

## Appendix 1

Wan Yusoff, W. F. Z. ', Mohd Amin, M. Z., & Mohd Ghazali, N. (2021). Model Terapi Psiko-Spiritual Islam Dalam Membimbing Komuniti Transgender: Sebelum Dan Selepas Perintah Kawalan Pergerakan (PKP) Akibat Ancaman Covid19. *7th International Conference on Quran as Foundation of Civilization (SWAT 2021) FPQS, Universiti Sains Islam Malaysia, 6-7 October 2021. 7th International Conference on Quran as Foundation of Civilization (SWAT 2021), Malaysia.*

TPSI component	Pertubuhan Usrah Fitrah (supported by MAIS)  Or known as Rumah Usrah Fitrah, which functions as guidance centre for trans people	T-Fitrah (supported by the Dugun District Islamic Department)	Persatuan Insaf Pahang (supported by Islamic Council in Pahang)
Therapy component	<p><i>Akidah</i> Focuses on five key elements, which includes belief in</p> <ul style="list-style-type: none"> <li>● God</li> <li>● Quran</li> <li>● Rasul</li> <li>● doomsday</li> <li>● Qada' and Qadar event</li> </ul> <p><i>Ibadah</i> Implementation of prayers five times a day</p> <p><i>Akhlak</i> Zikir activities, reinforcement of shame in carrying out activities that are forbidden by Islam and integration of ethics of hijrah or life as someone on the hijrah pathway or journey</p>	<p><i>Akidah</i> Focuses on two key elements, which includes belief in</p> <ul style="list-style-type: none"> <li>● Quran with the support of teachers appointed by the Dungun district Islamic Department</li> <li>● doomsday is integrated in the Quranic classes</li> </ul> <p>The paper notes that this programme is not that successful as the trans women in Dungun were not interested in participating in the programmes. Similarly, their programme in Kuala Terengganu also was not successful.</p> <p><i>Ibadah</i> Implementation of prayers five times a day</p> <p><i>Akhlak</i> Ethics of co-existing in a community, gender expression or attire, zikir, being independent, upholding self dignity, advising each other and oversee their shameful behaviour or practices.</p>	<p>The TPSI elements are integrated through</p> <ul style="list-style-type: none"> <li>● The Mukhayyam Ibadah programme</li> <li>● Weekly Quranic recital classes</li> </ul> <p><i>Akidah</i> Focuses on key elements, which includes belief in</p> <ul style="list-style-type: none"> <li>● God and their nature</li> <li>● Angels</li> <li>● Rasul</li> <li>● Doomsday and the Qada and Qadar event</li> </ul> <p><i>Ibadah</i> Implementation of prayers five times a day and covering aurat</p> <p><i>Akhlak</i> Covers 11 elements including how to co-exist in society, gender expression and attire, zikir, upholding self dignity, being independent, shame in carrying out bad things, advising each other, and respecting parents</p>
Process of therapy	<p><i>Riyadah al-nafs</i> Observed through the housing provided by MAIS for its trainees (trans and LGBTQ persons). MAIS covers their cost of stay and this allows the trainees to undergo activities by MAIS</p> <p><i>Mujahadah al-nafs</i> MAIS staff and ex-LGBT participants guide trans women from controlling their bad behaviour and integrating good behaviour</p>	Unclear as the Quranic classes are held on a weekly basis and hosted by a trans woman in the community	<p>The Mukhayyam Ibadah programme integrates all three components of <i>Riyadah al-nafs</i>, <i>Mujahadah al-nafs</i> and <i>Muraqabah al-nafs</i></p> <p><i>Riyadah al-nafs</i> This component is not integrated in the online classes based on recommendation by stakeholder in the therapy support component. The Quranic recital classes online overseen by a religious teacher appointed by the Pahang Islamic Department.</p>

	<p><i>Muraqabah al-nafs</i> The residents are monitored by the staff. By placing them in the center, the residents can be monitored, their immoral activities can be prevented and their gender expression can be suppressed</p>		<p><i>Mujahadah al-nafs</i> Takes place through Quranic recital classes twice a week over two hours. The Pahang Islamic Department provides a RM 30 attendance allowance made at the end of the month to ensure participation of the participants online or offline.</p> <p>The paper notes that the Quranic recital classes have the 'biggest therapy treatment effect', given the nature of the Quran as a remedy to "human illness from sins, spiritual diseases and ignorance."</p> <p><i>Muraqabah al-nafs</i> The participants are required to wear decent and syarak complaint attire during the Quranic classes. However, the paper notes this is more challenging when classes are done online.</p>
<p>Therapy support</p>	<p>Receives <b>institutional support</b> from MAIS, which has full oversight of the center</p> <p><b>Murabbi support</b> from MAIS officers to facilitate the Fardhu Ain and Quranic classes</p> <p><b>Peer support</b>, where fellow ex-trans or LGBT participants supporting others and in providing inputs for programmes</p>	<p>Receives <b>institutional support</b> from the Dungun District Islamic Department</p> <p><b>Murabbi support</b> from a religious teacher. The Islamic Department believes that these classes have had an impact on reduction of immoral activities among trans women in Dungun</p> <p><b>Peer support</b> comes from trans women who have stable employment. There is an assumption that trans women in Dungun are less involved in sex work as opposed to other places.</p> <p><b>Family.</b> The paper notes that several trans women are entered into marriages as cisgender heterosexual persons and have children through the marriage. They note that trans women from urban areas move back to their hometown in Dungun to repent and commence their hijrah journey. The 'family acceptance or support' allows them to detransition.</p> <p><b>Society.</b> The paper notes that the immense pressure by society forces trans women to not express</p>	<p>Receives <b>institutional support</b> from the Pahang Islamic Department, which funds the teachers, participants allowance and house rental for the activity centre.</p> <p><b>Murabbi support</b> from lecturers from the University of Science Islam Malaysia (USIM), Pahang Malaysia University (UMP) and the International Islamic University Malaysia (UIAM) and the Pahang state and district Islamic Departments. The role of the murabbi is streamlined with the PIP Dakwah Squaq.</p> <p><b>Peer support</b> comes from PIP members and others who have detransitioned.</p> <p>The paper notes that given the trans women skepticism over religious persons and society who tend to pressure them to change, the support by fellow trans women is critical.</p>

		<p>themselves as women. The paper adds that the 'cooperation by the trans women community in upholding their family name and societal sensitivity reduces the pressure that they face'. Trans women also advise each other to avoid expressing themselves as a woman to avoid societal stigma and discrimination</p>	
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