

**Gender Dysphoria in The Context of Compulsory Livelihood in Islam:
Building Bridges Between Tradition and Social Change**

Bahroin Budiya

Universitas Islam Malang, Indonesia
bahroinbudiya@unisma.ac.id

Zeid Bin Smeer

UIN Maulana Malik Ibrahim Malang, Indonesia
Email: zeidsmeer@gmail.com

Umi Sumbulah

UIN Maulana Malik Ibrahim Malang, Indonesia
Email: umisumbulah@uin-malang.ac.id

Abstract: This study aims to explain the experiences of people with gender dysphoria who seek to fulfill subsistence obligations in daily life, determine how religion handles them, and analyze the efforts of individuals and communities (in-laws and parents) in building bridges between tradition and social change. This research uses a case study method with a qualitative approach to understand the experience of individuals with gender dysphoria in fulfilling their income obligations in the Islamic context and in the perspective of parents or in-laws. The finding of this study is that gender identity is not something that is completely influenced by the social environment, but is also caused by certain biological factors. People with gender dysphoria face challenges in fulfilling subsistence obligations, these challenges are caused by their discomfort with traditional gender roles and the discrimination they experience, Islam argues that husbands remain responsible for the living. However, some people with gender dysphoria have support from their parents or in-laws.

Keywords: *Gender Dysphoria; Obligation; Community Support*

Abstrak: Penelitian ini bertujuan untuk menjelaskan pengalaman pengidap disforia gender yang berupaya memenuhi kewajiban subsisten dalam kehidupan sehari-hari, mengetahui cara agama menanganinya, dan menganalisis upaya individu dan masyarakat (mertua dan orang tua) dalam membangun jembatan antara tradisi dan sosial. Penelitian ini menggunakan metode studi kasus dengan pendekatan kualitatif untuk memahami pengalaman individu pengidap disforia gender dalam memenuhi kewajiban pendapatannya dalam

konteks Islam dan dalam sudut pandang orang tua atau mertua. Temuan penelitian ini adalah identitas gender tidak sepenuhnya dipengaruhi oleh lingkungan sosial, namun juga disebabkan oleh faktor biologis tertentu. Penderita disforia gender menghadapi tantangan dalam memenuhi kewajiban subsisten, tantangan tersebut disebabkan oleh ketidaknyamanan mereka terhadap peran gender tradisional dan diskriminasi yang mereka alami, Islam berpendapat bahwa suami tetap bertanggung jawab atas penghidupan. Namun, beberapa penderita disforia gender mendapat dukungan dari orang tua atau mertuanya.

Kata Kunci : Disforia Gender; Nafkah; Dukungan Komunitas

INTRODUCTION

The phenomenon of gender dysphoria in the Islamic world has been the subject of research and study. Scholars and religious authorities have varied perspectives on gender. Research on gender and livelihood dysphoria in Islam has relevance in the context of an increasingly diverse and complex society. The issues surrounding gender dysphoria, which refers to the mismatch between one's gender identities have become a worldwide concern.¹

In the context of Islam, an understanding of how to deal with gender dysphoria and fulfill the obligation of subsistence towards individuals experiencing this condition is crucial. The religion of Islam has values and laws that play an important role in guiding actions and attitudes towards this issue. Therefore, research that explores the perspectives, understandings, and attitudes of individuals, including in-laws, towards gender dysphoria in the context of livelihood is an important step in understanding how religious values and social demands can be united. It can also help build bridges between tradition and social change, creating better alignment in an increasingly diverse and inclusive society.

Gender dysphoria is a condition characterized by a marked discrepancy between the sexes that the individual experiences or expresses and that is assigned at birth. This can lead to serious mental health problems, including emotional distress, depression, isolation, and so on. The origins of gender nonconformity

¹ Mostafa, Vahedi., Armin, Alimardani., Mohammad, Reza, Behrouzih., Mehrdad, Rayejian, Asli. (2017). Gender Dysphoria in Iran: legal and Islamic Jurisprudence Perspectives. Health law journal, doi: 10.22037/BHL. V11I1.16822

have been explored through various theories, with evidence pointing to a biological basis for the condition. Researchers have found that the causes of an individual experiencing it include a genetic component that can influence gender dysphoria. Estimating the number of gender-diverse people worldwide and defining this population poses challenges for researchers and health care professionals, but it is critical to providing appropriate care and support. Gender dysphoria can cause significant difficulties in an individual's life, including relationship conflict, stigma, depression, anxiety, and an increased risk of self-harm and suicide.²³⁴⁵

Someone who experiences dysphoria needs a special approach in improving education and skills to reduce obstacles in their family. The results of the study explained that individual families need to provide support, opportunities, and facilities to train themselves to minimize gender dysphoria.⁶

In Islam, the obligations of husband and wife in terms of living arrangements while the position of the wife is often seen as subordinate to the husband, there is an understanding that husband and wife have equal rights and obligations. The Islamic concept of marriage emphasizes the importance of mutual respect, efficient living, and introspection for both partners to create a harmonious and peaceful family. It is recognized that men are responsible for providing for their wives and children, but there is also recognition that women

² Challa., S., V., Krishna, Vasan., Gokul, Raj, M., Shivanand, Kattimani. (2022). Psychosocial aspects of gender dysphoria. *Indian Journal of Psychiatry*, doi: 10.4103/0019-5545.342013

³ Randi, Ettner. (2020). Etiology of Gender Dysphoria. doi: 10.1007/978-3-030-29093-1_2

⁴ Tonia, Poteat., Katherine, Rachlin., Sean, Lare., Aron, Janssen., Aaron, Devor. (2019). History and Prevalence of Gender Dysphoria. doi: 10.1007/978-3-030-05683-4_1

⁵ Garima, Garg., Raman, Marwaha. (2018). Gender Dysphoria (Sexual Identity Disorders).

⁶ Haley, A, Cabe. (2017). Understanding Gender Dysphoria: An Opinion Piece. *The Internet Journal of Allied Health Sciences & Practice*, doi: 10.46743/1540-580X/2017.1702

have the right to work. However, women must also fulfill their obligations as wives and mothers, prioritizing their family responsibilities.⁷⁸

In Islam, the role of the wife in terms of earning a living can vary depending on the husband's ability to provide for the family and the level of family needs. Traditional Islamic law states that a wife's primary duty is at home and she cannot leave the house without her husband's permission. However, there is a growing discourse among Indonesian Muslim feminist scholars who oppose the traditional construction of the relationship between husband and wife. A reorientation of the sources of Islamic law can be applied to emphasize that husband and wife are jointly responsible for the leadership of the family. It is important for Muslims to have a firsthand understanding of the rights of both spouses in order to have a peaceful marriage home.⁹¹⁰¹¹¹²¹³

There are several considerations that encourage researchers to conduct research on gender dysphoria in the family, including the first is the suggestion and input from previous researchers to follow up on dysphoria research in the family, there is no finding data to answer cases experienced by dysphoria people in the context of their obligations in the family. So the researchers position this study in the context of evolving social change, research on gender dysphoria in the family plays a very important role. By focusing on a person's experience with gender dysphoria and their interaction with the family environment, this study

⁷ Muhammad, Ikbal, Ali. (2023). Rights and Obligations of Husband and Wife According to Islamic Law in Constructing Sakina Family. *Al Mashaadir*, doi: 10.52029/jis.v3i2.94

⁸ Fadlun, Zahrotul, Aliyah., Mery, Cahyaning, Utami., Muhammad, Ilham, Ardiansyah., Abata, Muhammad, Ramadan., Yayat, Suharyat. (2022). Gender roles in advertising based on an Islamic perspective. *Religion*, doi: 10.55606/religion.v1i6.22

⁹ Elimartati, Elimartati. (2018). The law of wives earning a living in a review of maqashid sharia. doi: 10.30983/IT.V2I2.757

¹⁰ Ahmad, Rizza, Habibi. (2016). Reorientation of rights and duties of husband and wife: Analitical studies of compilation of islamic law on Abdullah Saeed's progressive islamic thought.

¹¹ Lawal, Mohammed, Bani., Hamza, A., Pate. (2015). The Role of Spouses under Islamic Family Law. *International Affairs and Global Strategy*,

¹² Garima, Garg., Raman, Marwaha. (2018). Gender Dysphoria (Sexual Identity Disorders).

¹³ Haley, A, Cabe. (2017). Understanding Gender Dysphoria: An Opinion Piece. *The Internet Journal of Allied Health Sciences & Practice*, doi: 10.46743/1540-580X/2017.1702

aims to not only understand the challenges faced by individuals experiencing gender dysphoria, but also to embrace the dynamics involved in their families.

Based on the reasons and urgency above, researchers tried to formulate the objectives of this study, namely: to find out the root or cause of someone becoming gender dysphoria, explain the views of medical experts about this case, describe the experiences of individuals with gender dysphoria who try to fulfill their income obligations in the context of daily life and find out how religious views respond to them, and analyze the efforts of individuals and communities (in-laws and parents) in building bridges between tradition and social change. Islamic tradition stipulates that the obligation of subsistence is the responsibility of the husband. However, the social changes taking place in society, including increasing awareness about gender dysphoria, have raised questions about how the obligation to provide for a living can be applied in the context of Muslims who are gender dysphoria.

As such, the study is expected to make a more inclusive contribution and detail how religious teachings and social values can be harmonized with broader individual rights, focusing on gender equality and individual rights in culturally diverse societies.

METHOD

This research uses a case study method with a qualitative approach. Case study research focuses on a particular case to gain an in-depth understanding of the problem in a particular context then this research will produce a close description and interpretation to achieve an explanation. The case study was chosen because this study aims to understand in depth about gender dysphoria in the context of the obligation to provide in Islam. This approach was chosen because this study aims to produce in-depth and descriptive data about the phenomenon under study. The subjects of the study were people with gender dysphoria who were married and

had wives. The research subjects were selected through purposive sampling techniques¹⁴

Case selection will be based on wide variations in the experiences of individuals facing Gender Dysphoria, including cultural, social, and religious differences. Data collection will be conducted through in-depth interviews with individuals experiencing Gender Dysphoria, family members, and experts in the field of religion and gender. In addition, analysis of documents such as religious literature, legal texts, and relevant previous case studies will also be used as data sources.

Research design on data collection researchers use in-depth interviews, a method widely used in social research to discover and explain the social world.¹⁵ We conduct in-depth interviews with individuals to understand their personal experiences in fulfilling their subsistence obligations and then ask questions related to gender identity, social support, community perceptions, and religious practices. Participatory observation is a research approach that involves individuals actively collecting and interpreting data about their environment and sharing it with others.¹⁶ That is by observing participatory social and religious activities related to the obligation of livelihood in related community groups.

This research data analysis is a situation analysis, aiming to collect relevant data and information to provide an assessment that can be used for decision making and process action planning. The analysis of the situation in the case study on Gender Dysphoria in the Context of Duty of Livelihood in Islam begins with an in-depth understanding of the experiences of the individuals we have interviewed and observed. Once the relevant data has been collected in the form of transcriptions of interviews, observation notes, and related documents, the first step is to organize the data. We developed an analytical framework covering key categories such as gender identity, religion, subsistence obligations, social

¹⁴ John, Sandars. "Case study research." undefined (2021). doi: 10.1201/9781003110460-21

¹⁵ Kathleen, Gerson., Sarah, Damaske. "The Science and Art of Interviewing." undefined (2020).

¹⁶ Drew, Hemment. "Environment 2.0 : participatory mass observation.." Leonardo, undefined (2010). doi: 10.1162/LEON.2010.43.2.104

support, and others. In this step, we will identify emerging cases of gender identity change, adaptation strategies, and so on. This laid the groundwork for formulating the main findings of this study, which will later help us understand how factors of religion, tradition, and social change influence the experiences of individuals with gender dysphoria in trying to build bridges between their gender identity and the obligation to provide for themselves in an Islamic context.¹⁷

RESULT AND DISCUSSION

Causes of Someone Exposed to Gender Dysphoria

Several studies reveal that someone who suffers from gender dysphoria through several factors including: *First*, the misalignment of brain work shows that differences in brain structure and function can affect a person's gender identity.¹⁸ *Both* genetic factors: While no single gene is entirely responsible for the occurrence of this condition, research suggests that gender dysphoria may have a genetic component.¹⁹ *Third*, environmental factors: Social and cultural environment can also influence the development of gender dysphoria. Stigma, bullying, and lack of social support can put additional pressure on sufferers, which can worsen their symptoms and condition.²⁰ *Hormonal* dysregulation: Some medical conditions, such as congenital adrenal hyperplasia and intersex, can cause a mismatch between biological sex and gender identity.²¹

The findings obtained by the researchers were 4 people suffering from gender dysphoria and all caused by congenital birth, this finding confirms that

¹⁷ J., Ngana., Florence, Mahay., Katharine, Cross. Ruvu basin : a situation analysis. (2010).

¹⁸ Randi, Ettner. Etiology of Gender Dysphoria. (2020). doi: 10.1007/978-3-030-29093-1_2

¹⁹ Frederick, L., Coolidge., Ari, Stillman. The strong heritability of gender dysphoria. (2020). doi: 10.1016/B978-0-12-815968-2.00006-2

²⁰ Shihai, Bian. Experiment and Phenomenology in Treating Gender Dysphoria. (2023). doi: 10.4324/9781003335344-5

²¹ Daniel, Klink., M., den, Heijer. Genetic Aspects of Gender Identity Development and Gender Dysphoria. (2014). doi: 10.1007/978-1-4614-7441-8_2

gender identity is not something that is entirely influenced by the social environment, but also caused by certain biological factors.

Views of medical experts

Medical experts have responded to gender dysphoria by stressing the need for a multidisciplinary approach to treatment. It involves collaboration between specialists such as psychiatrists, endocrinologists, and surgeons. The treatment process usually includes diagnostic testing, psychotherapy or psychological counseling, hormone replacement therapy, and, if necessary, gender confirmation surgery. In the treatment of gender dysphoria, medical experts emphasize the importance of recognizing and respecting one's gender identity and providing the support needed to overcome perceived mental distress, and medical experts recognize that gender dysphoria is a medical disorder.²²

Experience of Gendered Dysphoric Individuals in Fulfilling Livelihood Obligations

Gender dysphoria refers to the apparent discrepancy between the sexes experienced or expressed and those established at birth. It is not considered a pathological disorder, but rather a condition that can cause distress or discomfort. Individuals with gender dysphoria are uncomfortable with traditional gender roles, a common feeling experienced by many. These gender roles are patterns of behavior, attitudes, and roles attributed to both men and women. These traditional gender roles are often emphasized by society and culture, and can put pressure on individuals to behave according to their gender roles.²³

Based on the results of the interview, researchers found there are several reasons why individuals may feel uncomfortable with traditional gender roles. One reason is because a person may not feel appropriate to their gender role. For example, a man may feel uncomfortable with traditional gender roles that require him to be strong, resilient, and unemotional. A woman may feel uncomfortable

²² Rena, M, Lindevaldsen. An Ethically Appropriate Response to Individuals with Gender Dysphoria. *Liberty University Law Review*, (2019).

²³ Anne, A., Lawrence. Gender Dysphoria: The Lived Experience. *Journal of Sex Research*, (2013). doi: 10.1080/00224499.2013.820955

with traditional gender roles that require her to be feminine, considerate, and housekeeping.

Another reason why someone may feel uncomfortable with traditional gender roles is because they feel that those gender roles are unfair, as Nicolle Strand writes that gender dysphoria can lead to injustice and challenges in a variety of contexts. For example, a person may feel that traditional gender roles limit their choices or make them feel uncomfortable with themselves.²⁴

Feeling uncomfortable with traditional gender roles can have a significant impact on a person's life, a person may feel pressured to behave according to their gender role, which can lead to anxiety, stress, and depression. A person may also feel isolated or unaccepted by others, which can lead to mental health and relationship problems.

There are several things individuals can do to overcome feelings of discomfort with traditional gender roles. One of the things you can do is talk to other people who are going through something similar. This can help a person to feel more accepted and not alone. A person can also try to develop a better understanding of themselves and what they want. This can help a person to feel more comfortable with themselves and not feel compelled to follow traditional gender roles.

Another important finding is that many gender-dysphoric Muslims face discrimination in the workplace. According to Tatiana, Da Silva needs to provide a welcoming and non-discriminatory environment for families dealing with gender dysphoria. This can make it difficult for them to get a job or to get a promotion. They may also experience harassment or violence from others. For example, a man may have difficulty getting a job because they are deemed

²⁴ Nicolle, Strand., Nora, Jones. Invisibility of "Gender Dysphoria".. (2021). doi: 10.1001/AMAJETHICS.2021.557

unsuitable for a particular position. A transgender woman may experience harassment or violence from their co-workers or superiors.²⁵

Research also shows that the experience of gender-dysphoric Muslims in fulfilling their subsistence obligations may vary depending on several factors, including how severe their gender dysphoria is, how much support they have from their families and communities, and how inclusive the environments in which they live and work. For example, gender-dysphoric Muslims with severe dysphoria may find it more difficult to fulfill their subsistence obligations. Gender-dysphoric Muslims with strong support from their families and communities may find it easier to fulfill their subsistence obligations. Gender-dysphoric Muslims living in inclusive environments may find it easier to fulfill their subsistence obligations.

Islamic Views on the Obligation of Nafkah for Gender Discriminate Muslims

In Islam, the obligation of subsistence is the responsibility of the husband to the wife. The husband is obliged to provide for his wife and children outwardly and mentally. Birth income includes food, clothing, shelter, and other daily necessities. Mental livelihood includes compassion, care, and guidance.²⁶

In Islam, there is no recognition of the term gender dysphoria, which is a condition in which a person's gender identity does not match their gender. The classical Islamic view judges gender only on the basis of biological aspects, without considering psychological aspects. In Islamic belief, a person is born with a predetermined gender, be it male or female.

According to Nasarudin Umar in Sakdiyah, revealing several variables showing gender equality in the perspective of the Quran, the first of which men

²⁵ Tatiana, da, Silva, Oliveira, Mariano., Rodrigo, Otávio, Moretti-Pires. Gender Dysphoria in children: an integrative review of the literature and recommendations for management in Primary Health Care. *Brazilian Journal of Medicine*, (2018). DOI: 10.5712/RBMFC13(40)1653

²⁶ Muhammad, Ikbal, Ali. Rights and Obligations of Husband and Wife According to Islamic Law in Constructing Sakina Family. *Al Mashaadir*, (2023). doi: 10.52029/jis.v3i2.94

and women are equal as servants is found in the Qur'an Surat An-Nahl (16:97), which reads:²⁷

Whoever does a good deed, male or female, and he is a believer, let us give him good lives, and let us reward them with the best of what they used to do.

Whoever does righteous deeds, both male and female in a state of faith, We will indeed give him a good life and indeed We will reward them with a better reward than what they have done.

Both men as caliphs on Earth, that men and women have equal opportunities as leaders, in Sura Al-Baqarah (2:30) Allah says:

And when your Lord said to the kings, "I am making in the land of Khalifa," they said, "I will make someone corrupt in it and shed blood, and we praise your praise and sanctify you," he said, "I know what you do not know."

Remember when your Lord said to the angels, "I am indeed going to make a caliph in the land." They said, "Why would You make a caliphity on the earth who will do damage to it and shed blood, while we always glorify You?" He said, "I know what you do not know."

Nasaruddin Umar has views on gender issues and gender equality. He argued that genetic differences between men and women are not enough to be understood as a nature that must be accepted as a legitimacy allowing unfair treatment. In addition, Nasaruddin Umar also stated that the position of women is the same as men, both before God and in the midst of life. Her views on gender equality refer to many esoteric dimensions, by combining the concepts of nature and being.

Regarding the duties and responsibilities of husband and wife in domestic life is a complicated issue if not understood based on a religious approach. The

²⁷ Sakdiyah, Argument gender equality perspective of the Qur'an by prof. Dr. KH. Nasarudin Umar. Takamul (2021). <http://dx.doi.org/10.22373/takamul.v10i1.12589>

hadith that discusses this, can be found in the book of Shahih Bukhari in the book of marriage, namely:

Abdan told us Abdullah told us Musa bin Uqba told us about Nafi' from Ibn Umar (may Allah be pleased with them) from the Prophet (peace and blessings of Allaah be upon him) He said you are all a shepherd and you are all responsible for his flock and the prince is a shepherd and the man is a shepherd for his family and the woman is a shepherd for the house of her husband and his son so you are all a shepherd and you are all responsible for his flock

Narrated to us by 'Abdān, preached to us by 'Abdullāh, preached to us by Mūsā ibn 'Uqbah, from Nāfi', from Ibn 'Umar (r.a.), from the Holy Prophet (peace be upon him), he said: "Each of you is a leader, and every leader will be held accountable for his leadership. An emir is a leader. A man is the leader of his family. A woman is a leader in matters related to household affairs and her child. Each of you is a leader and will be held accountable for his leadership (HR. Bukhari)

If the hadith is viewed from a classical perspective, it can be understood that the duties and responsibilities of husband and wife are always balanced with the nature of men and women as servants and creatures of Allah Almighty. Both have been arranged based on their respective abilities and tasks. For example, men have a duty to earn a living, protect their families, and women can look after property and educate children and manage home life well and orderly.

In Islam, husbands have obligations towards their wives, including providing for their financial needs, treating them with kindness and respect. Islam views the obligation of the husband to the wife as one of the basic rights of the wife in marriage. This obligation is based on the teachings of Islam, which states that the husband is obliged to provide for his wife and children. However, this does not mean that Islam legalizes discrimination against people who choose a

gender identity different from most people. Islam actually seeks to protect the right to life of this minority in society.²⁸

According to Tehmina Rafiq in her research, Islam also holds the view that every human being, regardless of gender, emphasizes the basic right to be treated well. Likewise, as Maslama points out, social and religious constructs in Islam place women in their rightful place, without any discriminatory treatment. In other words, for gender-dysphoric Muslims, the obligation of subsistence still applies. Husbands with gender dysphoria are still obliged to provide for their wives and children. It is based on the principle that marriage is a bond between husband and wife, regardless of their gender. However, there are some things to consider in the case of gender-dysphoric Muslims, if the gender-dysphoric husband is unable to work for medical reasons, then the obligation of providing can be transferred to another wife or family. In addition, if the husband and wife have an agreement to divide the responsibility of bread, then the agreement can be maintained.²⁹³⁰

The Middle Ground between Tradition and Social Change in Livelihood Obligations

Social change in the obligation to provide is one of the challenges faced by parents or in-laws in attitude. In the old tradition, the husband's duty of support is entirely the husband's responsibility. However, along with social changes, more and more women are making careers and having their own income. This led to a change in the division of the role of income in the family. Based on the findings of the study, there are several efforts made by parents or in-laws in building bridges between tradition and social change in this context, including: Accepting

²⁸ Khoirun, Nisak., Budianto, Budianto. Rights and obligations of husband and wife when having sexual relations in the book of Fathul Izaar and Qurrotul 'Uyuun. *Gender Equality: Internasional Journal of Child and Gender Studies*, (2023). doi: 10.22373/equality.v9i1.16168

²⁹ Tehmina Rafiq. *Gender Dysphoria and Islamic Perspective of Gender-Related Issues*. Jihat-ul-islam. (2022)

³⁰ Maslamah, *Gender concepts from an Islamic perspective*, Sawwa. (2014). DOI: 10.21580/sa.v9i2.636 10.21580/sa.v9i2.636

and understanding social change, the first step that needs to be done is to accept and understand social changes that occur. Parents or in-laws need to realize that this social change is natural and inevitable. By understanding social change, parents or in-laws will find it easier to adapt to these changes. Discuss changes in the role of providing with the child or daughter-in-law. After accepting and understanding social change, parents or in-laws need to discuss changing roles with the child or daughter-in-law. This discussion aims to understand the expectations and needs of each party. With discussion, parents or in-laws can find the right solution for the division of income roles in the family. Provide support. Parents or in-laws need to provide support to the child or daughter-in-law in carrying out their livelihood role. This support can be moral, financial, or energy support. With the support of parents or in-laws, the child or daughter-in-law will find it easier to carry out their livelihood role.

The findings agree with what Geoffrey explained that building a relationship between in-laws and daughter-in-law involves understanding and support, discussing boundaries, understanding family dynamics.³¹ Mona Cheragi strengthened her opinion that between parents-in-law and daughter-in-law it is necessary to build a balanced relationship, based on empathy, understanding, and common values.³²

CONCLUSION

This study confirms that gender identity is not something that is completely influenced by the social environment, but also caused by certain biological factors. Medical experts stress the importance of acknowledging and respecting one's gender identity and providing the support needed to cope with perceived mental distress, and they acknowledge that gender dysphoria is a medical disorder. People with gender dysphoria face unique challenges in fulfilling their

³¹ Geoffrey, L., Greif., Michael, E., Woolley. Sons-in-law and their fathers-in-law: Gaining a preliminary understanding of an understudied family relationship. *Journal of Family Social Work*, (2019). doi: 10.1080/10522158.2018.1496509

³² Mona, Cheraghi., Mohammad, Ali, Mazaheri., Fereshteh, Motabi., Leili, Panaghi., Mansoureh, Sadat, Sadeghi. Beyond the Couple: A Qualitative Analysis of Successful In-law Relationships in Iran.. *Family Process*, (2019). doi: 10.1111/FAMP.12389

subsistence obligations This is due to feelings of discomfort with traditional gender roles and the discrimination they face. Then Islam holds that the obligation to provide is still imposed by the husband however, some people with gender dysphoria receive special attention through the point of view of their parents or in-laws

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