will form certain perceptions in accordance with what is recommended by their religious teachings. Humans can turn perceptions into attitudes and actions through their belief in God's commands. Belief in God forms perceptions beyond the stimuli received by the five human senses. Therefore, the perception formed from a person's faith in God is very important in guiding human behavior. (Kalmykova, 2021).

This type of perception associates objects with belief in God without going through many human sensory processes. Between objects and beliefs automatically form a perception. For example, in this research, research informants believe that in Islam, trans women's behavior is a sinful act, so every time they see gender imitation content their perception will automatically become negative. However, it depends on the level of human understanding and practice of the beliefs held.

Positive perceptions of transwomen's behavior were also shown by some informants. This perception arises due to social and environmental factors, such as the prevalence of trans women in society, the existence of a group of groups who promote trans women's behavior as a human right that must be respected, recognizing trans men and women is the way to achieve one's true happiness, tolerant attitudes because they are considered to be pretending. -Just pretend, be permissive because many people have done it, and give recognition to genital surgery as an effort to become a good person. From thinking like this, a positive perception of trans women's behavior is born. In this condition, it does not mean that research informants do not have faith, but that they have not been able to express belief in God because the social situation around them accepts this behavior as a form of respect for the value of individual freedom. This positive perception can also be interpreted as a sign that a person's religiosity has not yet developed, especially in understanding the wisdom of prohibiting trans women's behavior.

Currently, what is becoming a global issue is the emergence of transgender people who are struggling to be accepted in the social environment of the world community, they ignore it because the letter "T" is part of LGBT (Tower, 2016), especially in Muslim- majority countries, as in 2022 Arab countries set a standard, namely that media content

must not offend the principles of the Islamic religion (Democracy Bureau - Human Rights and Labor, 2022). On various social media platforms, their tenacity can be seen in introducing and fighting for gender identity freedom throughout the world. Not only in European and American countries, which in fact largely legalize LGBT, but also in countries that are known not to legalize LGBT, such as Indonesia (Zuhri, Khoeriyah, & Nida Nur Hanifah, 2023). Transgenders try to incorporate ideology. They carry out propaganda in various ways, either covertly or black campaigns, openly or white campaigns or gray campaigns whose sources are unknown (Zuhri et al., 2023). A social media account openly supports the creation of legality for LGBT people by distributing photos, videos and writings aimed at encouraging the public to think that deviant people should be protected by the state (Samad, 2023).

Information that is conveyed continuously or repeatedly will be easily remembered by people observing. Habituation in Islam is seen as a fairly good learning technique. Therefore, in learning, apart from creating an attractive learning image, education is also carried out using the method of repeating material through various techniques and approaches. For example, in daily modeling, learning the Koran and so on. (Rouzi, Afifah, Hendrianto, & Desmita, 2020). Thorndike's repetition theory also explains that humans will learn from stimuli that are continuously repeated. (Islam, 2015). In the context of this research, gender imitation content has similarities with trans women, and continues to be broadcast as entertainment. From the results of this research, it is clear that the perception of some teenagers who continuously watch gender imitation tends to be positive regarding trans women's behavior in the real world.

Perceptions of Muslim adolescents about the identity and gender roles of transwomen

The next theme that emerged was the varied perceptions of gender identity and roles for gender impersonators such as transwomen. Identity is the answer to the question "who are you?", so the answer to that question is identity. Identity is "people's concept of who they are, what kind of people they are, and how they relate to other people"(Service, 2023). The next theme that emerged was the varied perceptions of gender identity and roles for gender impersonators. As gender roles are often understood as a framework of social structures, scripts, norms and expectations that are attached to gender. Men as conventional gender "roles", for men, women as conventional gender "roles", for women,

for example men -men in conventional society are known as strict people, father figures, and masculine, whereas women are known as mother figures, gentle, and feminines transwomen. Identity is the answer to the question "who are you?", so the answer to that question is identity. Identity is “people's concept of who they are, what kind of people they are, and how they relate to other people. (Earp, 2020). In this study, researchers wanted to see the perceptions of Muslim teenagers regarding gender identity and roles for trans women. The following is presented in Figure 2.;

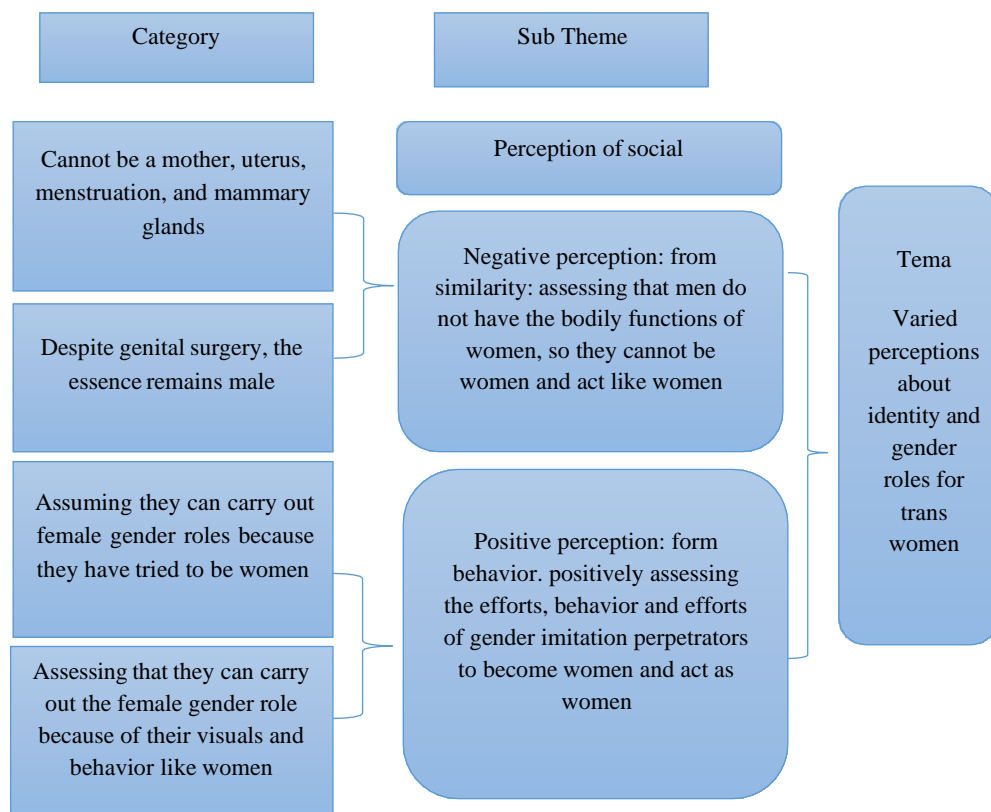


Figure 2 Perceptions of Gender Roles for Transwomen

Identity is information about an object, in this study, trans women were perceived differently by informants. Some informants believe that transwomen are not women even though they have characteristics and attributes like women. Below are several comments that illustrate this perception;

"They can't be real girls, they can't change, men don't have wombs" (R1)

"They are still men on the inside, just like girls on the outside" (R6)

"Not a woman, I can't breastfeed, I don't have any milk, I can't even give birth" (R7)

"You can't call them women, they won't be perfect, like good people, their behavior is stiff, their voices are also hoarse" (R8)

"Not girls, they don't menstruate" (R10)

"Not a woman, even if you change your style to become a woman." (R12)

Some informants perceive that transwomen cannot have a female identity. In general, knowledge about human biology leads to their perception of the nature of male and female bodies, so that their perception of transwomen remains male. From the expression above, it can be seen that this perception is built from a person's social beliefs about the characteristics of one gender in the same category, namely that one woman and another woman have the same biological function, perhaps pregnancy and breastfeeding. Meanwhile, the male gender is considered not to have these requirements to be called a woman. Furthermore, transwomen are seen as not truly women, therefore they will not be able to act as women. The expressions above indicate that research informants perceive that transwomen are not women but merely imitate gender. However, some other informants had a more open perception, such as the following expression;

"Yes, a woman because she has tried to be a woman ... " (R4)

"...can work like a woman, style like a woman. Yes, a woman" (R11)

"If she has had surgery, it means she is a girl" (R13)

"If he feels like he's a woman, his style is like a woman, that means he's a woman. ..." (R14)

"Yes, you can, you can cook like a woman, you can dress up and wear women's clothes too" (R15)

"...Yes, just call me Brother, it's not difficult. Besides, there are lots of people like that" (R4)

The statements above show that informants assess that transwomen's efforts to become women enable them to be considered women. Positive expressions indicate a positive assessment of the behavior that is the object being observed. This perception comes from social construction, which can be recognized through statements;

"...Yes, just call me Brother, it's not difficult. Besides, there are lots of people like that." (R4)

Perceptions about identity that cannot be separated from cultural and environmental constructs also apply to gender roles. Gender roles in general are closely tied to the culture and social life of society. Therefore, gender roles will differ in each region. In Indonesia, which mostly adheres to a patriarchal lineage and is predominantly Muslim, conventional gender roles, that men are protectors, providers and masculine are very inherent. Likewise, women are seen as parties who must be protected, gentle and feminine. Cultural customs strongly influence the way Indonesians view gender roles. Indonesian society very

easily determines the role of each gender in everyday life, so that if there are people who do not play a role according to their gender, or do not comply with the norms existing in society, they are considered deviant. This is illustrated by the informants' expressions as follows:

“Even though they look like girls, they can't be mothers. They don't have a uterus.”

“You can't pray wearing a mukena, because it's actually a man inside” (R2)

“can't go to the women's toilet, because he's actually a man” (R3)

“You won't be able to be a mother or a wife either. She's a man” (R5)

“can't marry a man because. Because of a man, he'll be gay. Both are men. If a woman can marry a man, like MB still marries a woman” (R6)

“You can't, you can only be a husband, a husband's husband, you can't be a wife ...” (R9)

According to informants in this study, there are many roles in social life that cannot be played by trans women. For example, the expression above is that trans women cannot enter women's areas even though they look like women, including places of worship, public toilets and other special areas. Even though in the previous theme there were informants who acknowledged the identity of trans women as women, in this theme they had the same perception that men cannot replace women in several vital roles, namely being mothers (giving birth and breastfeeding) and wives (a term for married women).

Gender in Islam has been determined by Allah fairly (Tanwir, 2018), men and women have complementary roles (Rahlan Maulana & Anwar, 2022). Gender in Islam is equal (Tanwir, 2018), Allah created men and women equally, and have different functions seen from different points of view (Rahmatulloh et al., 2023), in the sense that even though they are equal they have different roles and functions in the household. with each portion, as stated in Surah An-Nisa Verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَنَاطٌ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ
كَانَ عَلِيمًا كَبِيرًا

“Men are the leaders of women, because Allah has preferred some of them (men) over others (women), and because they (men) have spent some of their wealth. Therefore, a pious woman is one who obeys Allah and takes care of herself when her husband is not around, because Allah has taken care of (them). Women whose nusyuz you are worried about, then advise them and separate them in their beds, and beat them. Then if they obey you, then don't look for ways to trouble them. Indeed, Allah is Most High, Most Great.”

In line with Ayat An-Nisa Verse 34, Islam has designated men as protectors who must protect

themselves and their families from the fire of hell in Surah At-Tahrim Verse 6, this command is aimed at the nature of the male gender in Arabic language. Through this verse, it can be understood that a harmonious family will be realized if the elements of the family function naturally and in accordance with Islamic provisions (Marhamah, Irwanto, Fauzi, Rahmani, & Bhakti, 2022). Then, God determines gender roles for women as mother, wife and someone who must be protected. In

Surah Al-Baqarah Verse 233 Allah has emphasized that only women can breastfeed. This verse means "*Mothers should breastfeed their children for two full years, namely for those who want to perfect breastfeeding. And it is the father's obligation to provide food and clothing to mothers in a virtuous manner.*" Through this verse, there is no doubt about the gender role that is only attached to women, namely breastfeeding, as previously the Prophet Musa's mother was ordered to breastfeed (Ismail, 2018). The perception that men can carry out the role of women in breastfeeding certainly violates the nature given by God. In line with giving birth, women are fitter by Allah to give birth, as Allah says in Surah Maryam Verses 22-26 which tells the birth process of Maryam bint Imran. Therefore, Muslims should not experience confusion regarding the gender roles of men and women, because it is regulated in the Koran and the hadith of Rasulullah SAW .

CONCLUSION

Muslim teenagers following gender imitation content accounts who were informants in this study had varying perceptions, namely negative and positive perceptions. Negative perceptions are born from beliefs in religion, namely considering trans women as a sinful act because they change God's creation, a way of not being grateful for God's blessings, relating it to the difficulty of handling corpses when they die, and not having children when having same-sex relations. Positive perceptions arise from social construction, namely assuming that trans women's behavior is permissible if they pretend to be like gender imitation-content characters. Transwomen's behavior is also considered a human right. It is commonplace in society. They can be considered women because they try to become women through their attributes, roles and/or operations, and it is assumed that transwomen are happier being women. Perceptions of transwomen's identity are divided into perceptions originating from knowledge about the human body which tend to be negative, and perceptions originating from social constructions tend to be positive. Perceptions about gender roles come from knowledge about a woman's vital role, namely being a mother (giving birth and breastfeeding) and a wife (a term for married women) of which cannot be carried out by men.

The results of this research have shown the importance of Islamic education for children from an early age, with religious instillation from an early age, teenagers are able to recognize gender, gender roles for each gender and the law regarding gender imitation. It is recommended that the government continue to include Islamic religious material in public

schools considering the huge positive impact on their understanding of gender and gender roles. For schools to synergize with parents and the community in providing Islamic religious education for children as an effort to prevent gender dysphoria and what is more dangerous is LGBT. It is also recommended for schools, parents and the community to accompany teenagers in accessing social media content that they may not understand well, such as gender imitation content. The unique finding of this research is that religious lectures contribute to teenagers' understanding of gender and gender roles, therefore it is recommended for society to present gender education through religious lectures in various activities and involve teenagers.

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