

A Literature Review of Psycho-spiritual Therapy Using Al-Quran and Hadith in Recovering Transgender

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ABSTRACT

Transgender issues were receiving a close review from media, community and government due to their aggressive behavior in demanding equality of rights. Their involvement in sexual misbehaviors has become threats in community preservation, self-identity, purification of religion and family relationships. It became worse when the increase of new transgender parallel with the increase in HIV/AIDS rates. The government had allocated a large budget in resolving transgender issues to fight against HIV/AIDS. This illustrated that the recovery process of these sexual misbehaviors appears to be uncontrollable and produces a less positive impact. High recovery costs clearly show that the existing treatment does not seem productive. The government started to aware that rehabilitation program of transgender can be effective by utilizing psycho-spiritual approach in the therapy. A few of counseling programs that use Psychospiritual methods based on Islamic teachings had shown to be one of the great success. This is in line with the concept of Rahmatan Lil Alamin and the role of the Quran and Hadith as 'syifa' (medicine) in spiritually treating the troubled. A qualitative study based on content analysis was conducted to identify the scope of the previous study which has been carried out in the related field. This study aims to identify the trend of previous researches and discover the research gap which can still be explored and be develop on. A systematic analysis of literature review is conducted comprehensively. Referring to the results of "literature review", there are several research has been published on general psycho-spiritual for recovering illness such as drug addiction, mental illness, sexual misconduct, and soul illness. However, research regarding transgender treatment and psycho-spiritual approach which used al-Quran and Hadith element is very limited. This study also attempts to identify the element of Al-Quran and Hadith to be used in psycho-spiritual therapy towards transgender.

KEYWORDS: Psycho-spiritual Therapy, Transgender, Quran Therapy, Maknyah Treatment, Sufi's approach.

INTRODUCTION

Recently, our country was receiving a close review by LGBT issues which had displeased various alliance and parties mainly from religious perspective. Not only being view as a displeasing due to gender identity disorder, even worse as culprits who incriminate in a despicable crime when they involved in sexual misbehavior which against to the *fitrah* (nature) of human being.

Transgender which refers to the group of man that have feminism identity (Regina Ibrahim, 2015) whose can also be known as *Maknyah, Bapak, Pondan* is not an odd issue if compared to the recently developed phrase of "LGBT" in Malaysia. The reality Transgender is also a part from the LGBT group which refers to Lesbian, Gay, Bisexual and Transgender and is one of the influential LGBT elements in our country since long time ago. This issue is like a community cancer that does not have its cure. Increasingly severe by day. Even the history of mankind shows that these symptoms can become more severe as mentioned in the Qur'an about the Prophet Luth a.s.

Allah said in Al Quran, 17: 80-81:

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَوَاحِشَ مَا سَبَّ قَوْمٌ بِمَا مِنْ أَحَدٍ مِنْ الْعَالَمِينَ
(۸) إِنَّكُمْ لَتَأْتُونَ آلَ رَجَالٍ شَهْوَةً مِنْ دُونِ آلِ نِسَاءٍ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ (۸۱)

Meaning: "And [We had sent] Luth when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds?". "Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people".

Following this, the warning from Allah has led to the destruction of the Prophet Luth's people. The prophet also reminded to his people, as narrated from Ibn 'Abbas r.a. that the Prophet Muhammad p.b.u.h said:

" لعن الله من وقع على بيمة؛ لعن الله من عمل قوم لوط؛ لعن الله من عمل قوم لوط " ثلاثا

Meaning: "... cursed is the one who has intercourse with an animal, cursed is the one who does the action of the people of Lut.". (The Prophet mentioned three times). (Ahmad, no 2193).

The existence of this minority group make the crisis of gender confusion illustrates the decay of nation's identity which lead to the destroying of the norms of a society. How could a man unashamedly draw attention by changing his personal appearance to a woman in public, by proudly describes his gender confusion (Puteri Hayati Sudani Megat Ahmad and Md Naw, 2015). The more severe when this group offers sex service as their life income

(Marziana Abd. Malib & Mimi Sofia Ahmad Mustafa, 2014). Basically, this kind of service will not occur without demand. Both of these situations, simply mark the existence of an unhealthy environment for mankind especially Muslims.

The government has spent a lot of money to deal with those who are involved with sexual misbehavior, in order to curb HIV / AIDS transmission. A total of RM140 million was spent in 2017 and RM7 million to facilitate non-governmental organizations for rehabilitation programs (Lee Boon Chye, 2018). These costs are actually were contributed by Malaysians themselves, which should be channeled to the welfare and country development. Transgender should be prevented, treated seriously and consistently as it will become cancerous to the lives of people due the increasing and contagious diseases such as HIV / AIDS. Although a large cost has been spent, the number of sex workers working in the alleys do not show a reduction compared to the previous year instead showing a drastic increase (STI, 2018).

Based on the ratio of respondent survey conducted by Zuraidah, Che Zarrina & Chang (2018) towards 253 sample, they concluded that most of the transgender are Malays and Muslims where data stated that 67% of them are Malay and 78% of them are Muslim. Nevertheless, this sexual misbehavior activity involves all nations such as Chinese and Indian, hence will brings bad perception towards Malaysian. Besides being view as displeasing group in the eyes of community, they also as well had degrade the integrity of religion, honors and norms of eastern, especially towards the eastern people society who are well-known for their high courtesy and tolerance. The public's rejection of transgender culture has led these groups to feel they were discriminated and victims to be criticize and humiliate by the society.

Today the situation has changed a lot. This group aggressively voiced out their rights so that they can received attention from media. Their mission started to seem success when the press reported, "Transgender should not be repressed" (New Strait Times, 2018, August 10), "Transgender is better to use disabled people toilet" (Bernama, 2018, August 13), "Ras Adiba: Fuziah should apologize for telling transgenders to use OKU toilets" (The Star, 2018, Ogos 14). Not only that, some of them got widespread attention and obtained a big number of followers in social media (Mstar, 2019, January 5). Besides getting promoted by the mass media, a few of them shined in the form of successful entrepreneurial icons through their product which is highly demanded by consumer (MStar, 2017, July 26).

This has led to the fact that these groups are increasingly recognized as people whose should be sympathize by community and the marginalization of these groups is considered as a suppression (Berita Harian, 2018, August 10). This situation had lead the use of term "sympathize the Transgender" even it seem as a misleading phrase. It is even more apparent when these groups appear in the live session with the Minister of Religion and obtained wide coverage throughout the country during the session by mass media. This kind of

situation seems to give recognition and acknowledgement regarding the existence of transgender in the society.

On the top of that, the approach to address these groups conventionally is no longer effective anymore. For instance, the law enforcement through arrest operations by religious authorities against these groups are seems to be no longer applicable. Aside from that they have chances to question the precautionary enforcement actions made by the Islamic authorities through law channel, as reported by The Star "Lawyer Consider to sue Jabatan Agama Islam Wilayah Persekutuan on a series of raids against Transgender by JAWI"

New approaches should be used to address these groups. This effort is in line with the government's desire to rescue the transgender from involved in offering sexual services (Berita Harian, 2018, January 14). There have been some efforts by NGO parties, institutions and certain individuals in approaching this group through the approach of "prudent da'wah." Although the effort has been a sign of success, it is still insufficient as it focuses on small and limited groups. The efforts of some NGOs and government institutions in approaching this group may also be characterized as seasonal and unstructured perfectly.

Now it is time for the authorities to design a new model of the "prudent da'wah" to those transgender which are more efficient and suitable according to the time development. The techniques of catching transgender groups in the dark alleys that previously ended with legal action are simply seen to be no longer effective.

Based on the result of study conducted by Zuraidah, Che Zarrina & Chang (2018)., Psycho-spiritual therapy approach by using al-Quran and Hadith element is recommended to address transgender issue as it is more suitable in dealing with issues involving moral integrity. Thus, this proposed study is important to be implemented for the formation of new model in elaborating the idea of "prudent da'wah" towards transgender.

Methodology:

To discover all the relevant literature review, a systematic literature review was conducted in this qualitative study. Systematic literature review is an approach that was used by the researchers to collect all worth-full research documentation related to the research scope together, so that the result would be a well-arranged combination of information, and illustrate an exhaustive summary of current evidence relevant to the research scope (Petticrew & Roberts, 2006). The keywords of the research included Psycho-spiritual Therapy, Transgender, Quran Therapy, Maknyah Treatment and Sufi's approach were search in Google Scholar as the first overview. Afterwards these keywords were screened in the following electronic databases; ResearchGate, Mendeley, Scopus, Pubsych and most related papers were selected. At the same time, experts in the field of Psycho-spiritual therapy and/or Transgender were consult to determine whether they knew any relevant published or unpublished literature. Together with that, reference list in the relevant publications were screened for extra reaches and also the website of the international

seminar and conferences of LGBT were checked for unrecognized publications. All of these criteria shaped the final structure of the results in Table 1.

Analysis and Discussion:

Society Engagement in Recovering the Transgender

The statistic of transgender group and gender disorder among youth community around teenagers aged had inclined dramatically recently (Edwards-Leeper, Leibowitz & Sangganjanavanich, 2016). Unfortunately, this moral illness not only occur among juvenile teenagers but also being contagious to the higher educational level which we consider and believe their duty should build the students personality. It is even more distressing when these sexual misbehavior also sneak among the professionals.

The situation is getting worse when most of the sex workers come from transgender group which might be the contributors and boosters to the growing cases of HIV/AIDS. (Samsul Draman, Maliya Suofeiya, Muhamad Shaiful Lizam Mohd Anuar, et al. 2016). In fact, almost every day, societies especially children, are served with bad influence on television, magazines and internet which displaying the behavior of actors who play the character as men but dressed in women.

Community concerns toward this minority group who basically need guidance from society, clearly can be seen through some previous studies regarding efforts from school authority in providing learning materials to the transgender solely for bringing them understanding regarding confusion and gender disorder in a way they can accept (Drabinski, 2014). The understanding of confusion and gender disorder concept by using right method and tools can foster supportive, caring and protective environment towards each other. School authorities has begun to create new initiative in educating students without ignoring transgender students parallel with what has been stated in 2016 U.S. Departments of Education and Justice Guidelines on Transgender Students so there will be no discrimination towards education system among transgender students (Arenas, Gunckel & Smith 2016). In addition, several medical centre exclusively for transgender people has been built in order to ensure they received same health service as normal persons received (Guss, Shumer & Ketz-Wise, 2015).

The Integration Of Spiritual Therapy And Religious Belief In Psychology Modules To Cure Illness

Considering towards critical issues which involve transgender group, several guidelines for psychologist practitioner has been recommended in order to solve problem when facing transgender and gender disorder people. This guidelines has been used as a reference to produce modules of therapy and training which aims to help psychologist practitioner when dealing with transgender (American Psychological Association, 2015). Hence, several

modules of therapy has begun to be produced such as, “Minority Stress Model” which help individual of transgender in handling health mental problem such depression especially (Austin & Craig, 2015). In fact, Family Therapy Model also has been implemented in giving guidelines for parents who have children experiencing gender disorder. Although the effects of implementing this modules made family ties getting tighter, the process of making the therapy model become successful and effective is a bit challenging (Coolhart & Shipman, 2017).

In an effort to give treatment for Transgender, the pattern of Islamic Philosophy has begun to be integrated in the therapy modules in handling problems which relate to soul (Nur Hikmah Mubarak Ali & Nadiyah Elias, 2016). This is due to the positive results when the combination of spiritual practitioner psychologist through Conversion Therapy.

The trainer sees a combination of religious spiritual advisors through Conversion Therapy showed a positive outcome as it is now practically practiced for the transgender in United States (Mallory, Brown & Conron, 2018). The implementation of spiritual elements is effectively proven can prevent LGBT behavior in Muslim teenagers besides increasing their knowledge of LGBT moral illness (Khairil Anwar & Sri Wahyuni, 2017). Putri Wulan Sari, Wahyu Ratna Putra & Nur Astri Mitayani (2013) also agreed and prove the statement when the implementation of religious spiritual therapy element at Al Fatah Pondok Pesantren abled to create calmness surrounding for 25 Transgender who goes through the activity in getting closer to Allah such as pray, remembrance, and so forth.

Effect Of Islamic Psychotherapy In Transgenders’ Recovery Treatment

From the previous study, it is found that there is still no studies has been discussed yet which exclusively focused on Psycho-spiritual of Quran and Sunnah in providing guidance and treatment for Transgender group. Several studies use Islamic psychotherapy in the treatment of healing various psychological, emotional and human conflicts (Mohd Syukri Zainal Abidin, Che Zarrina Sa’ari & Syed Mohammad Hilmi Syed Abdul Rahman, 2018; Khairil Anwar & Sri Wahyuni, 2017; Nurul Husna Mansor, Khairul Hamimah Mohammad Jodi, Fakhrul Adabi Abdul Kadir & Raihanah Abdullah, 2016; Dewi Ainul Mardiyah, 2016; Mohd Rushdan Muhd Jailani & Ahmad Bukhari Osman, 2015; Khairul Hamimah Mohamad Jodi, Mohd Afifuddin Mohamad & Azizi Che Seman, 2014; Nurul Husna Mansor & Fakhrul Adabi Abdul Kadir, 2013; Che Zarrina Sa’ari & Nor Azlinah Zaini, 2012, which only focussed on the aspects of implementing Islamic psychotherapy in general.

Summary of Literature Review Regarding Islamic Psycho-spiritual Therapy

Researchers (Year)	Title	Study Scope	Method of Therapy
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<p>Saiful Amri, Abdulloh Salaeh, Mohd Zohdi Mohd Amin, Rabiatul Adawiyah, Mahsor Yahya (2019)</p>	<p>The Role of Former Drug Abuser in The Management of Drug Treatment Center Using Psycho Spiritual Therapy in Malaysia and South Thailand: A Comparative Study</p>	<p>Do not specialized on Maknyah Treatment (Former Drug Abuser)</p>	<p>Use Psycho Spiritual Therapy approach based on Quran and Sunnah by involving ex –addicts to practices the values of Islam in the management level of the Drug Treatment Center.</p>
<p>Mohd Syukri Zainal Abidin, Che Zarrina Sa’ari & Syed Mohammad Hilmi Syed Abdul Rahman (2018)</p>	<p>Islamic Psychotherapy Approach for Muslim Autistic Children</p>	<p>Do not specialized on Maknyah Treatment (Autism Treatment)</p>	<p>Use Islamic Psychotherapy approach by only focusing the impact of <i>Solah</i> (prayer) and <i>Zikr</i> (Remembrance of God) towards Autistic children.</p>
<p>Khairil Anwar & Sri Wahyuni (2017)</p>	<p>Implementation of Islamic Cognitive Mental and Psychological Islam in Preventing LGBT Behavior towards Muslim Youth in Pekan Baru</p>	<p>Do not specialized on Maknyah Treatment (high school students who have high tendencies in becoming LGBT target)</p>	<p>Assist young people in finding their identity as Muslim youths in the form of wider knowledge about the dangers of LGBT influence.</p>
<p>Dewi Ainul Mardliyah (2016)</p>	<p>Psychospiritual Therapy in Sufism.</p>	<p>Does not focus on Maknyah Treatment. (Mental Illness such as Gender Disorder)</p>	<p>The therapy use several techniques (1) Fasting, (2)Self-abortion / Secluded (3) Attitude (4)Remembrance of Allah (5)Remembrance of death</p>

<p>Nurul Husna Mansor, Khairul Hamimah Mohammad Jodi, Fakhrul Adabi Abdul Kadir & Raihanah Abdullah (2016)</p>	<p>Implementation of Islamic Worship as A Therapy for Teenagers' Sexual Misconduct: A Study on Selected Women Shelter Homes in Selangor</p>	<p>Does not focus on Maknyah Treatment. (Sexual misbehaviors involving teenagers)</p>	<p>Both these modules focusing on the theoretical and practical process of teaching and learning consisting specific worship doings featured in Pillar of Islams as well as other primary practices.</p>
<p>Mohd Rushdan Muhd Jailani & Ahmad Bukhari Osman (2015)</p>	<p>Islamic Pyscospiritual Integration Intelligence In The Treatment and Rehabilitation Based on TC- (Therapeutic Community).</p>	<p>Do not specialized on Maknyah Treatment (Drug Addicted Treatment)</p>	<p>Therapy approach seen to be general such as How to Live in Islamic Way, Repentance and so on.</p>
<p>Khairul Hamimah Mohamad Jodi, Mohd Afifuddin Mohamad & Azizi Che Seman (2014)</p>	<p>The Application of Religion in Psychospiritual Modules and its Impact on Spiritual Health: A Case Study at Kompleks Dar Assaadah, Kuala Lumpur</p>	<p>Does not focus on Maknyah Treatment. (Sexual Misconduct)</p>	<p>This therapy completion took 2 years in gving guidance to the candidates regarding basic of Fardhu Ain, shaping a good Muslim, deep learning of Islam besides provide skill training before graduate from the Recovery Centre.</p>
<p>Nurul Husna Mansor & Fakhrul Adabi Abdul Kadir (2013)</p>	<p>Religion as Therapy in Recovering Sexual Misconduct in the Muslim</p>	<p>Does not focus on Maknyah Treatment.(Sexual Misconduct)</p>	<p>The therapy approach seen to be general such as Islamic Life Style, Sex Education According to Islam and so on.</p>

	Community: An Islamic Perspective Analysis.		
Che Zarrina Sa'ari & Nor Azlinah Zaini (2016)	Spiritual Therapy Using The Method Of Tazkiyah Al-Nafs By Syeikh Abdul Qadir Almandili Based On Kitab Penawar Bagi Hati	Does not focus on Maknyah Treatment. (Soul Illness)	This therapy combines Suffiyah Method through Purification of Soul (Tazkiyatu Nafs) method by Syeikh Abdul Qadir Al Mandili

Table 1: Summary of Psycho-spiritual Therapy in Recovering Illness.

The effectiveness of psycho-spiritual therapy started to be discovered when it is mostly used to treat various personality disorders such as Autism. Mohd Syukri Zainal Abidin, Che Zarrina Sa'ari & Syed Mohammad Hilmi Syed Abdul Rahman (2018) collaborated to discuss the Islamic Psycho-spiritual Approach by only focusing on the impact of *Solah (prayer)* and *Zikr (Remembrance of God)* towards Autistic children. After going through the previous literature review, they realized that Autistic children are found to be able to perform both of these acts of worship even though they have limited abilities and also show a significant relationship that *Solah (prayer)* and *Zikr (Remembrance of God)* are important in the growth and development of Autistic children. The researchers also ascertained and admitted that Islamic psychotherapy plays an important role and has shown as an alternative solution to overcome personality disorders.

Besides Autism, this Psycho-spiritual Therapy approach is also being tested on former drug abusers in Pondok Institution Anharul-Uloom and Baitul Taubah. They involved ex-addicts in the management level of the Drug Treatment Centre in both places. As a result, these ex-addicts managed to bring and practice Islamic management in a more effective way when they re-served their respective treatment centres. The Psychospiritual Therapy approach seems to have brought a positive impact for the former drug abuser as they feel more honored, valued, and have become useful when they were given this opportunity to contribute in the center. Saiful Amri et al. (2019) also highlighted that this approach should be promoted and implemented as a new solution in the field of drug treatment management.

Teenagers have freedom to try new things as it is an essential way in order to mature and pass through their journey to adulthood, but they still need support and guidance from people in their surroundings too. Transgender cases mostly often happened among teenagers as they were not exposed to the dangerous implications of sexual misbehavior as early as their age. In 2017, Khairil Anwar & Sri Wahyuni conducted an experiment by organizing a guidance program at Pondok Pesantren "Al-Ihsan Islamic

Boarding School” Pekan Baru, Riau towards high school students who have high tendencies in becoming LGBT target. They generally had implemented Islamic Cognitive Behavior Therapy approach and received major positive impacts from the respondents at the end of the program. The level of knowledge regarding LGBT in the aspect of definition, Islamic perspective, characteristics, negative impact towards healthiness (physical and psychology) increases after the high school students committed to join the program.

Sometimes most of our community experienced problems and have difficulties in balancing spiritual life which lead to mental illness. As studied by Dewi Ainul Mardiyah (2016), she found that problem which related to conflict of souls which only wants to fulfill the demands of nafs (desires) has the potential to be treated using psycho-spiritual therapy methods by practicing Sufi’s habit in increasing their level of spirituality include fasting, separation, remembrance of Allah and remembrance of death. Besides recovering physical and mental illness, spirituality also was believed to be able to guide human in undergoing a harmonious life. Nevertheless, the successful of this therapy is depends on the patients’ belief.

Mohd Rushdan Muhd Jailani & Ahmad Bukhari Osman (2015), conducted a research by integrated Islamic psychotherapy in Therapeutic Community (TC) in their treatment and rehabilitation modules. They decided to do so when they found the factors from problem faced by the clients are due to lack of spiritual practice in their daily life. They also questioned how far Islamic Psycho-spiritual can influence the recovery treatment and give positive impact to the clients. Therefore, the researcher generated several principles and applications in the therapy which are; (1) Guided repentance application, (2) Application of purification of lust and soul, (3) Application of dedication to God, (4) The application recognizes the nature of self and the nature of life, (5) Application practices with moral values. However, the research does not specialized on transgender treatment but the therapy successfully proven to have impact on patient recovery and cure their soul illness which is the root of other social problems.

Besides, a study by Khairul Hamimah Mohamad Jodi, Mohd Afifuddin Mohamad & Azizi Che Seman (2014) was conducted on psycho-spiritual therapy at Kompleks Dar Assadah (KDS). This study seeks to analyze the effectiveness of Islamic psycho-spiritual therapy module as a recovery treatment to 33 respondents who involved in sexual misbehavior. In this module, all respondents need to pass through three phases of recovery which are; (1) Basic introduction of Fardhu ‘Ain for 6 months (2) Emphasis on the formation of self-esteem for 6 to 7 months (3) Further study of Islam, as well as skills training and mental therapy for their preparation when they get out from KDS. The result show that the respondent manifest positive improvement after participated in the recovery program compared to before participate in the program. The level of positive improvement through the model which combine spiritual element with religion element has proven to be an

instrument to stimulate, harmonize and restore good attitude and moral values among the respondent.

The act of worshipping in a religion is a platform which has been recognized proficient in designing human behavioral system. As stated by Nurul Husna Mansor, Khairul Hamimah Mohammad Jodi, Fakhrul Adabi Abdul Kadir & Raihanah Abdullah (2016), the ignorance and lack in the act of worship had led to the bigger and bad implications especially in teenagers' sexual problem recently. Hence, the researchers decided to analyze how far the aspect of worship has been highlighted in the process of curing and restoring problematic teenagers of sexual issues in Taman Seri Puteri Cheras (TSPC) dan Baitul Ehsan (BES). Both these modules focusing on the theoretical and practical process of teaching and learning consisting specific worship doings featured in Pillar of Islams as well as other primary practices. However, the researchers discovered that the modules seems should be upgrade to be more well organized by strengthen the he basis of the teachings and practices of Muhammad and interpretations of the Koran first.

Religion is not only just a ritual form but is the best control system for guiding human life towards forming an outstanding Muslim personality. The trend of an uncontrollable development in various sexual misbehavior like homosexuality, paraphilia transvestism and transsexualism which had threatening the moral credibility, can be treated through therapies that had been integrated with religious elements. It is in line with the fact that religion is capable to give a significant influence in the life of the universal society. As stated by Nurul Husna Mansor & Fakhrul Adabi Abdul Kadir (2013), these sexual misbehavior can be overcome by several therapy approaches: (1) Strengthening faith to God, (2) Acknowledge Islamic worship, (3) Foster Islamic morals, (4) Suggestion of marriage, and (5) Islamic sex education.

As mentioned by Che Zarrina Sa'ari & Nor Azlinah Zaini (2012), the model of psycho-spiritual therapy has been viewed as a necessity in solving variety of mental and spiritual disorder which had caused rise in sexual misbehavior among teenagers. Therefore, the researchers proposed an Islamic psycho-spiritual therapy model through Tazkiyatun Nafs (purification of soul) method by Sheikh Abdul Qadir Al-Mandili which generally formulated four levels of therapy; (1) Human Body Anatomy Controls, (2) Removal of Negative Elements, (3) Positioning and Enhancement of Positive Properties and (4) Self Stabilization and Delivery: First Anatomy Control. The study also revealed that the illness of soul can lead to social problem and will worsen day by day if the root for this problem does not treated holistically.

Gap Analysis

From the literature review above, several gap analysis were found in this study:

1. The literature review of psycho-spiritual therapy which integrate the element of AlQuran and Hadith has been found to function effectively in overcome sexual misbehavior which has spread among teenagers like transgender. However, the previous study did not literally focused on the application of Quranic and Hadith element in psycho-spiritual therapy, but generally include the application of doa, zikir, and others.
2. There have been efforts from various parties such as individuals, non-governmental organizations (NGO) and government bodies in the process of transgender recovery treatment. However, these efforts are seen to be less effective when these groups went to be Transgender again after they finished the treatment given, due to the lack of Islamic spiritual elements in the modules that have been built before, whereas it was qualified and capable to give a great impact in Transgender guidance and treatment process. Therefore, this study proposes a new psycho-spiritual model based on Quran and Hadith which is more effective in giving guidance to these people so they will not have doubt to be transgender again.
3. In line with the saying “Education begins at home”, lack of parenting skill is one of the major factor that contribute to the existence of Transgender group. However, there is still no structured model for parents in Malaysia that had been created literally to teach on how to educate and prevent their children from involved in the sexual misbehavior.
4. Several researches done recently and illustrated that most of the teenagers’ sexual problems is due to the peer influence in their school. The school must realize that prevention is better than cure. However, in Malaysia the school still did not have a subject in school syllabus which literally defines sexual misbehavior such as types, factors, bad implications of LGBT and how to prevent themselves from involve in the sexual misbehavior.
5. Today's, internet has become an essential medium to people from all walks of life especially teenagers. This situation had created harmed when they can freely access all the platform either e-books, websites and printed materials that might have element of LGBT and pornography. The filtration of books publication also seems not too strict when there are several books that encourage the act of LGBT were publicly traded through online among the teenagers.

Conclusion:

Referring to the results of “literature review”, there are several researches have been published on general psycho-spiritual for recovering illness such as drug addiction, mental illness, sexual misconduct, and soul illness. However, research regarding transgender

treatment and psycho-spiritual approach which used al-Quran and Hadith element is very limited. Thus, it is rational to say that the construction of Psycho-spiritual therapy model based on Al-Quran and Hadith is no longer a requirement but has become a necessity in putting an end to the growing number of transgender.

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