



## **UNDERSTANDING TRANSGENDER REPOSITIONING IN THE PERSPECTIVE OF HADITH**

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### **Abstract**

Transgender is still a hotly discussed phenomenon among the public. It deviates against human nature because it violates human nature, namely the likeness of the opposite sex, and has received a lot of rejection from Muslims. This article offers an understanding of the factors behind the occurrence of transgender as well as the repositioning of transgender based on the Prophet's hadith, which is expected to inhibit the rate of development of transgender. This research will examine the hadiths prohibiting the likeness of the opposite sex, which are then analyzed using the hermeneutic method to gain an understanding of the repositioning of transgender people based on the guidance of prophetic traditions. The findings of this study indicate that Transgender is an act that is considered deviant by individuals, both male and female, by imitating the appearance of the opposite sex. This behavior is considered a social disease, despicable behavior, and major sin that can disrupt society and is categorized as a violence of provisions of God, so it needs to be avoided; where transgender can occur because several factors influence it. The deviant behavior of a man resembles the opposite sex so that the Prophet ordered to punish the person by exiling, which can be interpreted as a repositioning process. Some of the Prophet's traditions discuss the likeness of the opposite sex, which indicates that such acts occurred during the Prophet's time and can be considered as a step to return deviant individuals to their original nature. The

findings of this study can have implications for the repositioning process and efforts to prevent transgender.

**Keywords:** repositioning, transgender, hadith

### **Abstrak**

Transgender masih menjadi fenomena yang hangat diperbincangkan di kalangan masyarakat, karena menyimpang menyalahi kodrat manusia yaitu penyerupaan terhadap lawan jenis dan mendapat banyak penolakan dari umat muslim. Artikel ini menawarkan sebuah pemahaman mengenai faktor-faktor yang melatarbelakangi terjadinya transgender serta reposisi transgender berdasarkan hadis Nabi, yang diharapkan dapat menghambat laju perkembangan transgender. Penelitian ini akan mengkaji hadis-hadis larangan penyerupaan terhadap lawan jenis yang kemudian dianalisis menggunakan metode hermeneutik untuk mendapatkan pemahaman mengenai reposisi transgender berdasarkan dengan petunjuk hadis Nabi. Temuan dari penelitian ini menunjukkan bahwa transgender merupakan suatu perbuatan yang dianggap menyimpang oleh individu, baik laki-laki maupun perempuan, dengan meniru penampilan lawan jenis. Perilaku tersebut dianggap sebagai penyakit sosial, perilaku tercela, dan dosa besar yang dapat meresahkan masyarakat dan dikategorikan sebagai pelanggaran ketentuan Tuhan, sehingga perlu dihindari; dimana transgender bisa terjadi karena beberapa faktor yang mempengaruhinya. Perilaku menyimpang dari seorang laki-laki ini menyerupai lawan jenis sehingga Nabi memerintahkan untuk menghukum orang tersebut dengan melakukan pengasingan yang dapat dimaknai dengan proses reposisi. Beberapa hadis Nabi membahas penyerupaan dengan lawan jenis, yang menandakan bahwa perbuatan tersebut terjadi pada masa Nabi dan dapat dianggap sebagai langkah mengembalikan individu yang menyimpang ke sifat aslinya. Temuan dari penelitian ini dapat berimplikasi pada proses reposisi dan upaya untuk mencegah terjadinya transgender.

**Kata kunci:** reposisi, transgender, hadis

## Introduction

Indonesian society has been galvanized by a very controversial issue related to lesbian, gay, bisexual, and transgender, abbreviated as LGBT (Mukhid, 2019, p. 54). LGBT is a phenomenon that cannot be said to be new anymore (Mufid, 2020, p. 182); this is because the phenomenon seems to be an everyday thing (Pratomo, 2022, p. 266). It has even become a hotly discussed issue in medicine and society in general (McLarnon et al., 2023, p. 1). Of Indonesia's 250 million population, around 7.5 million are LGBT, or 3% of Indonesia's population is LGBT (Hasnah & Alang, 2019, p. 64). The term LGBT itself is a term that has been used since the 1990s and replaces the phrase of the gay community (Ardi, Resky, Munirah, & Paramitha, 2020, p. 94). This phenomenon seems endless and still causes various debates in the national and international community (Dhamayanti, 2022, p. 211).

However, in Indonesian society, which is a country with the majority of the population embracing Islam (Abshor, 2020, p. 150), of course, this phenomenon is an important thing to discuss (Mafaza & Royyani, 2020, p. 131), because it occurs a lot in the lower-class community and even in the upper-middle class (Rorong, 2020, p. 11). As a Muslim community, of course, this behavior must be rejected and unacceptable because it is very contrary to the teachings of Islam (Haridi & Salleh, 2016, p. 216), contrary to the will of God, and classified as a major sin, which can damage people's morals and mental health (Mathers, Sumerau, & Cragun, 2018, p. 935). This is because LGBT is a sexual behavior that has deviated from the nature of a human being (Firmansyah, Farid, Prasetyo, & Fahreza, 2022, p. 193).

The issue of human rights that has protected the LGBT community seems to have opened the faucet of freedom for LGBT people (Arifin et al., 2020, p. 18); it has had an impact on the LGBT phenomenon, which

then experienced rapid and fertile growth in Indonesia (Pawestri, 2021, p. 282). At first, they were afraid to reveal their identity (Adriani, Anggai, & Pradoponingrum, 2017, p. 2), Still, with this protection, the LGBT community has become more courageous to open up and reveal their identity and begin to interact openly (Arifin et al., 2020, p. 19), to provide space to continue to influence the untapped community with various modes (ZAINI, 2017, p. 66), and more importantly, the existence of activists who fight for their presence in social life as LGBT people (Lubis & Hasnida, 2016, p. 177).

This paper will discuss the letter T in the LGBT acronym *transgender*. The use of the term transgender with a transsexual is sometimes often equated between the two terms (Kosho, Jacomina, Hehanussa, & Salamor, 2021, p. 611). Transgender the author means is someone who resembles the opposite sex ), be it from the way of speaking, style of dress, or nature (Sovitriana, 2020, p. 75), and is an individual who has a gender identity different from the sex they were born with (Jackson et al., 2023, p. 2), not someone who has changed their vital organs from male to female and vice versa or can be called *transsexual* (Sudirman, 2018, p. 23).

The effort to reposition transgender, which is based on the Prophet's Hadith about the prohibition of resembling the opposite sex, in this study, uses a hermeneutic method that involves several steps—first, understanding the Hadith on the prohibition of reaching the opposite sex in terms of language and next, understanding the historical context of the Hadith about the prohibition of imitation of the opposite sex. The next step is to correlate the Hadith thematically, comprehensively, and integrally and to analyze the understanding of the Hadith on the prohibition of mimicking the opposite sex with related theories, especially socio-historical analysis.

In conducting data analysis, researchers need to pay attention to validation, which shows the extent to which the data that researchers collect can be trusted and represent the phenomenon being studied, and pay attention to data reliability, which offers how consistent the data collected from various sources is. Researchers must also pay attention to simplicity in presenting data to make it easier for readers to understand this research.

## Understanding the Term Transgender

To understand the term transgender, of course, we need an explanation of it; transgender or trans is a term that includes several gender identities, namely trans women (assigned as male at birth but identified as female) and trans men (assigned as female but identified as male) (Aldridge et al., 2022, p. 2695). A transgender person is someone whose gender identity is different from the sex they were assigned at birth, i.e., a person who was born male but had a gender identity as a woman is called a waria. A person who was born female but had a male gender identity is called a transman (Gotfried, 2020, p. 30)(Bader-Saye, 2019, p. 78).

In Arabic, the term transgender refers to *mukhannats* as a man who resembles a woman in his walk, words, emotions, and tenderness (Zakaria et al., 2020, p. 6). *Mukhannats* (waria) styles like a woman in posture, movement, speech, and other than that (Al- Asqalani, 2008b, p. 792). As for a woman who has male characteristics, it is called *mutarajjilat* (Ritonga, 2019, p. 6).

The term *mukhannats* is divided into two parts, namely *mukhannats tabi'* and forced *mukhannats*, *mukhannats tabi'* is a person who from birth does have female characteristics (Ibakarim, Mazlan, Sanusi, & ..., 2021, p. 4), they do not make up these female characteristics

and does not carelessly change their physical form, so this group is not sinful, although it is not blameworthy, they are still required to try to eliminate these characteristics (Al- Asqalani, 2008b, p. 792). The second group is despicable because of the desire to imitate the characteristics of women (Zakaria et al., 2020, p. 112). They deliberately imitate the opposite sex, so such people are called mukhannats who are despicable and cursed whether they commit heinous acts or not (Al- Asqalani, 2008b, p. 792).

Victoria A. Cargill then explains that transgender is someone whose ideological sex cell does not match their hormonal environment (Cargill, 2020, p. 78). Not much different from Duo Shan's opinion that transgender, according to him, is a hidden sexual minority consisting of various groups of individuals who feel their gender is different from the one assigned at birth (Shan et al., 2018, p. 2). Orlagh Stevens then revealed that transgender is a term used to describe people whose gender does not match what was assigned to them at birth (Stevens, 2022, p. 423). Transgender is a term to refer to people who move away from the gender assigned to them at birth, that is, people who go beyond the boundaries established by their culture to define that gender (Stryker, 2018, p. 11).

In tackling the rapid growth of transgender in Indonesia, the steps that need to be taken to minimize and inhibit the development of this phenomenon are through the process of repositioning or returning to their original nature. Imam Maulana Yusuf mentioned that repositioning is generally known as changing from an old position to a new one (Yusuf, 2018, p. 24). KBBI explains that repositioning is the placement back to its original work, rearrangement of existing positions, or reassignment to a different or new place. Thus, transgender repositioning can be interpreted as an effort to return a transgender person to their original nature by the instructions and information from the Prophetic traditions (Natardi, Hamzah, & Witro, 2020, p. 17).

## Internal and External Factors that Cause Transgender

Things that can cause someone to become transgender in this paper are grouped into two factors, namely internal and external factors. Internal factors are factors that come from within the individual itself, while external factors are factors that come from outside the individual. The internal factors that cause a person to become transgender are as follows:

*First:* Congenital factors (hormones and genes), which are genetic and physiological factors contained in the individual due to problems in the chromosome arrangement, imbalance in brain structure, hormones, and abnormalities in the nervous system of the brain (Eveline, Tinggi, Adhi, & Surabaya, 2019, p. 56). Unbalanced DNA is related to a person's hormones, where since birth, men are male, but what dominates are female hormones (Ch & Afritayeni, 2020, p. 97). There is a history of descent from a previous family who has an excess chromosome, making him not dominant with the sex he has, causing a resemblance to the opposite sex (Widiantari, 2021, p. 6).

*Second:* Psychiatric factors, where when transgender people feel that they are trapped and born in the wrong body; for example, a man who feels born in a woman's body so that man becomes someone else and tries to express himself according to what is in their mind, by imitating the opposite sex because they feel that he is more suitable and by that type (Kurniawan, Setiawan, Hermanto, & Simanjuntak, 2022, p. 213).

External factors that encourage someone to become transgender come from outside the individual, namely: *First*, Family factors are factors that cause someone to become transgender due to wrong parenting from parents to children as a child, unfair and harsh treatment from their siblings. An older brother treats his younger brother differently based on

his gender. Parents who give female toys to boys and introduce makeup tools (Wiyani, Nurlitasari, & Syafitri, 2019, p. 696), do not prohibit a boy from dressing up and behaving like a girl, all of which are the main factors causing a person to become transgender (Ch & Afritayeni, 2020, p. 97).

*Second:* Environmental factors are also one of the causes of a person becoming transgender. Often being in the environment of transgender people, hanging out, and letting a transgender person be nearby can make the person affected (Djamaluddin Perawironegoro, 2015, p. 24), unsympathetic treatment, violence from the same sex, and indecent treatment that can cause a person to choose to hang out with the opposite sex (Pawestri, 2021, p. 48), and without realizing it has tended to imitate the appearance of the opposite sex, such as a man who always hangs out with women so that the man begins to mimic the appearance of the woman (Widiastuti, Risakotta, & Syamsiyatun, 2016, p. 89).

*Third:* The factor of weak religious knowledge, of course, can be a factor behind the occurrence of transgender. This is because religion plays a vital role; with inadequate spiritual knowledge, a person will not know what is good and evil in his faith. Therefore, good religious knowledge can be an ideal fortress for constantly educating oneself to do good things and avoid despicable behavior (Putri et al., 2019, p. 240).

*Fourth:* Occupational factors, such as when a man works as a salon worker, because of the demands of a job over time, they will also behave like a woman, behave gently, and follow the appearance of a woman so that this habit makes him start to be trapped and feel comfortable to continue acting like that (Kurniawan et al., 2022, p. 213).



## Transgender Repositioning Perspective of Prophetic Hadith

To understand the process of repositioning transgender people based on the guidance of the Prophet's hadith, there are several traditions that, according to the author, discuss how to deal with transgender people.

*First:* A Prophetic tradition that commands to avoid transgender people.

عَنْ أُمِّهَا أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي مُخَنَّثٌ فَسَمِعْتُهُ يَقُولُ  
لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ يَا عَبْدَ اللَّهِ أَرَأَيْتَ إِنْ فَتَحَ اللَّهُ عَلَيْكَ الطَّائِفَ عَدَا فَعَلَيْكَ بِابْنَةِ غَيْلَانَ فَإِنَّهَا تُقْبَلُ  
بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلَنَّ هَؤُلَاءِ عَلَيْكَ قَالَ ابْنُ عُيَيْنَةَ وَقَالَ ابْنُ  
جُرَيْجٍ الْمُخَنَّثُ هَيْثُ

*Umm Salama r.a. reported that the Prophet (S) came to see me when there was a transvestite by my side. I heard him say to Abdullah ibn Abu Umayyah; O Abdullah, what do you think if Allah conquers Thaif for you? You should marry the daughter of Ghailan because she (the woman) faces with four branches and turns back with eight units. The Prophet immediately commented: "Do not let that transvestite man meet you." Ibn Uyainah said Ibn Juraij noted the meaning of 'mukhannats' is effeminate. (H.R Bukhari)*

The Hadith above mentions that the Prophet forbade the transvestite (a man who resembles a woman) to meet his wives because of the words he said, where the Prophet heard that the transvestite had mentioned various characteristics of women with expressions that could arouse men's desire. Hence, the Prophet forbade it with the aim that the transvestite would not tell the features of the Prophet's wife to others (Al- Asqalani, 2008b, p. 797). The meaning of the order to avoid is

not only to keep transgender people away by not allowing them to enter the house but if we try to understand the Hadith, the order to avoid transgender people is undoubtedly an attempt by someone to prevent transgender people by distancing themselves from transgender people and not gathering with them.

The Hadith is clear that the Prophet's order is to keep away from transgender people or keep them out of the house for fear of spreading things that the public should not know and also to avoid women from people whose beauty could slander them. The Hadith also explains the punishment of warning those who resemble the opposite sex by expelling them from their homes to a place if expelling them is considered the right way and can prevent them (Al- Asqalani, 2008b, p. 798).

*Second:* The command to expel transgender people from their homes

عَنْ ابْنِ عَبَّاسٍ قَالَ لَعَنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُحْتَثِينَ مِنَ الرِّجَالِ وَالْمُتَجَلِّاتِ مِنَ النِّسَاءِ وَقَالَ  
أَخْرَجُوهُمْ مِنْ بُيُوتِكُمْ قَالَ فَأَخْرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُلَانًا وَأَخْرَجَ عُمَرُ فُلَانًا.

*"Ibn Abbas reported that the Prophet (peace be upon him) said. Cursed the man who resembles a woman and the woman who resembles a man. Said: expel them from your houses. So the Prophet expelled so-and-so and Umar expelled so-and-so"*  
(Bukhari, 2001, p. 159).

This Hadith explains that one should not resemble the opposite sex in clothing, jewelry, and how he walks and talks (Al- Asqalani, 2008a, p. 734). A man who imitates or behaves like a woman and acts like a woman's character in speech, mannerisms, and clothing, and vice versa with a woman who behaves like a man, are both cursed because they violate the will of Allah regarding His creation (Al- Hutsaimin, 2010, p. 348).

Expelling from the house in the Hadīth means removing the man who resembles a woman and dismissing all those who cause harm to people from their place until they repent and abandon their actions. The Hadīth does not only mean to remove from one's house or region, but it also means to expel from one's condition, both from the place where one lives, i.e., one's house and region, as well as from one's situation. Removing all the characteristics contained in a person, drawing the female or male characters attached to a person that is not the original nature of that person.

*Third: The order to exile transgender people*

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ مِمَّحَنْثٍ قَدْ حَصَّبَ يَدَيْهِ وَرَجَلَيْهِ بِالْحِنَّاءِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَالَ هَذَا فَقِيلَ يَا رَسُولَ اللَّهِ يَتَشَبَّهُ بِالنِّسَاءِ فَأَمَرَ بِهِ فَنفِيَ إِلَى النَّقِيعِ فَقَالُوا يَا رَسُولَ اللَّهِ أَلَا نَقْتُلُهُ فَقَالَ إِيَّيْ نُهَيْتُ عَنْ قَتْلِ الْمُصَلِّينَ قَالَ أَبُو أُسَامَةَ وَالنَّقِيعُ نَاحِيَةٌ عَنِ الْمَدِينَةِ وَلَيْسَ بِالنَّبِيعِ.

*“ Abu Hurairah reported. A transvestite was brought to the Prophet (peace and blessings of Allah be upon him), who dyed his fingernails and toenails with inai. So the Prophet asked what was wrong with this man, and the Companions replied. ‘O Messenger of Allah, this man resembles a woman. He then ordered the man be punished, so he was exiled to a place called Naqi’. The Companions asked. O Messenger of Allah, should we not just kill him? He replied, “I am forbidden to kill people who pray” (Al- Sijistani, 1997, p. 142).*

From the above Hadith, we know that the effort to reposition transgender people is by expelling them or exiling them to a place far from the settlement. The majority of scholars say that a transgender person's law is the law of adulterers if it is proven that they commit acts of same-sex relations. The law is flogged and stoned, but if they only resemble them, then they are banished or exiled; an exile is an act that

is prescribed for someone who has committed immorality to do a show that is cursed by Allah, namely resembling the opposite sex so they should be banished or exiled (Al- Asqalani, 2009, p. 362).

Regarding the repositioning of transgender people, the scholars said that it is not permissible to exile except for three people, namely, single people who commit adultery, transgender people (mukhannats), and people who fight Muslims. The scholars agreed that they should be banished to an area far from Muslims; as far as the distance allowed for qasar, it is a form of punishment so that they feel lonely and regret their actions so that they want to repent, preventing them from committing sins, if it has not been proven that the person has committed liwath (same-sex intercourse) based on the testimony of witnesses (Al- Juzairi, 2012, p. 230).

Repositioning of transgender is an effort to restore or restore the condition of a person, both male and female, who has violated his nature as a human being, namely resembling the opposite sex where Allah SWT. Has created us with a good body and forbids us to change what has been determined by Allah SWT. to us as explained in His Word Q.S Ar-Rum/30: 30 as follows:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

*So set your face straight to the religion (Islam) according to the fitrah (nature) of Allah, who created man according to it. There is no change in Allah's creation. That is the straight religion, but most people do not know.*

In tafsir al-Misbah, it is explained that a person must maintain their nature, which is innate from birth; al-biqā'i then says that a person's nature is the first creation and initial character that Allah has given to a person, what Allah Swt has mapped in humans consisting of bodies and

minds and souls which means human acceptance of what Allah Swt. Gave no change, replacement by humans with what has been attached to the person of every human being (Shihab, 2017, pp. 208–209). Meanwhile, Hamka, in his tafsir, explains that every human being must maintain their fitnah, which is still pure in their souls, so the verse is very relevant to the prohibition of transgender, where transgender people violate their nature as humans by changing the nature that has been determined for them and resembling the opposite sex (Amiliya, 2022, p. 143).

So, the repositioning of transgender people is certainly in line with what Allah SWT. To do this, transgender people must be kept away from the public, or seclusion can also be in the form of providing a place that can accommodate them, where transgender people are fostered and given good direction and understanding so that they realize that what they are doing is a despicable act and cursed by Allah so that they can recognize, repent and return to their original nature as a man or woman.

## **Purpose of Transgender Repositioning**

Repositioning efforts towards transgender people certainly have a purpose, including:

*First:* Restoring and sensitizing transgender people. As mentioned in the Prophet's hadith, a person who resembles a woman should be expelled and exiled, which aims to punish him so that he repents and regrets his actions and returns to his original nature. Making transgender people aware that resembling the opposite sex is something that is prohibited, especially in Islam, where these actions are contrary to Islamic teachings and belong to the category of major sins that Allah curses because they have violated something that He has determined.

*Second:* Suppressing and inhibiting transgender development. Transgender, which often disturbs society and is considered a social

disease, hurts other individuals because it can damage the morals and mental health of society. If not overcome, it can endanger and threaten a community because transgender can bring harm and can be contagious to other people so that the person can be influenced and start to become transgender, so the repositioning is expected to suppress the development of transgender in society.

## **Efforts to Prevent the Occurrence of Transgender**

To inhibit the rate of development of transgender people, it is certainly not enough to reposition them, but prevention efforts are needed early on; of course, many ways can be done to prevent transgender. Previously, it was mentioned that there are two main factors behind the occurrence of transgender, namely internal and external factors; from these two factors, the author can then suggest efforts that can be made to prevent transgender occurrence as follows:

*First:* Providing good education; one of the factors that cause a person to become transgender is the wrong upbringing of the parents, especially the mother. When she wants a girl but what is born is a boy, then her child will be treated like a woman, given women's clothes and women's toys, and letting her always hang out with girls, which can form an early female character in a child. Therefore, providing good education is very important in preventing transgender because parents play an essential role in the development of a child, and it is hoped that parents will be able to be better and wiser in educating a child so that he does not have a different character from the gender he has.

*Second:* Limiting association, association is also one of the most significant factors that cause transgender; being in a bad community environment and often hanging out with the wrong people can undoubtedly compel someone to fall into bad things, let alone hanging

out with transgender people, of course, it can cause someone to be influenced to become transgender, men who often hang out with women can cause the man to tend to start following female traits. Therefore, limiting associations can prevent transgender by always hanging out with good people, which will undoubtedly make someone good too.

*Third:* Good religious understanding, religious understanding can certainly also be a factor that can prevent transgender; weak spiritual knowledge can be a factor behind the occurrence of transgender because religion plays a vital role in a person's life; lack of knowledge of faith will undoubtedly make someone not know what is prohibited in religion and can make someone easily do things that are not permitted. So, with good religious knowledge, it can be a strong fortress for someone to continue to do good and avoid all bad things.

## **Conclusion**

Transgender is an act that is considered deviant by individuals, both male and female, by imitating the appearance of the opposite sex. This behavior is considered a social disease that can disrupt society, is regarded as a despicable behavior, and is categorized as a major sin that violates the provisions of Allah Swt, so it needs to be avoided; where transgender can occur because several factors influence it. Currently, in Indonesia, there are many disturbing deviations committed by transgender people, so there is a need to reposition. Some of the Prophet's traditions discuss the likeness of the opposite sex, which indicates that such acts occurred during the Prophet's time and can be considered as a step to return deviant individuals to their original nature.

The repositioning of transgender people aims to address problems that are considered to cause harmful impacts that can damage the mental health and morals of society. This repositioning effort is

carried out to eliminate various characteristics deemed incompatible with a person's original identity, such as female or male traits that are not part of their true nature. The repositioning process involves providing a supportive environment where transgender individuals can be placed, receive guidance, and gain positive understanding. It aims to make them realize their actions are inappropriate and considered wrong behavior. The hope is that through this repositioning, transgender individuals will not only be returned to their true identity but can also prevent and inhibit the development of transgender in society.

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