

The Roles and Relevance of Ngos Hijrah in Outdoing Lesbian, Gay and Transgender Social Change in Malaysia

Jaffary Awang

Associate Professor at the Department of Theology and Philosophy, Faculty of Islamic Studies, National University of Malaysia, 43600 Bangi, Selangor, Malaysia
Email: jaffary@ukm.edu.my

Muhamad Sa'dan Abdul Aziz

Department of Theology and Philosophy, Faculty of Islamic Studies, National University of Malaysia, 43600 Bangi, Selangor, Malaysia,
Department of Social Science and Foreign Language, Learning Institute for Empowerment (LiFE), Multimedia University, 63100, Cyberjaya, Selangor, Malaysia
Corresponding Author Email: saadan.aziz@mmu.edu.my

Nur Farhana Abdul Rahman

Senior Lecturer at the Department of Theology and Philosophy, Faculty of Islamic Studies, National University of Malaysia, 43600 Bangi, Selangor, Malaysia,
Email: nfarhana@ukm.edu.my

Mohd Izwan Md. Yusof

Assistant Senior Director, Department of Social and Community Development, Department of Islamic Development Malaysia (JAKIM), 62100, Putrajaya, Malaysia
Email: iskandarz1885@gmail.com

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v13-i3/22474> DOI:10.6007/IJARPED/v13-i3/22474

Published Online: 17 September 2024

Abstract

Social changes have led to many factors, that have impacted many non- Governmental Organisation (NGOs). The emergence of NGOs *hijrah* is due to the establishment of Islamic NGOs in Malaysia that particularly focuses on the Muslim community and its development. The Lesbian, Gay and Transgender (LGT) NGOs have been the focal point for the individual Muslim to transform himself/herself to be a devout Muslim. The NGOs have played a vital role to help these individuals to strengthen their spiritual development. The aim of this research paper is to reveal that social change is a most important aspect to overcome the phenomenon of LGT *hijrah*. In this paper, we applied qualitative research by using a case study method that focused on the organisational development in social change. The organisational development of the social change theory as applied in this research consists of Community Organizing (CO), Power Analysis (PA), Organisation Development (OD) and Spirit/Sustainable Practice (SP).

However, the organisational changes will require much effort, support, financial assistance and many other factors. In overcoming the phenomenon of LGT community in Malaysia, NGOs *hijrah* play a crucial role in determining many aspects of social changes. The outcome of this research clearly shows that there are four NGOs *hijrah* involved namely *Persatuan Islam Movement* (2016), *Persatuan Insaf Pahang* (2013), *Pertubuhan Hijrah Republique Network* (2014) and *Usrah Iqra'* (2013). The results show that these four NGOs *hijrah* have emerged due to aspects of social changes that cater for the LGT community *hijrah* in Malaysia. The outcome of this research has contributed to the social changes in NGOs *hijrah* as well as their contribution to LGT individual to become a devout Muslim in outdoing the phenomenon.

Keywords: Non-Governmental Organisation (NGOs), Social Changes, Outdoing, LGT, Hijrah, Malaysia.

Introduction

Social changes are perceived as inputs that have been implemented in an individual's public behaviour, summary information about a group or organisation as well as an institutional signals. Apart from that, a social change is inclined to be demonstrated through peers who, provide them with information and details that reveal new guidelines from an important and trusted community institution. However, Pearce (2010) has explained there are many categories of social change, but these are involved with power relationships. It can be further explained that social changes will be given opportunities to restructure social relationships by transforming the sources of oppression. Not only that, social changes can also take place in many forms that require time such as social movement activism, public participation, political activism, and revolution.

In the study conducted by Supriyanto (2009), there were many types of social changes such as social evolutions, social movements, and revolutions. Social evolution has been categorised into three; cosmic, organic, and mental. Cosmic change occurs worldwide where it is a form of survival of the fittest and mental evolution is a slow development of changes. As for the social movement, it has been divided into two categories: horizontal and vertical movements. Horizontal movement can be explained as the process of making changes on the same status or make any change under the same status. On the other hand, vertical movement is a process that changes from one status to another or a social change that moves from one status to another status. The third one is a revolution that occurs and there is a new idea that emerges and leads to dissatisfaction amongst its people. In fact, not all revolutions that occurred had impacted one another or led to become several groups. However, according to Ibn Khaldun, who introduced the theory of social change for an organisation mentioned that had the potential to change and grow if the plan had been executed. Nevertheless, Jelamu (2006), explains that urbanisation is a factor that leads to social changes like the relocation of people from village to city, work transition and career development, religious identity where he or she used to pray and fast but tend not to do it after migrating to some other places.

There are many factors that arise due to social changes that have occurred in LGBT *hijrah* community in Malaysia. According to Hines (2007), there are several factors that have caused social changes amongst the transgender community namely the cultural changes, the legislative changes, conceptualising citizenship and medicalising transgender. First and foremost, in the Malaysian context, the cultural change refers to the transgender community

that has emerged in the social platform such as television, radio even social media like Facebook, Instagram, Twitter and even TikTok. It can be further explained that the transgender community has NGOs that help and assist them to face the stigma and discrimination in a public place.

Ardi (2020), has raised the issue when one of the researchers or activists named Nicole Fong, in Queer Lapis NGO, where she posted the infographic in the Instagram entitled 'The difficulties LGBTQ people face getting mental healthcare in Malaysia. As a result of that, Islamic NGOs play a pivotal role in correcting the thoughts and statements made by *Queer lapis* where they have also requested the government to end the "conversion programmes" or commonly known as "*mukhayyam*" conducted by religious authorities such as Department of Islamic Development Malaysia (JAKIM) and State Islamic Religious Councils. On the other hand, with the establishment of IONGOs (Islamic oriented non-governmental organization) in Malaysia, it gives the new insight for LGBT community to become a devout Muslim (Awang et al, 2023). On the other hand, Jaffary, Muhamad Sa'dan and Nur Farhana (2024) explain that in Malaysia where NGOs play a pivotal roles to transform the social life of LGBT community to live with better quality, more civilised, and reflect Islamic values.

Next factor of social change is the legislative change where Sharia laws in Malaysia forbid the act of homosexuality where the punishments are determined by each state. For instance, Islamic enactment by Federal Territory of Kuala Lumpur, Labuan and Putrajaya has stated that in Section 28 "male person posing as woman" will be imposed with a fine less than one-thousand-ringgit Malaysia or imprisonment of less than one year or both. However, section 7 under state of Perlis, "*pondan*" where female person posing as a man will be imposed with fine less than five-thousand-ringgit Malaysia or imprisonment of less than three years or both. As for the Sabah, section 92 has stated that male person posing as a woman or vice versa will be imposed with fine a less than one-thousand-ringgit Malaysia or imprisonment for less than one year or both. Due to this Sharia enactments that have been enforced on every Muslim in Malaysia; the legislative has a very great impact on the activities of the LGBT phenomenon directly. This is because the religious authority has been given a legal right to detain those who acted indecently in public areas especially the transgender community where they are visible and a targeted community.

Apart from that, recognising their citizenship has caused a social change amongst the LGBT community pertaining to their civil rights. The National Registration Department of Malaysia is determined not to allow any gender change in their identity cards. Moreover, if the National Registration Department of Malaysia allows the LGBT to change their gender marker, automatically they will claim for the legalisation of same sex marriage. The first same sex marriage ceremony in Malaysia was a very controversial issue in 2005 which involved a Malaysian celebrity Sarawakian, Jessie Chung formerly known as Jeffrey Chung with his partner Joshua Beh. On the other hand, Pamela wrote that Ariff Alfian Rosli had same-sex union with his lover Jonathan in Dublin back in the year 2011. He was sent to study medicine in Ireland and received a sponsorship under Petronas and after the incident, he was asked to repay RM890,000 because of his marriage to a gay man.

The next factor is medicalising transgender where sex assignment surgery has been common for the LGBT community in Malaysia. Social change has become a great movement for the LGBT Muslim celebrities in Malaysia such as Nur Sajat, Safiey Illias and Rizulala. These three

Muslim transgender icons apparently have raised many issues among the conservative Muslim scholars that may lead to potential transgenders to support their gender identity and openly disregard Islamic laws. Regarding the social changes that are faced by them, their Instagram has been loaded with a lot of nude pictures such as breast, buttock and body slimming products. Not only that, they are also promoting many products and supplements such as breast enlargement, beauty cosmetics and many more.

The Background of NGOs *Hijrah*

NGOs *hijrah* have been established after several *mukhayyam* programs that have been participated by the community. After that, they have taken the initiative to establish the NGOs which are in several states in Malaysia: *Persatuan Islah Movement* (2016), *Pertubuhan Hijrah Republique Network* (2014), *Persatuan Insaf Pahang* (2013), and *Usrah Iqra'* (2013). *Persatuan Islah Movement* (2016) which is based in Malacca has its mission to inculcate the awareness of HIV and LGBT issues according to the Islamic pathway. Apart from that, it has a mission to eliminate the stigma and prejudice towards the People Living with HIV (PLHIV) and to bring together society in helping this community. Not only that, *Persatuan Islah Movement* has insisted on bringing the LGBT community altogether without avoiding and discriminating them in society. There are many projects and activities that have been conducted in the past such as Siri Getting Near You, *Usrah Iqra'* and Counselling Session.

Pertubuhan Hijrah Republique Network (2014), has been established by a group of young people to provide religious knowledge, health, sexual and counselling to the LGBT. This NGO is opens to any individual from various backgrounds like drug addicts, LGBT and even focuses more on men sex with men (MSM). This organisation was started in the Klang Valley, and has many branches from Langkawi Island, Penang, Perak and Kedah. The vision of this NGO is to become one of best organisations in protecting the targeted community. To help the community, there are many activities, seminars, talks and events have been conducted like *Di Sebalik Gelombang*, *Bengkel Perancangan dan Penyelarasan Program-Program Sosial Bersama Majlis Agama Islam Negeri/Jabatan Agama Islam Negeri*, NGOs and *Usrah* (religious meeting).

Persatuan Insaf Pahang (2013), which is based in Kuantan, Pahang has been established after a *Mukhayyam* program was held in 2011 at Semuji Agro Resort, Kuantan. The objective of this NGO is to be a platform that focuses on spiritual activities for the transgender community. To overcome the LGBT phenomenon, *Persatuan Insaf Pahang* supervises and monitors their community from being exploited by pro-LGBT NGOs which is contradictory to the Islamic teachings. In view of the assistance of *Majlis Ugama Islam Pahang* (MUIP), there are many activities and events have been conducted like *mukhayyam tarbawi*, *program umrah*, business assistance, leadership courses, *mak nyah* outreach programs and others.

Usrah Iqra' (2013) is under The International Women's Alliance for Family Institution and Quality Education (WAFIQ). This NGO focuses solely on women and the lesbian community to help them get back to the Islamic pathway. The organisation is located at Putrajaya and has conducted many activities, events and writing articles to help and protect the community. Their activities include Getting Near You *mukhayyam* programs, Counselling workshops and published articles entitled 'Concern on The Impact of LGBTQ+ Demands in Malaysia'. Finally, this NGO is playing crucial roles in overcoming the phenomenon of LGBT

and to face the pro-LGBT NGOs. More recently attention has been focused on the establishment of Islamic organisations in overcoming the LGBT phenomenon.

Objectives

The objectives of this research can be explained as follows:

- To study that social change is a most important aspect to overcome the phenomenon of Lesbian, Gay and Transgender (LGT) *hijrah*
- To identify how organisational development which consists of Community Organizing (CO), Power Analysis (PA), Organisation Development (OD) and Spirit/Sustainable Practice (SP) related to NGOs LGT Hijrah.
- To analyse the challenges and responses of NGOs hijrah in community organisation.

Methodology

The methodology used in this research is a qualitative approach. The research conducted by Collins and Stockton (2018) categorise three primary applications of theory used in qualitative research; theory of research paradigm and method (Glesne, 2011), (2) theory development based on data collection (Jaccard & Jacoby, 2010), and (3) theory as a framework to guide the study (Anfara & Mertz, 2015). Hence, this research follows Jaccard & Jacoby where the theory has been built because of data collection. Apart from that, theory is valued as the way in which academic understanding is differentiated from other forms of understanding, moving beyond the collation of facts and description or moralising judgements and can also be a guide to action (Maxwell & Mittapalli, 2008).

Results and Discussion

The theory of organisation development for social change (ODSC) has been introduced by Zak Sinclair (2006) and will be applied in this research. The theory has been used and focuses on social change when the organisation keeps growing and changing from time to time. The social change has come forward to nurture the social movement that involves NGOs that are non-profit organisation to help reinvigorate democracy and voice out the rights of the community (Zak Sinclair, 2003). To face the social changes in the LGBT communities in Malaysia, organisation like NGOs should strengthening their organisation and protect the community from stigma and discrimination. By adapting four elements which are Community Organizing (CO), Power Analysis (PA), Organisation Development (OD) and Spirit/Sustainable Practice (SP) can clearly explain the relationship of social changes in organisation in LGBT *Hijrah* NGOs. To identify the roles and relevance of this theory, the researchers have chosen four NGOs; *Persatuan Islah Movement* (2016), *Persatuan Insaf Pahang* (2013), *Pertubuhan Hijrah Republique Network* (2014) and *Usrah Iqra'* (2013). This is because these NGOs have carried many events, seminars, programs, outreach, gathering and many more to assist the community. A further explanation is discussed on how these four elements are very crucial in social changes among LGT *hijrah* individuals.

Past studies are limited on renowned and well-known NGOs such as ABIM (Muslim Youth Movement of Malaysia) (1971), Malaysian Muslim Solidarity (ISMA) (1997), Islamic Renaissance Front (2009) and Justice for Sisters (JFS) (2010). In a research conducted by Jaffary, Muhamad Sa'dan and Nur Farhana (2024), it illustrated that NGO such as ISMA clearly opposed with the transgender community in Malaysia as written in the website. There are three demands which are to terminate the transgender phenomenon, government does not

tolerate with LGBT group in Malaysia as well as ISMA firmly rejected parliamentarians and their allies who are pro-LGBT. Meanwhile, Sa'dan, Jaffary and Nur Farhana (2018) has applied new social movement theory (NSMT) by Fisher & Kling (2008) in discussing the development of JFS regarding transgenderism issues in Malaysia. In Sa'dan, Jaffary and Nur Farhana (2018), it has stated that JFS has possessed six characteristics in NSMT theory; community-based, tranclass grouping, ideology (neo populist vision), struggle over culture and social identity, collapse of political and cultural centrality and strategies.

The emergence of IONGOs has arose because of organisational developments for social changes that have occurred from time to time (Jaffary et al, 2023). Zak Sinclair (2006) demonstrated that there are four elements that should be developed in organisations: Community Organizing (CO), Power Analysis (PA), Organisation Development (OD) and Spirit/Sustainable Practice (SP). After the NGO has gone through these elements, the next phase is in differentiating IONGOs and NGOs by the adapting the theories by Matthew Clarke and Vicki-Anne Ware. The aim of this paper is to identify the roles and relevance of NGOs *hijrah* in facing LGT social change. A further analysis of this paper is the elaboration of applying the Theory Organisation Development for Social Change (ODSC) which is adapted from Zak Sinclair (2006) as follows:



Figure 1: Theory Organisation Development for Social Change (ODSC)

Adapted from Zak Sinclair (2006)

The first element is a community organisation as explained by Raj (2016) where the community is organised around the family or network-based guilds and associations. Nevertheless, the community organisation has been initiated to help people who are under the state of depression, in conflict with the law and people who are ignorant. Historically, the community organisation took place in England to encounter the problem of poverty and hunger. Elizabethan Poor Law (1601), in England was the first effort of its kind to deliver services to the needy and deprived.

The concept of community organisation in accordance Russel-Erich and Rivera in Dizon (2012), has been elaborated in several tenets; community organisation must work towards people's empowerment, it must have an integrated sense of social problems' history, the results must not only be those that may be discretely measured, but also the community socio therapy or transformation of the individual personality and education in that it emphasizes social, political, economic, and class dynamics. Community organisation also is an action taken by the members of a group to attain their objectives. In achieving the objectives, the organisation has its power and moves the opportunity with other organisations which reflect the values. The values itself in organisation would be a main power in helping the societies and bring new transformation to them. As a part of community organisation, it focuses on face-to-face activities with the societies.

The first principle is people's empowerment which to liberate any individual from state of oppression and depression. It can be explained that any LGT individual who willingly and voluntarily changes himself/herself to be a devout Muslim will undergo a state of oppression and depression. The journey to transform to be a better Muslim is not easy and community organisation in NGOs play a pivotal role to guide them to the right path. Next is an integrated sense of social background problems where every LGT individual has broadened their personal experiences to *hijrah* themselves. Every individual has his/her own personal and background perspectives that need to be faced. Apart from that, the community organisation can transform the personality of individual, from a bad to a good person. This could be clearly seen from any former LGT individual who had left behind their previous personality which contradicted their gender identity as well as sexual orientation. The last principle is emphasising on education that can be categorised into social, political, economic, and class dynamics.

First element is a community organisation which can be applied through several processes as Dizon (2012), explained included social preparation, education and training, value orientation and mobilization. The social preparation is a social readiness which needs to be prepared by the community itself. If the community is not ready to change itself, it will be difficult for the community organisation to solve the problems. As for the education and training, it is of utmost importance for the community to have and at least gain knowledge about what they are looking forward to. It can be exemplified that appropriate training such as religious teaching and Quranic lessons to the community may assist them to *hijrah*. Value orientation is a necessary part for the LGT individuals to transform themselves from being a negative person and to end their selfishness to socialise within the community itself. Mobilization is a process which begins a dialogue among members of the community, to determine who, what, and how issues are decided and to provide an avenue for everyone to participate in decisions. It means that every LGT individual needs to speak about himself/herself and voice out their feelings as well as share their experiences.

The second element is power analysis as identified by Raji Hunjan and Jethro Pettit (2011), is a process that can help an organisation and a group to navigate the different dimensions of power. Apart from that, it can also shape the social issues to improve the lives of the communities of those organisations and groups with which they are working. Singh (2009) identifies that the power can control and determine the future of departments and

organisations by analysing the outcomes of interpersonal conflicts, personal security and prosperity. It can be explained that the more conflicts that arise in an organisation, the more the need for power that will be felt and sought. Furthermore, power analysis in an organisation is very crucial because of many reasons; to better understand and utilise the power of individual spokes people within the organisation, to explore empowerment strategies and new ways of working with constituents and to explore new strategies for change.

To facilitate social change in an organisation, there are two frameworks commonly known such as sources of power and position of power. For the sources of power, Raji Hunjan and Jethro Pettit (2011), classified that the sources can be obtained through various sources; culture, location, information, networks, labour and consumer power, physicality (age, sex, health, or physicality ability) and personality (charisma). On the other hand, position of power can be explained as who has the power, where it must follow the context and setting accordingly. For instance, those who have power can dominate with their position on an issue but can relatively work as a subordinate on another issue that he or she has least knowledge or experience to handle it. For both frameworks, sources of power and position of power, are two forms which are expressions of power: power over, power to, with, within faces of power: visible, hidden, invisible.

The first form of power expression is power that is an individual ability to act. It can be expressed that any LGT individual believes that he/she have the power to make a difference on himself/herself. The second form of power expression is a power with collective action, the ability to act together. In this form, the power builds the bridges across different interests, experiences, and knowledge. The third form of power expression is power within: individual or collective sense of self-worth, value, dignity. The power within an individual is to build their capacities to imagine and create aspirations to change. In addition, Raji Hunjan and Jethro Pettit (2011) explain that most of the time, power analysis does not operate in tangible ways, but it can be classified into visible, hidden, and invisible.

Visible power as explained by Raji Hunjan and Jethro Pettit (2011), include the aspect of political power. It also involves an institution, structure and decision making. It means that those people with power use existing procedures and structures in their organisation like political parties, budgets, and laws. It can be applied in NGOs or organisations of LGT whereby they must make the respective decisions in accordance with Sharia laws and the budgets given by religious authority. Next, hidden power can be exercised when powerful people and institutions maintain their influences by setting and manipulating agendas of the concerns and voices of less powerful groups. It can be exemplified that some of the consultation processes may exclude some voices where there were other reasons behind the scenes.

There are many NGOs and organisations that analyze the power by hiding something or aspect that seems important and urgent to them only. Lastly, invisible power operates in ways in which people will adopt belief systems that are created by those with power. As organisations and NGOs keep growing, problems and issues arise when powerlessness is internalized. For instance, there are some NGOs that may have negative stereotypes towards other NGOs which automatically can limit the roles of certain groups.

The third element of organisation development as introduced by Basadur et al (2012), is a broad, loosely defined field of practice and inquiry that espouses the noble goals of improving organisations and making them more effective. It is commonly known that the basic principle of organisation development is considered as a transformational engine that comprises of people, equipment, and processes. On the other hand, Dobrai & Farkas (2016), explain that organisation development is a process that focuses on the organisation and not the individual even though it has provided those individuals within the organisation to learn, acquire, and develop new knowledge.

Singh (2012), has explained several characteristics can be applied in an organisation development: emphasis in working as a team and working in the team management as work-team culture. On top of that, organisation development interventions can improve the performance of the organisation and employees' well-being. There are six groups of organisation development interventions as proposed by Kormanik (2005), large scale, strategic, techno structural, management and leadership development, team development and group processes, and individual and interpersonal processes. Firstly, large-scale interventions can be derived involving a full-size group of stakeholders and it starts from the top levels of the organisation and people under the organisation are involved in the solution. This is exemplified by the work undertaken in preparing a large group meeting, conducting the meeting and follow up the outcome of the meeting.

Secondly, strategic intervention is to align the organisation with its environment. A strategic intervention is a significant contributory factor to the development of the organisation of its current state and situation as well as collaborate with other organisations. This can be illustrated briefly by planning the mission, vision, purpose, goal setting, Strength, Weakness, Opportunity, and Threat (SWOT) analysis and others. Thirdly is a techno structure that focuses on the organisational effectiveness and human development by focusing on technology and structure. It has been exemplified by Kormanik (2005), to focus on organisation system, space and physical setting, competency-based management, knowledge management and organisational learning.

Thirdly, management and leadership development have been introduced to increase the organisational performance of formal and informal leaders. It can be clearly explained that a group leader should balance his/her management and leadership skills in the organisation. There are several examples that can be highlighted for the leaders such as mentoring, coaching, action learning, feedback, participative management, technical/skills training and many more. Fourthly, team development and group processes in team building are one of the most important processes of this intervention. As for the team and group development, survey feedback, process consultation and role analysis technique skills can be applied within the organisation. Fifthly, individual, and interpersonal processes that include job designs, quality circles, and management by objectives (MBO) can be bolstered by knowledge.

The fourth element is a spiritual practice according to (Niekerk, 2018). The word 'spirituality' is from the Latin *spiritualitas*, that is a translation of the Greek noun *pneuma* which means spirit. The origin of the word spiritual is from a western idea that can be found in mysticism, Gnosticism, and hermetism. Apart from that, Veer (2009), sees it as 'wide-ranging nineteenth century transformation, a historical rupture'. It can be explained that the

spirituality in someone can change from time to time. On the other hand, Sapora has highlighted that the element of religion and spirituality are of utmost importance as renowned organisation such as American Psychological Association (APA) and American Counselling have rectified that religion is one of the elements to be respected. Spirit/Sustainable Practice is more towards the approaches of self-knowledge, recovery, and culture is the peak of transformation. Within the context of spirituality and recovery, a human being has emotions, desires, creativity, and motivations. This approach is very suitable to overcome any traumatised individual in an organisation. Nevertheless, it can also be seen as a reflection of moral values between the external and internal organisations that includes person to person.

The concept of spirituality as introduced by Mohammad Ali Shomali (2010), states that there are three forms; love, thankfulness, and humbleness. As for love, as a Muslim, we need to improve ourselves by increasing our love for Allah Almighty and those who are close to Him. It can be exemplified by reading the biographies of His messengers and prophets. Their life-stories reveal many hidden secrets about their lives, which can help us to think rationally and strengthen our spirituality. Next is thankfulness which is considered as a very significant concept. In everyday life, we must be thankful in whatever we are doing, and it is shown as a core of someone's faith. It can be further explained by referring to *Khājah Abdullah Ansari* in his book *Manāzil al-Sā'irīn* (The Stations of the Wayfarers) where there are three main types of thankfulness: thankfulness from the heart, from words and in practice. For the heart, we must know that whatever comes and arises in our life, it is a gift from Allah Almighty. Nevertheless, we also realise that Allah Almighty will never test His creation without their ability and capability to face it. Moreover, thankfulness with words can be explained by declaring that we are thankful for our lives. For example, when we receive our salaries, or something unexpected, we can also be thankful to Allah Almighty as The Total Provider (*Ar-Razzaq*) and The Bestower of Sufficiency (*Al-Mughni*).

Lastly thankfulness in practice that we can use our body parts like feet, eyes, hands, for acts of worship. It can be exemplified that with our feet, we are thankful to Allah Almighty by going to mosque and perform to congregational prayers. Nevertheless, with our eyes, we are thankful to watch religious program or sermon held in a television. As for our hands, we can give a hand to the poor or needy for their life sustenance. Acts of worship are obligation needs that are performed daily regardless of any circumstance and condition. The last concept is humbleness, that we must achieve more intense and higher level of humbleness which is spiritual poverty. As a human being, it is very hard to control oneself to be humble all the time and try not to become arrogant. Reflection of our limits and absolute need for reliance on Allah Almighty leaves no place for any kind of arrogance or self-admiration. Whatever we have, or is at our disposal, belongs to Allah Almighty. We are given things as a trust for a short period of time and will be questioned on the Day of Judgement about the way we have dealt with them. Indeed, we belong to Allah Almighty

Spirituality can be inculcated by any Muslim by applying the concept of *tazkiyatun al-nafs* (purification of soul). There are three processes that need to be followed by every Muslim who wants to maintain and strengthen his/her spirituality: (*mujahadatun* or *takhalliyat al-Nafs*), (*riyadhatun* or *tahalliyat al-Nafs*) and (*Manifestation* or *tajalliyat al-Nafs*). *Takhalliyat al-Nafs* or known as emptiness of the souls from indecent behaviour as any indecent behaviour should be left behind and always remember that Allah Almighty is always with them

in all circumstances. The souls must be empty of any indecent behaviour such as lust, sexual imagination and many more that may lead them to be involved again in homosexuality. *Tahalliyat al-Nafs* or fulfilment of the soul with decent behaviours is a process where LGT members can improve their religious activities such as fasting during the month of *Syawal*, *dhuha* and *tahajjud* prayer and *zikr*. The last process is *tajalliyat al-Nafs* or to achieve the highest purification of souls by receiving the guidance from Allah SWT. However, the last process needs the sincerity of soul where the objective to be a better Muslim.

Arguments and Critiques

The NGOs challenges and responses in community organisation have their advantages and disadvantages to the NGOs *hijrah* in aspect of social change. This is because the LGT community automatically has been involved in response to their community. Among the advantages of community organisation towards the LGT community is the increasing number of members who willingly are to participate in whatever programs conducted by NGOs *hijrah*. It has also given a significant opportunity for them to become better Muslims by joining the NGOs as well to be in a circle under the same community. Moreover, the advantages can be exemplified when there are several members from NGOs *hijrah* successfully change wholly and never turn back to be former lesbian, gay and transgender lives. In fact, NGO like *Persatuan Insaf Pahang* managed to get a fund and sent few former transgenders to perform Umrah and Hajj as one of the Islamic pillars.

However, there are also disadvantages of community organisation because of a lack of management and leadership skills as well as the knowledge of an organisation. Apart from that, some of NGOs *hijrah* also have given financial aid to the members of NGOs *hijrah* to encourage them from being sex workers. Yet, some of them may receive the financial aid and at the same time still are sex workers to earn extra income to sustain their expenditure and daily lives. To sum up, the community organisation has its advantages and disadvantages in facing the social change to be a better Muslim. Apart from that, the disadvantages of organisation development, that not all members from NGOs *hijrah* are competent to develop their management, leadership skills as well as spiritual performances. Based on the demographic data by NGOs *hijrah*, majority of them have not completing their secondary education due to many factors and it is hard for them to learn something new knowledge to develop their organisations.

The challenges faced in spirituality by the NGO LGT can also be explored in aspects of advantaged and disadvantages. Spirituality is something that is related to an individual's faith or *imaan*. As human being, no one is excuse to commit sins or any wrongdoing in their daily lives. However, the advantages of the spiritual element can help the society to be always consistent with religious activities, so they will never think about their former lives as homosexual individuals. Yet, the *mukhayyam* camps by JAKIM, religious teaching, Quranic lessons, and others are supplementary element for them to change. The disadvantages are individuals who may not be sincere to change themselves but doing that not because of Allah Almighty, they will still go back to the homosexual lives because their hearts are not sincere. Even though they have participated in many activities or classes, but if their hearts are not pure, they will not get the guidance from Allah Almighty.

Moreover, NGO challenges and responses in power analysis consists of advantages and disadvantages in preparing social changes for the LGT community. A possible explanation of

advantages of power analysis might be some NGOs *hijrah* managed to handle their community when there were issues and problems that arose within as well outside the community. Hence, the power analysis is very crucial to help voice the problems of their communities to be heard. On the other hand, the disadvantages of power analysis to NGOs *hijrah* are when there is no uniformity in preparing social change in a community. For instance, NGO A may have expertise in dealing with homosexuality, whereas NGO B may have tendency to deal and work with transgender community. The uniformity here can be interpreted with a special module and model will be developed to help the community in facing social changes. The module and model will be a guidance for every NGOs *hijrah* to cater for the social change in accordance with sexual orientation group, lesbian, gay and transgender.

Organisational development should be the agent of practice if the NGOs have personal values and ideological commitments according to their credibility. According to Brown, Leach & Covey (2008), they have argued that there were four strategies and tools for the Organisation Development for Social Change; (1) increasing the capacity of social change agencies to cope with organisational problems, (2) helping those agencies scale up their social change impacts, (3) creating new systems of organisations to achieve social results, and (4) changing the external contexts to influence agencies directly linked to such results. Firstly, by increasing the capacity of social change agencies to cope with organisational problems can be explored further by increasing new NGOs members who are well-experienced in overcoming the social change. All the NGOs *hijrah* have their own specialty in dealing with the sexual orientation of lesbian, gay and transgender. By appointing them, they will know how to handle these groups because they were one of them in the past. It would be much like a mentor and mentee system; hence they will monitor and play their part as an agent of change.

Secondly, by helping these agencies to improve their impacts of social changes. There are 12 NGOs *hijrah* and they are in most of the states in Malaysia; northern, southern, east and Klang Valley. If an individual who freely wants to join the NGO, but he or she lives a bit further, the individual can join any NGOs nearby to them. For example, the transgender individual can join the NGOs *Persatuan Insaf Pahang* in Kuantan, Pahang, *T-Fitrah* in Kuala Terengganu, Terengganu, Quranic Class and *Fardhu 'Ain Khas Komuniti* in Ipoh, Perak and *Usrah Fitrah*. Apart from that, the lesbian individual also can join NGOs *Usrah Iqrah* in Putrajaya, *Kifahuna Jemaa* in Kota Bharu, Kelantan and *Muhajirah WAFIQ*. For the gay or Men sex with men (MSM), they have *Hijrah Republique* in Ampang, Selangor, Alor Setar, Kedah, and Perlis, *My Hijrah My Adventure* in Johor Bharu, Johor, *Pertubuhan Permata Insan Disayangi* (PINTAS) in Selangor and *Pertubuhan Islah Cinta Komuniti* in Kuala Kangsar, Perak.

Thirdly, the NGOs *hijrah* needs to create new systems of organisations to achieve social results. The system may consist of those LGT *hijrah* who have attended *muhkayyam* organised by the JAKIM. This is to measure their level of transformation by having a system that can identify their progress. The researchers have suggested three levels: beginner (level 1), intermediate (level 2) and advance (level 3). It can be exemplified that, a lesbian, a gay and a transgender *hijrah* who have attended the beginner level (level 1), will proceed to the second level, intermediate (level 2) and the final stage is advance level (level 3). The religious teachings and spiritual approaches should have the same level of understanding and difficulty. It will ensure that these lesbian, gay and transgender *hijrah* will understand the teachings and not give up if they directly proceed to the level 3. Hence, a new system for the NGOs to

measure their progress should be implemented. If an individual has not passed the first level, he or she could not proceed to the next level. Thus, it will motivate them to study and emphasise more on religious teaching which is as a part of their life. At the end of the program, the system can provide a certificate for them to show whether they are in beginner, intermediate or advance level.

Fourthly, the NGOs *hijrah* also needs to change the external contexts to influence agencies directly linked to such results. It can be clearly explained that external contexts are those outside factors which relate to the organisation's objectives. As far as we are concerned, NGOs *hijrah's* objective is to strengthen Islamic teaching towards the lesbian, gay and transgender individuals as well as to bring them back to the right path. There are many external factors which can influence the agencies or any organisations to work together to achieve their objectives. For example, there are *Yayasan Ihtimam Malaysia*, State Islamic Religious Council, and any other established Islamic NGOs such as ISMA (Malaysian Muslim Solidarity), ABIM (Muslim Youth Movement of Malaysia) and many others. These NGOs *hijrah* needed the external contexts to help them to achieve the organisation's objectives. Apart from that, these external contexts may have their own expertise to overcome the social change in Malaysia.

Conclusion

The roles and relevance of NGOs in the social change phenomenal has brought many activities in overcoming the LGBT community. To cater for the needs and assistance, JAKIM has introduced the *mukhayyam* program which is held in most of the states, and it gathers the LGBT community together. JAKIM also has involved State Islamic Religious Council and *Yayasan Ihtimam* to conduct the activities and based on their record up to December 2020, there were 1700 LGBT individuals who have followed and participated the *mukhayyam* program. The statistic reported by Mohd Izwan (2019) showed there were 1700 in total; 1090 transgender or *mak nyah*; gays; 400 and lesbians; 210. For instance, *Pertubuhan Hijrah Republique Network* has conducted several activities like teaching al-Quran, social gathering and talks in Facebook. On the other hand, *Pertubuhan Islah Movement* has carried out training for trainers, seminar on LGBT and HIV, support group for People who Live with HIV (PLHIV), support group for LGBT, and outreach and trainer visits to the shelter homes. Moreover, *Persatuan Insaf Pahang* has also assisted their community by donating some amount of money for Eid's preparation, outdoor activities, workshop, outreaches, and others. Lastly for the *Usrah Iqra'* has conducted online seminar via zoom, google meet, Facebook live and many more. These NGOs have played their roles and relevance towards the LGT *hijrah* individuals by referring to the four main aspects: Community Organizing (CO), Power Analysis (PA), Organisation Development (OD) and Spirit/Sustainable Practice (SP).

However, for the pro LGBT NGOs such as Justice for Sisters and Queer Lapis, the *mukhayyam* program was considered as a conversion program for them to change the sexual orientation of someone by inculcating Islamic teaching. After the incident, Ardi herman (2020) has reported that NGO community *hijrah* has defended JAKIM where *mukhayyam* is not a conversion program as claimed by pro-LGBT NGOs. Conversion program is considered as a therapy or treatment received by LGBT individual to change themselves in psychological forms that use coercion and physical. To prevail the NGO *hijrah* and its community rights, a police report was lodged against Nicole Fung and Queer Lapis NGO. It is impossible for them to inculcate Islamic teaching and most of the aspects striving is something contradictory to

Islamic laws and teachings. So, the application of Islamic teaching towards the pro LGBT NGO is impossible to apply.

In conclusion, NGOs *hijrah* in Malaysia have played very affirmative roles in preparing social changes within the community. Apart from being an agent of change, NGOs *hijrah* have conducted religious activities, seminars, Quranic lessons and many more to assist and guide the community to be a devout Muslim. Even though, there were some flaws in managing the NGOs *hijrah*, they need some training and special model and module to be more effective and efficient in organizing their NGOs. For future work, the researchers suggest some models and modules to be developed related to their personality traits, hence all the members in NGOs *hijrah* will have specific guidance to maintain their spiritual consistency.

Last but not least, the theory of Organisation Development for Social Change has brought into social change among NGOs *hijrah* particularly for Lesbian, Gay and Transgender community in Malaysia. Despite of challenges faced in organizations, the NGOs have played a crucial role to assist their members to become a devout Muslim as well as buiding resilience in Islamic personality. This research also is very important to assist Department of Islamic Development Malaysia (JAKIM), State Islamic Religious Council and another Hijrah NGOs to assist members in religious and spiritual journey. However, a further research should develop a Muslim personality model for NGOs *hijrah* where the model can be a guideline and framework for all the members to become a devout Muslim and embracing the religion of Islam.

References

- Ardi, H. (2020). *Mukhayyam: NGO Komuniti Hijrah Lgbt Pertahan JAKIM*. Also available online at <https://alhijrahnews.com/kumpulan-lgbt-pertahan-jakim/>. (Last accessed 30 April 2024).
- Aslami, U. A. (2016). *Konsep Tazkiyatun Nafs Dalam Kitab Ihya Ulumuddin Karya Imam Al-Ghazali*. Institut Agama Islam Negeri Salatiga.
- Awang, J., Aziz, M.S.A., Rahman, N.F.A. & Yusof, M.I.M. (2023). 'Understanding Islamic-oriented nongovernmental organisation and how they are contrasted with NGO in outdoing Malaysia LGBT phenomenon', *HTS Teologiese Studies/Theological Studies*, 79(1), a8616. <https://doi.org/10.4102/hts.v79i1.8616>.
- Aziz, M. S. A., Ismail, H., Awang, J., Rahman, N. F. A., & Yusof, M. I. M. (2021). The Judicial Interpretation of Syariah and Civil Court for Non-Muslim Transgender. *International Journal of Academic Research in Business and Social Sciences*, 11(6), 198–214.
- Basadur, M., Basadur, T., & Licina, G. (2012). *Organizational development. In Handbook of Organizational Creativity*. Elsevier Inc. Also available online at <https://doi.org/10.1016/B978-0-12-374714-3.00026-4>. (Last accessed 30 May 2024).
- Brown, Leach & Covey. (2008). *Organization Development for Social Change. Handbook of Organization Development*, Thousand Oaks, CA: Sage Publications, 593-614.
- Collins, C.S & Carrie, C.M. (2018). The Central Role of Theory in Qualitative Research. *International Journal of Qualitative Methods*. 17, 1–10.

- Dizon, J. T. (2012). Theoretical Concepts and Practice of Community Organizing. *The Journal of Public Affairs and Development*, 1(1), 89–123. Also available online at <https://www.researchgate.net/publication/299425514>. (Last accessed 30 May 2024).
- Dobrai, K., & Farkas, F. (2016). Nonprofit Organizations from the Perspective of Organizational Development and Their Influence on Professionalization. *Naše Gospodarstvo/Our Economy*, 62(2), 25–32. Also available online at <https://doi.org/10.1515/ngoe-2016-0009>. (Last accessed 25 April 2024).
- Fisher, R. & Kling, J. (2008). Community Organization and New Social Movement Theory. *Journal of Progressive Human Services*, 5 (2), 5-23.
- Hines, S. (2007). Transforming gender: Social change and transgender citizenship. *Sociological Research Online*, 12(1). Also available online at <https://doi.org/10.5153/sro.1469>. (Last accessed 30 May 2024).
- Jaffary, A. Muhamad Sa'dan, A.A Nur Farhana. A.R. (2024). Social Movement Framework of Ikatan Muslimim Malaysia (ISMA) in Outdoing Malaysia Transgender Phenomenon 2014-2020. *International Journal Of Academic Research In Business And Social Sciences*, 14 (5), 1851-1864.
- Jelamu, A., M. (2006). Perubahan Sosial. *Jurnal Penyuluhan*, 2 (2), 125–132.
- Justice for Sisters. (2020). *Laws that criminalise gender identity and expression in Malaysia*. Also available online at <https://justiceforsisters.wordpress.com/laws/>. (Last accessed 30 May 2024).
- Majid, M. K. A., & Rahim, R. A. A., (2009). Akademik Pengajian Islam, U. M. Perubahan Sosial Dan Impaknya Terhadap Pembentukan Modal Insan Menurut Ibn Khaldun. *Journal Of Hadhari*, 1, 45–76.
- Mohammad A., S. (2010). Key Concepts in Islamic Spirituality: Love, Thankfulness and Humbleness. *Message of Thaqaalayn*, 11 (2), 16-33.
- Izwan, M., Y. (2019). *Pencapaian 2019: Unit Rawatan Dan Pemulihan Kecelaru Gender. JAKIM*. Laporan tahunan.
- Pearce, J. (2010). Is social change fundable? NGOs and theories and practices of social change. *Development in Practice*, 20(6), 621–635. Also available online at <https://doi.org/10.1080/09614524.2010.491538>. (Last accessed 30 May 2024).
- Raj, D. K. A. (2016). *Concept of Community Organization: Meaning, Definition, Types of Community and History of Community Organization*. In Youth and Community Work, RGNIDY, Sriperumbudur, India.
- Raji H., & Jethro, P. (2011). *Power: A Practical Guide for Facilitating Social Change*. Dunfermline: Carnegie United Kingdom Trust.
- Sa'dan, A. A., Jaffary, A, Nur Farhana, A. R. (2018). *A Preliminary Study on Transgender issues: A Case Study on Justice for Sister (JFS) as a New Social Movement in Malaysia. 3rd International Seminar on Islamic Thought*. Proceeding. Universiti Kebangsaan Malaysia.
- Singh, K. (2012). *Organization Change and Development*. In Excel Books Private Limited. Also available online at <https://doi.org/10.1146/annurev.psych.38.1.339>. (Last accessed 30 April 2024).
- Singh, A. (2009). Organizational power in perspective. *Leadership and Management in Engineering*, 9 (4), 165–176. Also available online at [https://doi.org/10.1061/\(ASCE\)LM.1943-5630.0000018](https://doi.org/10.1061/(ASCE)LM.1943-5630.0000018). (Last accessed 30 April 2024).
- Supriyanto. (2009). *Islam dan Perubahan Sosial: Studi Atas Persepsi Pemikiran Ulama Terhadap Penerimaan Teknologi Modern di Desa Cimande Hilir Bogor*, 1–73.

- Tankard, M. E., & Paluck, E. L. (2016). Norm Perception as a Vehicle for Social Change. *Social Issues and Policy Review*, 10 (1), 181–211. Also available online at <https://doi.org/10.1111/sipr.12022>. (Last accessed 30 May 2024).
- Van der Veer, P. (2009). 'Spirituality in modern society', *Social Research*, 76(4), 1097–1120. Also available online at http://www.urbanlab.org/articles/van_der_Veer_Social-Research-1097-1120.pdf. (Last accessed 30 April 2024)
- Niekerk, B. (2018). Religion and spirituality: What are the fundamental differences? *HTS Theologiese Studies / Theological Studies*, 74(3), 1–11. Also available online at <https://doi.org/10.4102/hts.v74i3.4933>. (Last accessed 30 April 2024)
- Zak, Sinclair. (2003). *Organization Development Success in Grassroots Social Change Organizations: How Change Happens*, MA dissertation. JFK University.
- Zak, S. (2006). *Organization Development for Social Change: An Integrated Approach to Community Transformation*. Movement Strategy Center, 1-15.