

The crossdresser phenomenon: Between transgender and hobbies (study of crossdresser phenomenon on social media platforms)

Lalu Pradipta Jaya Bahari*¹, Joseph Lere Omiwole²

¹ Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

² Osun State University, Ipetu Ijesa Campus, Nigeria

Article Information	Abstract:
Submitted: 2024-01-29 Revised: 2024-05-27 Published: 2024-06-19	The rise of social media has produced increasingly complex forms of gender identity expression, sparking debates over the boundaries between self-expression, hobby, and gender identity formation in contemporary society. This study aims to analyze the meaning of crossdressing as both a hobby and an exploration of gender identity, as well as the adaptation strategies of the Indonesian crossdresser community in maintaining their boundaries of identity, morality, and social existence in a private manner. This study employed a descriptive qualitative method with Facebook content analysis, triangulation techniques (observation, documentation, and unstructured interviews), data reduction, and interpretation grounded in Judith Butler's queer theory. This study finds that: (1) crossdressing in the Indonesian community carries dual meanings from a simple hobby and self-expression to an early exploration of gender identity potentially leading to permanent transition; (2) the Indonesian crossdresser community firmly separates itself from LGBTQ+ issues, bans pornography, condemns the Crosshijaber incident, and engages in discreet, respectful 'outing' activities. This study concludes that the Indonesian crossdresser community exists within a structural contradiction: the dual meaning of crossdressing (as a hobby versus a pathway to gender transition) and the rejection of LGBTQ+ identity function as adaptation strategies. Nevertheless, public stigma continues to equate crossdressers with LGBT communities. This study extends Social Identity Theory, critiques Western queer assumptions, offers guidance for polite 'outing', and recommends policies distinguishing crossdressing from transgender to reduce stigma.
Keywords: Crossdresser; Hobbies; Islam; Psychology; Transgender.	



Copyright: © The author(s) 2024

This is an open access article under the terms and conditions of [the Creative Commons AttributionNon-Commercial 4.0 International License](https://creativecommons.org/licenses/by-nc/4.0/).

To cite this article (APA Style):

Bahari, L. P. J., & Omiwole, J. L. (2024). The crossdresser phenomenon: Between transgender and hobbies (study of crossdresser phenomenon on social media platforms). *An-Nisa' Journal of Gender Studies*, 17(1), 27–38. <https://doi.org/10.35719/annisa.v17i1.222>

INTRODUCTION

In Indonesia, Islamic teachings influence gender perspectives through diverse interpretations, sparking debates over women's rights (Syed, 2010; Shankar, 2022; Bakhshizadeh, 2023). Gender gaps persist across various domains (Lwamba et al., 2022; Christopherson et al., 2022), reinforced by patriarchal culture (Afif, 2019; Galizzi et al., 2024). One relevant issue is transgender identity. Butler (2006) defines it as a misalignment between gender identity and biological sex. Crossdressing challenges heteronormative norms (Beagan & Hattie, 2015; Gibbs & Goldbach, 2015; Endsjo, 2020). In Thailand, Buddhism accepts transgender individuals as a matter of destiny (Setiawan, 2023). Thailand records 314,808 transgender people (Winter, 2006; Coleman et al., 2022; White et al., 2023). Indonesia is estimated to have 7.5 million LGBT individuals (Wahyuni & Amelia, 2023). Crossdressing is prevalent on Facebook. Despite Indonesia's conservative context, its LGBT population is significant and increasingly open. The differing levels of acceptance of transgender people between Indonesia and Thailand are influenced by their respective religious and cultural frameworks.

Numerous previous studies have examined crossdressing, which can be categorized into three main strands. First, crossdressing is not always associated with transgender identity, as many individuals merely express themselves on social media. This misunderstanding, which often conflates crossdressing with transgender identity, needs to be addressed to promote gender inclusivity (Scheibner, 2007; Syafuddin, 2020; Lau, 2018). Second, media representations as well as religious, cultural, and political narratives in Indonesia reinforce public stigma and negative perceptions of the LGBT community in society (Hamidah & Mutahir, 2023; Wijayanto & Rahim, 2023). Third, studies on Islamic law and human rights reveal tensions between moral norms and rights protection, while LGBT behavior does not always require psychological intervention (Henningsen, 2017; Sipahutar et al., 2023; Hafni et al., 2023). In general, previous studies have not uncovered the dual meanings of crossdressing within a single community nor its moral adaptation strategies. This study presents novelty regarding the dual meanings and the explicit separation from LGBTQ+ issues by the Indonesian crossdressing community.

This study aims to analyze the meaning of crossdressing as both a hobby and a form of gender identity exploration, as well as the adaptation strategies employed by the Indonesian crossdresser community to maintain identity boundaries, moral values, and social existence in private spaces. Accordingly, this study addresses two research questions: (1) How does the Indonesian crossdresser community interpret the practice of crossdressing? and (2) How does the community explicitly distance itself from LGBTQ+ issues as a strategy of social adaptation? Furthermore, this study contributes to enriching Social Identity Theory and gender performativity by revealing the dual meanings of crossdressing and the community's strategy of separating itself from LGBTQ+ identities. Practically, the study helps reduce public stigma. Methodologically, it offers an analytical framework for examining Muslim gender-minority communities through moral boundaries and respectful outing practices as strategies of social adaptation.

The core argument of this study is that the practice of crossdressing cannot be reduced to a single, unified category of meaning. At the individual level, there is a polarization of motivations: some individuals use it as a gateway toward permanent gender identity change, while others maintain it as a recreational activity separate from everyday life. This diversity demands a personally sensitive approach rather than erroneous generalization. At the communal level, the crossdresser community constructs a private digital space with strict moral rules prohibiting pornographic content and rejecting any association with LGBTQ+ as an

adaptation strategy within a conservative society. This dynamic demonstrates that non-normative gender expression does not always signify resistance to norms; it can also represent a negotiation to preserve existence and social legitimacy. This study contributes to enriching gender studies from the perspective of contemporary Muslim society.

METHOD

Research Approach

This study employs a descriptive qualitative method using content analysis of Facebook social media. The researcher understands that crossdressing carries dual meanings: for some, it serves as a hobby or form of self-expression, while for others, it represents an initial stage toward permanent gender transition. The Indonesian crossdresser community also explicitly distances itself from LGBTQ+ issues, prohibits pornographic content, criticizes the Crosshijaber case, and practices 'outing' in a polite and private manner. This method effectively captures the complex dynamics of identity and social negotiation within the community.

Data Sources

This study also employs two types of data sources: primary and secondary. The primary data sources consist of content analysis results from several crossdresser accounts on the Facebook social media platform in Indonesia. Additionally, other primary data were obtained through several unstructured interviews with account owners. The secondary data sources comprise citations from relevant literature and references, such as books, journals, and internet sites (Fazry, 2023).

Data Collection

The data collection technique employed in this study is triangulation, which encompasses three components: observation, documentation, and interviews. The observation and documentation focused on Facebook content, including images and videos. Furthermore, the interviews conducted in this study utilized an unstructured interview technique, as the interview process was limited to personal messenger or private conversations (Fanasca, 2019).

Data Analysis

The data analysis in this study employed data reduction techniques, namely collecting and filtering relevant data to be discussed in this research. Subsequently, the next data analysis technique was data interpretation, which involved analyzing and narrating the reduced data based on reasoning and the theory used as the main analytical tool for the issues addressed in this study. The analysis was grounded in Queer Theory as proposed by Judith Butler, an American philosopher and gender critic (Butler, 2015). This theory serves as the foundation for discussing the crossdresser phenomenon.

RESULTS AND DISCUSSION

Result

Motivations and goals of crossdressing: Self-expression and gender identity

The practice of crossdressing cannot be understood as a single phenomenon with universal meaning. The motivations underlying it are highly diverse, ranging from the process of gender identity exploration to merely a recreational activity or hobby. This diversity of motivations indicates that self-expression through wearing clothing associated with the opposite sex is highly personal and dependent on each individual's context. Therefore, a

comprehensive understanding of individuals' internal dynamics is essential before making generalizations about the crossdresser community.

Table 1
The Results of the Interviews

No	Question	The Results of The Interviews
1	What's your opinion About crossdressing?	"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." "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."
2	How did you start crossdressing?	"I began experimenting with clothes of the opposite gender because I felt uncomfortable with the gender expectations placed on me. At first, it was just at home, but then I started feeling more 'myself' when doing it." "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."
3	What are your next steps regarding your crossdressing activities?	"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 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."

Source: compiled by the researcher, 2024.

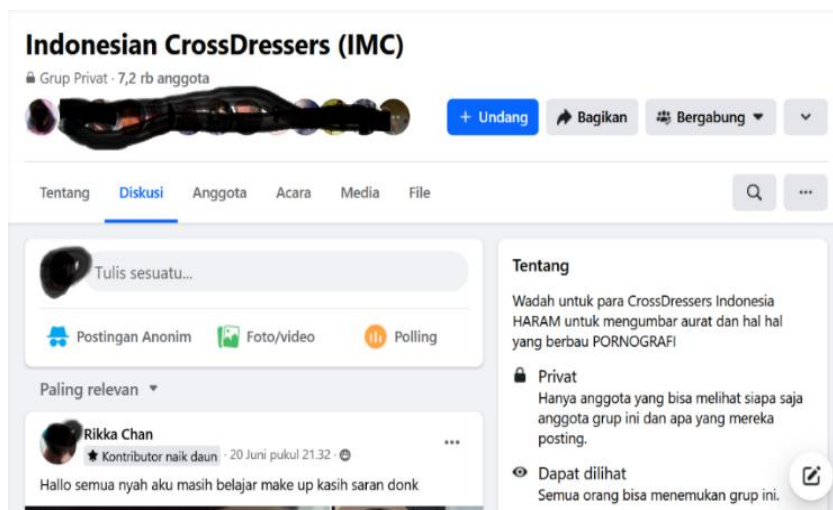
Table 1 shows that the interview results from two respondents revealed two different perspectives on crossdressing. The first respondent considered crossdressing as the beginning of discovering one's true gender identity. He started because he felt uncomfortable with the gender expectations imposed on him, and planned to undergo a full transition, including hormone therapy and professional consultation. In contrast, the second respondent viewed crossdressing as a fun and creative hobby. He started at a costume party, wanted to continue practicing it at home for relaxation, and planned to join a community, but without changing his everyday gender identity.

Based on the findings, the polarization of the meaning of crossdressing at the individual level is revealed. The first respondent represents a trajectory toward gender transition, in which clothing becomes a symbol of a deeper gender incongruence, accompanied by concrete steps such as hormone therapy. Meanwhile, the second respondent depicts crossdressing as a temporal performative role a recreational activity separate from everyday identity. This difference confirms that crossdressing is not monolithic; it can function either as a tool for identity exploration or merely as a means of stress relief. Consequently, approaches toward the crossdresser community must be individually sensitive. Methodologically, the interviews succeeded in capturing the diversity of motivations that would not be visible in quantitative surveys.

Private yet accessible: The dynamics of the crossdresser community on Facebook

Social media serves as an interactive space that enables the formation of communities based on specific interests and identities. Through digital platforms, community members can share experiences, establish communication, and regulate interaction patterns according to shared rules. The existence of private Facebook groups also demonstrates how online spaces are utilized to protect members' privacy while simultaneously providing a forum for discussion, information exchange, and limited community activities.

Figure 1
One of the Crossdresser Community Facebook Groups



Source: compiled by the researcher, 2024.

Figure 1 shows that the Facebook group named Indonesian CrossDressers (IMC) is a private group with 7,200 members. This group serves as a forum for crossdressers in Indonesia. A strict rule is stated: it is forbidden to expose one's *'awrah* (intimate body parts) or anything related to pornography. Although private, the group can be found by anyone, but only members can see the list of members and the content of posts. The features available include discussions, events, media, and files. One of the most recent posts, by a member named Rikka Chan, asks for advice on learning makeup.

Based on the findings, the online community functions as a social space that allows members to express themselves more safely and in a controlled manner. The private yet publicly discoverable status of the group reveals a negotiation between the need for privacy and the desire to maintain the community's existence. The rules prohibiting pornography and the exposure of intimate body parts demonstrate the community's efforts to preserve its moral image so as not to conflict with social and religious norms in Indonesia. In addition to serving as a space for social regulation, the group also functions as a medium for learning and mutual support among members, as seen in discussion activities about makeup, personal experiences, and the exchange of information regarding crossdressing. These dynamics indicate the formation of social solidarity based on shared interests and experiences.

Discussion

A study on the Indonesian crossdresser community reveals two main findings. First, crossdressing within the Indonesian community is understood in a dual manner: ranging from merely a hobby and a form of self-expression to an initial stage of gender identity exploration that may lead to permanent gender transition for certain individuals. Second, the Indonesian crossdresser community explicitly distances itself from LGBTQ+ issues, prohibits pornographic content, criticizes the Crosshijaber case, and practices 'outing' in a polite and private manner. Consequently, the Indonesian crossdresser community exists in a state of identity tension. On one hand, some members view crossdressing as a gateway toward gender transition. On the other hand, the community collectively rejects any association with LGBTQ+ and pornography. This contradiction reflects a strategy of moral adaptation to ensure survival in a conservative society.

These findings are highly relevant to contemporary social issues in Indonesia, where non-normative gender identities often encounter strong resistance. The Crosshijaber case of 2019 (Hidayat, 2020) sparked public outrage as it was perceived to violate religious norms and public spaces, thereby reinforcing negative stereotypes against crossdressers (Butler, 2011; Hao & Zi, 2019; Canbul, 2022). Amidst widespread discussions of gender diversity on social media, the general public still struggles to distinguish between crossdressing as a hobby and transgenderism as an identity (Higgs et al., 2021; Ho & Blackwood, 2022). Consequently, crossdressers are often equated with the LGBT community, which is considered taboo (Suherry & Mandala, 2016; Fadhilaatika & Muthoifin, 2022). The practice of 'outing', conducted covertly or in private spaces, reveals a tension between the need for self-expression and the pressure of social conformity. This phenomenon reflects how gender minority groups navigate conservative public spaces (Sihombing, 2020; Daniel et al., 2023).

Theoretically, these findings reinforce Social Identity Theory (Tajfel & Turner, 2004; Jost & Sidanius, 2006), which posits that crossdresser identity is formed through categorization, identification, and social comparison. The community explicitly distinguishes itself from the out-group (LGBT) to maintain internal cohesion. Butler's Queer Theory (2004) on gender performativity is also relevant: crossdressing constitutes a repeated act that constructs gender but does not necessarily lead to transition. Social Exchange Theory (Veale et al., 2010; Blau, 2017) explains that individuals adjust their gender expression based on social rewards and the risk of rejection. Meanwhile, the Theory of Oppression (Collins, 2022) highlights how dominant norms marginalize crossdressers. Crossdressing is not a monolithic phenomenon; it exists on a spectrum between hobby and identity, depending on the social reinforcement received (Primo et al., 2000; Sansfaçon et al., 2020; Schmidthorst, 2022).

This study provides the understanding that gender identity is fluid and contextual yet must be comprehended within a framework of respect for human dignity. From an Islamic perspective, the concept of fitrah (al-Ġazālī, 2007; Hafez, 2011; Grech, 2014) teaches that every individual is created with certain innate dispositions, yet interpretations of fitrah can vary. Margot Badran (2013) demonstrates a spectrum of gender understandings within Islamic culture, ranging from traditional to inclusive. Morrow (2009) and Soesanto (2022) emphasize an ethical approach that respects diversity without discrimination. Another lesson is that one should not impose a single theoretical framework; empathy and deep understanding of individuals' subjective experiences are required (Valentine & Kulick, 2001; Franklin & Herek, 2008; Kurup & Underwood, 2021). It is important to distinguish between practices that do not harm others (such as polite 'outing') and deviant behaviors that violate public ethics. Ultimately, wisdom lies in appreciating human complexity (Abrams & Hogg, 1998; Nawawy & Ahmad, 2021; Razali et al., 2021; Rahmah et al., 2023).

This study aligns with the findings of Sedinger (1997), Chess (2016), and Erhardt (2007) that many crossdressers view their activity as a hobby rather than a transgender identity. However, this study differs from Peletz (2006), who tended to associate crossdressing with gender exploration leading to transition. Meanwhile, Bouman et al. (2017) emphasize the uniqueness of everyone's experience, which is confirmed by this study. Compared to Morgenroth and Ryan (2020), who focused on psychological motivations, this research highlights the social adaptation strategies of the community in conservative Indonesia. The difference in cultural context is striking: Western studies often integrate crossdressing into the LGBT framework, whereas the Indonesian community explicitly distances itself from it. The scholarly position of this study lies at the intersection of social psychology and gender studies, with an emphasis on identity negotiation amidst the pressures of religious and social norms.

Based on these findings, several concrete recommendations can be proposed. First, the government and social media platforms need to establish policies that distinguish between non-problematic gender expression (such as crossdressing as a hobby) and unlawful behavior (such as harassment in public restrooms). Second, the crossdresser community is advised to continue practicing polite and private 'outing' while actively educating the public that crossdressing is not synonymous with LGBT or fetishism. Third, psychology and mental health institutions should provide gender-sensitive counseling services for individuals wishing to explore their identity, without pressure to undergo immediate transition. Fourth, religious leaders can initiate ethical dialogue regarding diversity of expression while adhering to the principle of human dignity. Finally, future research should involve broader samples, including crossdressers from various socioeconomic backgrounds and regions of Indonesia.

CONCLUSION

This study concludes that the Indonesian crossdresser community exists in a state of structural contradiction. On one hand, the practice of crossdressing is dually interpreted: either as a mere creative hobby or as an initial stage of exploration toward permanent gender transition. On the other hand, the community collectively rejects any association with LGBTQ+ and pornography, while enforcing strict moral rules to maintain social legitimacy. This contradiction is not merely an internal inconsistency, but rather an adaptation strategy for survival in a conservative Muslim society that views any form of gender deviance negatively. The Crosshijaber case worsened the community's public image, prompting it to conduct 'outing' in a private and polite manner. However, these identity-cleansing efforts often fail because the public continues to equate crossdressers with LGBT individuals. The most important finding is that the Indonesian crossdresser community is a minority group forced to construct strict moral boundaries for the sake of existence, even though these boundaries contradict the internal reality of some of its members.

This study contributes to extending Social Identity Theory by demonstrating that gender minority groups not only distinguish themselves from out-groups but also actively construct religion-based moral boundaries to gain legitimacy. Furthermore, this study critiques the assumption of Western queer theory that tends to integrate all forms of non-normative gender expression into the LGBT spectrum, as the Indonesian community explicitly distances itself from such integration. Practically, this study provides guidance for the crossdresser community to maintain polite and private 'outing' practices as a form of self-expression that does not harm the public. For policymakers, these findings encourage the need to disseminate the distinction between crossdressing as a hobby and transgenderism in order to reduce stigma and discrimination.

This study has limitations in terms of the relatively small number of interview participants and the focus of observation centered on a single digital community, thus not fully representing the diversity of crossdresser experiences in Indonesia. Furthermore, the research data were predominantly obtained from online interactions, so the offline dynamics of the community have not been thoroughly captured. Future research should expand the scope of participants from various regions and social backgrounds to gain a more comprehensive understanding. Further studies are also important to examine the relationships between religion, social media, mental health, and gender identity formation within the crossdresser community. Digital ethnographic approaches and longitudinal studies could be employed to gain deeper insights into identity changes and the community's social adaptation strategies.

ACKNOWLEDGMENTS

The authors would like to express their sincere gratitude to the course lecturer for the guidance provided during the writing process of this article. The authors also extend their appreciation to their classmates who assisted in collecting and providing the data necessary for the completion of this study.

AUTHOR CONTRIBUTION STATEMENT

Lalu Pradipta Jaya Bahari: Conceptualization; Data Curation; Formal Analysis; Investigation; Methodology; Resources; Visualization; Writing Original Draft; Writing Review & Editing. **Joseph Lere Omiwole:** Formal Analysis; Visualization; Writing Review & Editing.

REFERENCES

- Abrams, D., & Hogg, M.A. (1998). *Social identifications: A social psychology of intergroup relations and group processes* (1st ed.). Routledge. <https://doi.org/10.4324/9780203135457>
- Afif, M. B. (2019). Islam and transgender (A study of hadith about transgender). *International Journal of Nusantara Islam*, 7(2), 185–189. <https://doi.org/10.15575/ijni.v7i2.6138>
- al-Ġazālī, M. (2007). *The alchemy of happiness* (Repr.). Cosimo Classics.
- Badran, M. (2013). *Feminism in Islam: Secular and religious convergences*. Oneworld Publications. <https://archive.org/details/feminisminislams0000badr>
- Bakhshizadeh, M. (2023). A social psychological critique on Islamic feminism. *Religions*, 14(2), 202. <https://doi.org/10.3390/rel14020202>
- Beagan, B. L., & Hattie, B. (2015). Religion, spirituality, and LGBTQ identity integration. *Journal of LGBT Issues in Counseling*, 9(2), 92–117. <https://doi.org/10.1080/15538605.2015.1029204>
- Blau, P. (2017). *Exchange and power in social life*. Abingdon-on-Thames: Routledge. <https://doi.org/10.4324/9780203792643>.
- Bouman, W. P., Claes, L., Brewin, N., Crawford, J. R., Millet, N., Fernandez-Aranda, F., & Arcelus, J. (2017). Transgender and anxiety: A comparative study between transgender people and the general population. *International Journal of Transgenderism*, 18(1), 16–26. <https://doi.org/10.1080/15532739.2016.1258352>
- Butler, J. (2004). *Undoing gender*. Routledge-Taylor & Francis Group. <https://doi.org/10.4324/9780203499627>
- Butler, J. (2006). *Gender trouble: Feminism and the subversion of identity* (1st ed.). Routledge. <https://doi.org/10.4324/9780203824979>
- Butler, J. (2011). *Bodies that matter: On the discursive limits of sex*. Taylor & Francis. <https://books.google.co.id/books?id=UczySqq19AIC>
- Butler, J. (2015). *Notes toward a performative theory of assembly*. Harvard University Press. <https://books.google.co.id/books?id=tRxUCwAAQBAJ>
- Canbul, O. (2022). *The curious case of a cutpurse: Unhistorical queerness through female crossdressing within the roaring girl*. Faculty of Humanities and Human Sciences, Hokkaido University. <https://doi.org/10.14943/jfhhs.17.23>
- Chess, S. (2016). *Male-to-female crossdressing in early modern English literature* (1st ed.). Taylor and Francis. Retrieved from <https://www.perlego.com/book/1633115/maletofemale-crossdressing-in-early-modern-english-literature-gender-performance-and-queer-relations-pdf>

- Christopherson Puh, K. M., Yiadom, A., Johnson, J., Fernando, F., Yazid, H., & Thiemann, C. (2022). Tackling legal impediments to women's economic empowerment. *IMF Working Papers*, (037), A001. <https://doi.org/10.5089/9798400203640.001.A001>
- Coleman, E., Radix, A. E., Bouman, W. P., Brown, G. R., de Vries, A. L. C., Deutsch, M. B., ... Arcelus, J. (2022). Standards of care for the health of transgender and gender diverse people, version 8. *International Journal of Transgender Health*, 23(sup1), S1–S259. <https://doi.org/10.1080/26895269.2022.2100644>
- Collins, P.H. (2022). *Black feminist thought, 30th anniversary edition: Knowledge, consciousness, and the politics of empowerment* (1st ed.). Routledge. <https://doi.org/10.4324/9781003245650>
- Daniel, J., Muflih, R., Simanjuntak, R. M., Mutmainah, S., Djija, S. A., & Angelia, V. (2023). Pandangan mahasiswa terhadap transgender di media sosial. *Nusantara Journal of Multidisciplinary Science*, 1(5), 1265–1278. Retrieved from <https://jurnal.intekom.id/index.php/njms/article/view/215>
- Endsjo, D. O. (2020). The other way around? How freedom of religion may protect LGBT rights. *The International Journal of Human Rights*, 24(10), 1681–1700. <https://doi.org/10.1080/13642987.2020.1763961>
- Erhardt, V. (2007). *Head over heels: Wives who stay with cross-dressers and transsexuals* (1st ed.). Routledge. <https://doi.org/10.4324/9781315808420>
- Fadhilaatika, A., & Muthoifin, M. (2022). 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(1), 11–19. <https://doi.org/10.53017/ujsah.155>
- Fanasca, M. (2019). FtM crossdresser escorts in contemporary Japan: An embodied and sensorial ethnography. *Asian Anthropology*, 18(3), 154–169. <https://doi.org/10.1080/1683478X.2019.1632543>
- Fazry, M. H. (2023). Fenomena crossdressing selebgram dalam membangun eksistensi di media sosial (studi kasus pada selebgram Palembang). *Jurnal Studi Ilmu Komunikasi*, 2(2), 55–61. <https://jurnal.radenfatah.ac.id/index.php/jsikom/article/view/14447>
- Franklin, K., & Herek, G. M. (2008). *Sexual minorities, violence against*. In L. Kurtz (Ed.), *Encyclopedia of violence, peace, & conflict* (2nd ed., pp. 1920–1929). Academic Press. <https://doi.org/10.1016/B978-012373985-8.00078-7>
- Galizzi, G., McBride, K., & Siboni, B. (2024). Patriarchy persists: Experiences of barriers to women's career progression in Italian accounting academia. *Critical Perspectives on Accounting*, 99, 102625. <https://doi.org/10.1016/j.cpa.2023.102625>
- Gibbs, J. J., & Goldbach, J. (2015). Religious conflict, sexual identity, and suicidal behaviors among LGBT young adults. *Archives of Suicide Research*, 19(4), 472–488. <https://doi.org/10.1080/13811118.2015.1004476>
- Grech, M. (2014). Feminism in Islam? *Implicit Religion*, 17(3), 349–359. <https://doi.org/10.1558/imre.v17i3.349>
- Hafez, S. (2011). Feminism in Islam: Secular and religious convergences by Margot Badran. *Journal of Middle East Women's Studies*, 7(2), 114–117. <https://doi.org/10.2979/jmiddeastwomstud.7.2.114>
- Hafni, M., Syahputra, Y., & Erwindi, L. (2023). Homoseksual dan transgender; gender dan wilayah tempat tinggal. *Psychocentrum Review*, 5(1), 42–52. <https://doi.org/10.26539/pcr.511579>
- Hamidah, R., Wulan, T. R., & Mutahir, A. (2023). Representasi kelompok Lesbian, Gay, Biseksual, Dan Transgender (LGBT) dalam pemberitaan Detik.com. *Yinyang: Jurnal Studi Islam Gender dan Anak*, 18(1), 59–84. <https://doi.org/10.24090/yinyang.v18i1.7196>

- Hao, S., & Zi, W. (2019). Research on images of cross-dresser from the perspective of androgyny. *Chinese Studies*, 8, 92-102. <https://doi.org/10.4236/chnstd.2019.83008>
- Henningsen, K. (2017). Reclaiming male femininities. *TSQ: Transgender Studies Quarterly*, 4(2), 311–316. <https://doi.org/10.1215/23289252-3815105>
- Hidayat, H. (2020). Crosshijaber antara trend dan gejala sosial (analisis perilaku crosshijaber perspektif Al-Qur'an dan psikologi). *Marwah: Jurnal Perempuan, Agama dan Jender*, 19(2), 190. <https://doi.org/10.24014/marwah.v19i2.9614>
- Higgs, T., Proulx, J., Gauthier, A., Garant, E., & James, J. (2021). Sexual sadism and offending. In L. A. Craig & R. M. Bartels (Eds.), *Sexual deviance: Understanding and managing deviant sexual interests and paraphilic disorders* (pp. 189–206). Wiley Blackwell. <https://doi.org/10.1002/9781119771401.ch>
- Ho, M. H. S., & Blackwood, E. (2022). Queer Asias: Genders and sexualities across borders and boundaries. *Sexualities*. <https://doi.org/10.1177/13634607221092153>
- Jost, J. T., & Sidanius, J. (Eds.). (2006). *Political psychology: Key readings*. Psychology Press. <https://doi.org/10.4324/9780203505984>
- Kurup, A. R., & Underwood, M. K. (2021). Gender diversity in peer relations: Best research practices and marshalling peer influence. *Journal of applied developmental psychology*, 76, 101328. <https://doi.org/10.1016/j.appdev.2021.101328>
- Lau, J. (2018). Champion of youngmen. *TSQ: Transgender Studies Quarterly*, 5(1), 157–159. <https://doi.org/10.1215/23289252-4291869>
- Lwamba, E., Shisler, S., Ridlehoover, W., Kupfer, M., Tshabalala, N., Nduku, P., Langer, L., Grant, S., Sonnenfeld, A., Anda, D., Eysers, J., & Snilstveit, B. (2022). Strengthening women's empowerment and gender equality in fragile contexts towards peaceful and inclusive societies: A systematic review and meta-analysis. *Campbell systematic reviews*, 18(1), e1214. <https://doi.org/10.1002/cl2.1214>
- Morgenroth, T., & Ryan, M. K. (2020). The effects of gender trouble: An integrative theoretical framework of the perpetuation and disruption of the gender/sex binary. *Perspectives on Psychological Science*, 16(6), 1113-1142. <https://doi.org/10.1177/1745691620902442>
- Morrow, J. A. (2009). Radical reform: Islamic ethics and liberation by Tariq Ramadan (Oxford: Oxford University Press, 2009. 372 pages.). *American Journal of Islam and Society*, 26(4), 108–110. <https://doi.org/10.35632/ajis.v26i4.1366>
- Nawawy, N. M., & Ahmad, H. (2021). Akidah transgender mak nyah muslim dan konsep taubat melalui pemikiran Imam Al-Ghazali. *Jurnal Al-Sirat*, 1(19), 41-57. Retrieved from <https://ejournal.kuipsas.edu.my/index.php/qwefqwefq/article/view/28>
- Peletzt, M. G. (2006). Transgenderism and gender pluralism in Southeast Asia since early modern times. *Current Anthropology*, 47(2), 309–340. <https://doi.org/10.1086/498947>
- Primo, A. F. T., Pereira, V. A., & Freitas, A. (2000). Brazilian crossdresser club. *CyberPsychology & Behavior*, 3(2), 287–296. <https://doi.org/10.1089/109493100316139>
- Rahmah, H., Amalia, D., & Hamidah, H. (2023). Fenomena LGBT menurut pandangan psikologi, sosial dan agama. *INTEGRASI: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 1(02), 110. <https://doi.org/10.61590/int.v1i02.87>
- Razali, G., Ronda, M., & Widaningsih, T. (2021). 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(1), 257–264. <https://ijmsssr.org/paper/IJMSSSR00334.pdf>
- Sansfaçon, A. P., Medico, D., Suerich-Gulick, F., & Temple Newhook, J. (2020). I knew that i wasn't cis, i knew that, but i didn't know exactly: Gender identity development,

- expression and affirmation in youth who access gender affirming medical care. *International journal of transgender health*, 21(3), 307–320. <https://doi.org/10.1080/26895269.2020.1756551>
- Scheibner, G. (2007). Alice in genderland: A crossdresser comes of age. *Electronic Journal of Human Sexuality*, 10. <https://link.gale.com/apps/doc/A228436008/AONE?u=anon~287ea293&sid=googleScholar&xid=458f3ffe>
- Schmidthorst, S. E. (2022). A review of human trafficking and the feminization of poverty: Structural violence in Cambodia, by Yuko Shimazaki. *International Journal of Rural Criminology*, 6(2), 304–306. <https://doi.org/10.18061/ijrc.v6i2.8930>
- Sedinger, T. (1997). 'If sight and shape be true': The epistemology of crossdressing on the London stage. *Shakespeare Quarterly*, 48(1), 63. <https://doi.org/10.2307/2871401>
- Setiawan, A. (2023). *Mengapa di Thailand banyak transgender? Ternyata ini alasannya*. VIVA.co.id. <https://www.viva.co.id/gaya-hidup/gaya/1575351-mengapa-di-thailand-banyak-transgender-ternyata-ini-alasannya>
- Shankar, S. (2022). *Women and Islam in Africa*. Oxford Research Encyclopedia of African History. <https://doi.org/10.1093/acrefore/9780190277734.013.497>
- Sihombing, S. S. (2020). Human rights juridic review on transgenders as a tool of social control in Indonesia. *Jurnal Scientia Indonesia*, 6(2), 127–156. <https://doi.org/10.15294/jsi.v6i2.36119>
- Sipahutar, E. S., Warsiman, A., Sipahutar, A., & Purba, I. G. (2023). 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(1), 157–160. <https://doi.org/10.54123/deputi.v3i1.241>
- Soesanto, A. I. (2022). Radical reform: Studi analitis konsep ijtihad Tariq Ramadan. *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam*, 4(1), 51–60. <https://doi.org/10.37680/almanhaj.v4i1.1545>
- Suherry, M., & Mandala, E. (2016). Lesbian, gay, biseksual, dan transgender (LGBT) dalam perspektif masyarakat dan agama. *ARISTO*, 4(2), 89. <https://doi.org/10.24269/ars.v4i2.191>
- Syafuddin, K. (2020). Cosplay sebagai ajang mendapatkan pengakuan masyarakat (analisis politik identitas cosplayer di dunia virtual). *Mediasi Jurnal Kajian Dan Terapan Media, Bahasa, Komunikasi*, 1(3), 158–173. <https://doi.org/10.46961/mediasi.v1i3.146>
- Syed, J. (2010). An historical perspective on Islamic modesty and its implications for female employment. *Equality, Diversity and Inclusion*, Vol. 29(2), pp. 150-166. <https://doi.org/10.1108/02610151011024475>
- Tajfel, H., & Turner, J. C. (2004). The social identity theory of intergroup behavior. In J. T. Jost & J. Sidanius (Eds.), *Political psychology* (pp. 276–293). Psychology Press. <https://psycnet.apa.org/doi/10.4324/9780203505984-16>
- Valentine, D., & Kulick, D. (2001). Transsexuality, transvestism, and transgender. In N. J. Smelser & P. B. Baltes (Eds.), *International encyclopedia of the social & behavioral sciences* (pp. 15888–15893). Pergamon. <https://doi.org/10.1016/B0-08-043076-7/04009-2>
- Veale, J. F., Clarke, D. E., & Lomax, T. C. (2010). Biological and psychosocial correlates of adult gender-variant identities: A review. *Personality and Individual Differences*, 48(4), 357–366. <https://doi.org/10.1016/j.paid.2009.09.018>
- Wahyuni, S., & Amelia, R. (2023). Edukasi dan skrining tingkat pengetahuan LGBT (lesbian, gay, biseksual dan transgender) pada siswa SMAN di masjid maryam ranah Padang. *Jurnal*

Pengabdian Masyarakat Bangsa, 1(9), 2004–2009.

<https://doi.org/10.59837/jpmba.v1i9.461>

White, K. J., McCoy, M., & Love, K. (2023). The majors of transgender and gender diverse college students. *International Journal of LGBTQ+ Youth Studies*, 22(1), 75–86.

<https://doi.org/10.1080/19361653.2023.2268605>

Wijayanto, D. P., Rohmah, S. N., & Rahim, A. (2023). Tinjauan hukum Islam terhadap dugaan propaganda dan eksistensi lesbian, gay, biseksual dan transgender di Indonesia. *EL-SIYASA: Journal of Constitutional Law*, 1(1), 1–11. <https://doi.org/10.61341/el-siyasa/v1i1.001>

Winter, S. (2006). Thai transgenders in focus: Demographics, transitions and identities. *International Journal of Transgenderism*, 9(1), 15–27.

https://doi.org/10.1300/J485v09n01_03