



Student Perspectives in Viewing Gender Non-Conformities

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Abstract. This research addresses the issue of Gender Non-Conformities (GNC) in the social and legal context in Indonesia, focusing on the freedom of individuals to express their gender identity and the challenges faced related to cultural and religious norms. Gender non-conformity refers to individuals whose gender expression does not conform to social expectations of masculinity or femininity. In Indonesia, which has conservative religious views, the right to freedom of expression often clashes with dominant religious norms. This research uses the perspective of students to explore their understanding of GNC issues, which can reflect the level of inclusivity and diversity in the campus community. Based on the 1945 Constitution article 28E paragraph 2 which guarantees freedom of opinion, this study examines whether the freedom of gender expression non-conformities is acceptable or actually causes conflict, especially in relation to the protection of human rights (HAM) and existing religious views. The results of this study are expected to provide insight into how the younger generation views gender issues that are not limited to traditional norms, as well as the role of higher education in shaping this perspective.

Keywords: Gender Non-Conformities, Freedom of Expression, Human Rights, Religion, Cultural Norms, Student Perspectives.

INTRODUCTION

Gender non-conforming (GNC) is a term that describes people who do not follow gender stereotypes. [1] and differs from their society's conventional binary expectations of masculine men and feminine women. [2][3] Gender non-conformity can include many things, such as gender expression, gender roles, or other aspects of gender. This is usually seen in people whose gender identity is binary gender (male or female), whether they are cisgender or transgender. For example, feminine trans men and feminine cis men are both incompatible with expectations of masculinity. [2] The term is not equivalent to non-binary or trans,[2][3] but despite this, it is seen as an umbrella term for non-cisgender people when used in the initials "TGNC" (Trans and Gender Non-Conforming). Other terms include diverse gender, Expansive

Gender, and Varied Gender. [1] Some trans or non-binary people identify as non-conforming gender. [2][3] Furthermore, gender expression is an external manifestation of a person's gender identity, usually through "masculine", "feminine", or gender variant appearance or behavior.

Gender incompatibility usually stems from internal factors. Of the several problems that occurred, many perpetrators have voiced about the gender incompatibility they experienced. They admitted that it started from within (internal) which then the factor was supported by other factors such as family and friends (external). In the end, it became a normalized habit in today's times. Indonesia is a country that makes the law the supreme power, and this statement caught our attention on the issues discussed. Gender non-conformities are people whose gender expression is perceived as inconsistent with the cultural norms expected of that gender (Green & Maurer, 2016).

In the 1945 Constitution article 28E paragraph 2 reads "*everyone has the right to freedom to believe in belief, express thoughts and attitudes, in accordance with their conscience*". In the 1945 Constitution, article 28E paragraph 2 explains that the constitution regulates the right to personal freedom over oneself. This article is an article based on Human Rights (HAM). However, this freedom often clashes with the views of the majority religion in Indonesia, which tends to have a conservative attitude towards gender non-conformities.

Based on the background already described, this study analyzes the issue of *gender non-conformities (GNC)* in the social and legal context in Indonesia, with an emphasis on the freedom of individuals to express themselves according to their gender identity and how it deals with existing cultural and religious norms. The hypothesis taken in this study is that there is or is not a conflict over gender non-conformities related to the protection of human rights with religious views in Indonesia.

Students' perspectives on Gender non-conformities are important to be researched because they play the role of agents of social change. Their understanding of this issue can reflect the level of inclusivity and diversity in the campus environment. In addition, this study can also provide insights into how the younger generation views gender beyond traditional boundaries, as well as how the role of higher education in shaping that perspective. As the young generation who play an active role in the learning process, both inside and outside the academic environment, students have an important role in responding to this problem. Students at universities or universities, can explore a freer and more inclusive social identity, thus allowing students to be more open to new ideas, including their understanding of Gender Non-Conformities that can be influenced by the 1945 Constitution or religion in their environment.

METHOD

This research was carried out by design in quantitative research, with a questionnaire method. The research was designed with a closed questionnaire method in which respondents were given a choice of answers that had been provided by the researcher and a closed questionnaire method, in which respondents could give answers without restrictions. The purpose of this study is students. The sample taken was the perspective of students who had experience or not towards gender non-conformities, namely 106 people consisting of 58.1% male students and 41.9% female students. The determination of the number of samples below 10,000 was carried out using the slovin formula (Fadhilah, 2020). The sampling technique was carried out randomly in various campuses which became random sample places in various campuses that became research sites using psychological methods on *Gender non-conformities*.

DISCUSSION

In the context of students' perspectives on *Gender non-conformities* in this study, we must know what each student thinks when they see someone who does not match their gender, such as a man who looks like a woman, and vice versa. The results of the study show the results of student opinions as follows:

Table 1. Students' Views on Men Who Look Like Women and Vice Versa

| No. | Question | | Strongly disagree | Disagree | Neutral | Agree | Strongly Agree | Jml |
|-----|--|-----|-------------------|-------------|-------------|-----------|----------------|-------------|
| 1. | Students' Views on Men Who Look Like Women and vice versa. | F % | 71 67% | 20 18,9% | 13 12,3% | 1 0,9% | 1 0,9% | 106 100% |
| | | | | | | | | |

Based on Table 1, the data shows students' views on men who look like women and women who look like men. A total of 67% of respondents (71 people) stated that they strongly disagreed, followed by 18.9% of respondents (20 people) who expressed disagreement. A total of 12.3% of respondents (13 people) gave neutral answers, while only 0.9% of respondents (1 person) stated that they agreed and strongly agreed. Overall, the data in this table illustrates

that student attitudes towards the phenomenon tend to be negative, with a very low acceptance rate.

Table 2. Students' Views on *Gender Non-Conformities* with Moral Values in Society

| No. | Aspects | | Very Positive | Positive | Neutral | Negative | Very Negative | Jml |
|-----|--|--------|---------------|-----------|-------------|-------------|---------------|-------------|
| 1. | What is your view on the application of personal freedom for gender non-conformities in Indonesia? | F % | 0 0% | 0 0% | 28 26,4% | 36 34% | 42 39,6% | 106 100% |
| 2. | What is your view on the influence of gender non-conformities on moral values in Indonesian society? | F % | 0 0% | 1 0,9% | 18 17% | 47 44,3% | 40 37,7% | 106 100% |

Based on Table 2, which contains data on students' views on gender non-conformities in relation to moral values in society, it was found that 39.6% (42 respondents) had a very negative view of the application of personal freedom for gender non-conformities. In addition, 34% (36 respondents) expressed a negative view of the issue, while 26.4% (28 respondents) were neutral. None of the respondents (0%) expressed a positive or very positive view of personal freedom for gender non-conformities.

Overall, this data shows that the majority of respondents do not support the implementation of personal freedom for gender non-conformities in Indonesia. This illustrates the perception that tends to be less supportive of the issue, especially in the context of people's moral values.

The data in Table 2 further illustrates the influence of gender non-conformities on moral values in Indonesia according to the respondents' responses. A total of 37.7% (40 respondents) stated that the influence was very negative, while 44.3% (47 respondents) considered the influence negative. A total of 17% (18 respondents) were neutral, 0.9% (1 respondent) considered the influence positive, and no respondent (0%) considered the influence very positive.

From this data, it can be concluded that the majority of respondents consider the influence of gender non-conformities on moral values in Indonesia as negative to very negative. Thus, it can be seen that most of the respondents have a view that does not support the existence of gender non-conformities in relation to moral values in Indonesian society.

Table 3. Students Views on the Relationship Between Gender Non-conformities and the 1945 Constitution Article 28E Paragraph 2

| No. | Aspects | | Strongly Agree | Agree | Neutral | Disagree | Strongly disagree | Jml |
|-----|---|-----|----------------|-------------|-------------|-------------|-------------------|-------------|
| 1. | How much do you agree that Article 28E paragraph 2 of the 1945 Constitution also protects the rights of individuals with gender non-conformities? | F % | 1 0,9% | 13 12,3% | 31 29,2% | 34 32,1% | 27 25,5% | 106 100% |
| 2. | Do you feel that gender non-conformities still often experience discrimination, despite being guaranteed by Article 28E paragraph 2? | F % | 16 15,1% | 25 23,6% | 48 45,3% | 12 11,3% | 5 4,7% | 106 100% |

Based on the table above, students' perceptions of Article 28E paragraph 2 of the 1945 Constitution also protect the rights of individuals with gender non-conformities.

The majority of respondents tended to disagree (32.1%) and strongly disagree (25.5%) that Article 28E Paragraph 2 of the 1945 Constitution protects the rights of individuals with non-conformity gender. However, there were 12.3% of respondents who agreed and 0.9% who strongly agreed. This shows that there are doubts among students about the application or scope of the protection of the article to gender non-conformity.

Discrimination against gender non-conformity, even though guaranteed by Article 28E Paragraph 2

Most respondents (45.3%) felt neutral regarding the statement that gender non-conformity still often discriminates despite legal guarantees. However, 23.6% agreed and 15.1% strongly agreed with the existence of discrimination, showing the perception that discrimination still occurs despite the constitutional basis. In contrast, only 11.3% disagreed and 4.7% strongly disagreed. The majority perception shows that there is an acknowledgment that discrimination against non-conformity gender still occurs frequently.

The survey results show that the majority of students feel that the protection of gender non-conformity is not clear, and discrimination is still considered to occur even though it is guaranteed by Article 28E Paragraph 2 of the 1945 Constitution. This reflects the need to strengthen legal understanding and implement more tangible protection.

CONCLUSION

This journal discusses students' perspectives on gender non-conformities, which include gender identity and gender expression that do not conform to traditional norms. The problem raised is how students view the issue of gender non-conformities through various perspectives, including the legal basis of Article 28E of the 1945 Constitution as well as the values of various religions in Indonesia. In the Legal Perspective taken in Article 28E of the 1945 Constitution is Article 28E of the 1945 Constitution stating that everyone has the right to live and has the right to defend their life and livelihood. This perspective is the basis for human rights, including the right to determine gender identity, that must be respected. Some students understand that gender non-conformities are part of the rights of individuals guaranteed by the constitution, so discrimination against this group is contrary to human rights principles. and Religious Perspectives in Indonesia states that various religions in Indonesia, there are different views on gender non-conformities: Most religious teachings in Indonesia emphasize the importance of carrying out gender roles in accordance with the provisions of sharia. However, there are also groups that interpret Islamic teachings in an inclusive manner, prioritizing compassion and respect for differences and views of students stating that the majority of students are aware of the importance of respecting individual rights, although there are still those who maintain traditional views according to their religious beliefs. Discussions among students showed a diversity of attitudes: from those who support inclusion to those who feel gender non-conformities are contrary to moral values. From the various problems that exist, as for solutions that can be used to solve the problem of discrimination against gender non-conformities,

students suggest an educational approach and interfaith dialogue as well as human rights-based advocacy. They emphasized the importance of collective awareness that diversity is part of a social reality that must be appreciated.

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