

## The Emergence of the Lgbt Movement In the Klang Valley Region of Malaysia: Alter the Foundation of the Road

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### Abstract

The emergence of lesbian, gay, bisexual, and transgender (LGBT) in Malaysia has garnered widespread attention from all sectors due to the different concerns arising from their conduct, which has contributed to social unrest in the country. Data indicates a consistent annual rise in the population of individuals identifying as homosexual and transgender women. The surge can be attributed to the proliferation of readily accessible mass media outlets available to young individuals. This condition exposes young people to a growing susceptibility to the LGBT environment and culture. The study also revealed that several factors contribute to this rise, including the caregiving patterns characterized by excessive protection, lack of affection and attention, as well as the presence of orphans. Additionally, symptoms of bullying at school, particularly, and the labels assigned by their peers further contribute to this phenomenon. Exposure to pornographic content also exacerbates these symptoms experienced by the LGBT community. Therefore, this study has been conducted to investigate the process of transformation undertaken by LGBT-at-risk kids in order to reconnect with their natural state. The researchers choose to employ qualitative and in-depth interviews as the primary tools in order to delve into the informant's authentic experience. The study revealed that a secure and consistent existence inside a family structure is a fundamental catalyst for inciting the desire to make a transformation. Fostering positive ties with the local community also aids in the reintegration of LGBT-at-risk adolescents into society. The utilization of these components facilitates the retention process in the transformations experienced by LGBT at-risk adolescents. In addition to religious education, relationships, love, and the preservation of momentum, the development of personality and the cultivation of good values also have a significant role in preventing young individuals from reverting back to the LGBT community.

**Keywords:** Lgbtq+, Transformation, Vulnerable Youth

**Introduction**

The issue of lesbian, gay, bisexual, and transgender (LGBT) does not require any introduction, as the growth and activism of this group, particularly the gay community, are highly active in Malaysia. The involvement of family members in establishing strong family structures and fostering a supportive atmosphere is widely recognized as being beneficial in facilitating the reintegration of the LGBT population into mainstream society. Society plays a crucial role in facilitating the transformation of this community. Each individual has a crucial role in resolving the concerns and difficulties faced by the LGBT community.

Notwithstanding the numerous challenges that must be confronted, it is a verifiable reality that persons within the LGBT community possess a genuine yearning for transformation. In their study, Khairul Hamimah and Noor Hafizah (2018) identified the primary obstacles encountered by the LGBT community as the struggle to regulate thoughts and wants, the impact of mass media, and the absence of community support. His research also highlights the importance of a cautious and compassionate approach, drawing on the principles of *Al-Mujis Al-Husna*, to assist this group in maintaining steadfastness while implementing reforms. Zuraidah Abdullah's (2018) research highlights the potential of therapy from an Islamic standpoint to assist the LGBT community in reconnecting with their inherent nature. This approach involves recognizing personal strengths and weaknesses, engaging in the process of repentance, practicing patience, acknowledging the possibility of returning to one's natural state, and nurturing a sense of reverence for Allah.

This research examines the implementation of the recovery process using Kurt's theory of change approach and Kotter's model of change. Kurt Lewin asserts that in order to successfully achieve a desired change, an individual must possess a clear understanding and awareness of the notion of change. To clarify, the shift will encompass two primary aspects: the intensity of stress and the act of rejecting. Change will transpire when the magnitude of pressure surpasses the resistance of refusal. Kurt Lewin highlights three key factors in the process of change: the extent of diffusion, the magnitude of transformation, and the level of preservation. Kotter (1995) defined change as a transition from one behavior to a more consistent and enduring pattern of conduct. The process of making a change may be broken down into 8 distinct parts, organized into 3 overarching levels: the motivations for change, the adoption of new behavior habits, and the sustained momentum.

**Literature Highlights****LGBT developments in Malaysia**

The statistics from the Department of Islamic Development Malaysia (JAKIM) indicate a rise in the number of homosexual individuals from 173,000 to 310,000, as reported by Mohd Izwan et al. in 2019. The findings exhibited an augmentation of about 100 percent. Simultaneously, the transgender community had a threefold growth, growing from 10,000 to 30,000. The primary factor responsible for this rise is the growing accessibility of mass media, particularly among young individuals (Mohd Izwan et al., 2019). Young people are becoming more susceptible to the influence of the LGBT community and its culture. Additional elements that are shown to contribute include familial institutions, where the manner in which family members care for the infant involves excessive protection, a dearth of affection, and insufficient attentiveness. In addition, the accessibility of pornographic content also has a role in the manifestation of these LGBT symptoms (Mohd Izwan et al., 2019; Khairul Hamimah & Noor Hafizah, 2018). Several instances have revealed that youngsters and adolescent males were subjected to anal intercourse by older pupils while attending boarding schools, leading

to the development of a same-sex sexual preference and identification as a gay individual (Mohd Izwan et al., 2019).

The prevalence of this LGBT phenomena in Malaysia has resulted in several assertions by individuals who identify as such, using human rights as a justification for their recognition (Mohamad Yusof et al., 2017). According to Nur Zainatul et al. (2019), the liberal perspective on LGBT matters might have negative effects on the Muslim faith, which emphasizes the importance of reason over revelation and raises doubts about the validity of the *Quran*. The Mak Transgender community in Malaysia has recently witnessed the emergence of a more organized movement dedicated to advocating for their rights. This development has garnered attention from various organizations, including Pink Triangle (PT Foundation) and Justice for Sisters (JFS), as reported by Muhammad Adam in 2020. The primary factors contributing to the manifestation of LGBT behavior are maternal influence, genetic predisposition, peer influence, mass media exposure, technological advancements, and societal norms (Muhammad Ramzi et al., 2020).

### **Kurt's Theory of Change**

The theory introduced by Kurt Lewin in 1951 highlights the three main phases involved in the process of behavior change, namely the level of dilution, the degree of change and the level of retention in which all three levels require effort from the LGBT individual himself and also the support not only of the family members but also of the surrounding community. The levels can be described as follows;

i. Dilution Level (Unfreezing)

It is an early stage where youths from within the LGBT community need to find something new whether in terms of values, attitudes or beliefs. In other words, they need to find the reason why and why they need to make a change in behavior.

ii. Levels of Change (Changing)

The situation in which LGBT youth take steps either to strengthen driving *forces or weaken* the forces of *resistances*. Or in other words this level requires an individual to give stability to existing norms.

iii. Retention Level (Refreezing)

The final stage in which an LGBT individual who makes a change has reached a new level of balance in his or her life and strives to maintain that balance

### **Kotter Change Model**

According to John Kotter (1995), change is defined as a transition from one behavior to a more consistent and enduring pattern of conduct. Carzo and Yanouzas argue that change is an unavoidable occurrence that occurs when the appropriate moment arrives. Kotter outlines a framework consisting of 8 distinct actions that may be categorized into 3 primary stages for implementing a change. The initial phase is establishing the necessary circumstances for change, or in other words, identifying a compelling rationale for initiating a change. At this stage, there are four distinct steps: 'Increase urgency', 'create alliances', 'vision', and 'communication'. The second phase entails the introduction of novel practices or habits. The third stage involves sustaining the momentum of the implemented improvements. During the

process of change, a critical stage arises where the support of multiple parties becomes crucial for individuals to sustain the newly implemented changes. At this stage, those who have successfully initiated a change find themselves in a vulnerable state, as it remains relatively effortless to revert back to their previous behavior if the changes lack support from entities such as family, friends, government, statutory bodies, and mass media.

### **Methodology**

Given the objective of comprehending the process based on the current circumstances, the researcher has opted for a qualitative research approach. This method is employed to analyze the issue and develop a comprehensive grasp of the real phenomena (Creswell, 2012). Given its capacity to provide comprehensive and in-depth insights into the subject of study, this qualitative approach is suitable for acquiring extensive and exhaustive information (Cohen et al., 2011). The results of this qualitative study will offer a comprehensive elucidation of the research inquiries that have been formulated (Silverman, 2013).

Scientists undertook an investigation of the healing process undergone by the informant. This procedure facilitates researchers in acquiring a comprehensive comprehension of the phenomena (Creswell, 2012). Qualitative approaches provide researchers greater flexibility in presenting conclusions based on the data collected (Yin, 2011). Therefore, the researcher assumes complete accountability for the study outcomes via possessing a comprehensive comprehension of ontology, epistemology, and technique in research. This comprehension will demonstrate the rationality of choosing this approach for doing research on the examined phenomena.

When performing qualitative research, researchers often choose for interview approaches to gather information (Merriam, 1998; 2009). Consequently, researchers consider this strategy to be most appropriate for their study requirements. The interview approach is advantageous since it yields comprehensive and extensive information on informants, hence enhancing the analysis of research. The specific information provides researchers with the opportunity to determine the underlying factors that led to the informant's involvement in the LGBT community and how the motivation for change might be initiated. Furthermore, interviews are done with persons responsible for implementing the change in order to gather more comprehensive and detailed insights about the change process and the challenges faced throughout the change session.

In general, qualitative researchers employ sampling procedures to fulfill research objectives, as this approach prioritizes the informants' capacity and willingness to supply the needed information (Silverman, 2013). Therefore, in accordance with this statement, the researchers have employed the identical sampling technique to choose informants in order to gather information and accomplish the study goals. Sampling is a method employed by researchers to acquire precise information on a phenomena that has been thoroughly recognized, as stated by Neuman (2000). The selected participants in this study are individuals who are part of the at-risk juvenile population and have undertaken a process of rehabilitation. Informants have successfully transitioned back to nature and resumed a conventional lifestyle.

In this study, the researchers have opted to employ observational methods as a means of doing research. Researchers must furnish details on the goal and intention of the informant in order to carry out the research. The acquired data encompasses all facets of the observation of activities conducted with the informant's consent. The primary methodology employed in the observation is to assess the actions undertaken over the course of the transformation. The use of this approach aligns with the study's aims as it allows the

researcher to directly see and assess the implementation of the change process, as well as evaluate the correctness and reliability of the information supplied by the interviewee. Upon concluding the observation, the researchers discovered that religious activities, including *qiamullail*, study sessions, and lectures, emerged as the primary activities during the process of transition. Furthermore, the study revealed that engaging in volunteer activities, such as beach and cemetery cleaning, provided the community with valuable insights into the LGBT community, hence promoting the implementation of transformative measures.

According to Merriam (2001), document analysis refers to the systematic examination and interpretation of textual, visual, and physical elements. The researchers reviewed a variety of records, including images, videos, films, memoranda, and diaries. Bogdan and Biklen (1998), Othman (2007), and Creswell (2012) concur that document analysis statements can serve as supplementary and reinforcing evidence to interviews and observations that have been conducted. Additionally, the researchers conducted document analysis on all relevant resources to enhance the research findings. Furthermore, alongside the examination of field notes and the study of pictures and videos, the researchers also performed an evaluation of the informant files acquired from the entity responsible for implementing the change. Analysis is conducted on the data that includes the techniques used on the informant and the duration it takes for the informant to implement the modifications, in accordance with the study criteria. Furthermore, the statistical data from JAKIM were evaluated to enhance the conclusions about the efficacy of the modifications. In addition, the examination of this text has assisted scholars in formulating a systematic study methodology and comprehending the results with more depth.

### **Findings and Discussions**

Through conducting interviews with selected informants, the researchers successfully identified a theme that addresses the study topic at hand. The research has primarily focused on the transition towards nature, utilizing Kurt Lewin's theory of change and John Kotter's model of change. As a result, researchers have identified three key themes in addressing the research question regarding the recovery processes implemented within the LGBT at-risk youth community. Researchers have elucidated the process by which the eight components of Kotter's change model were modified and incorporated into three distinct stages of change in Kurt's change theory. Through conducting interviews with chosen informants, the researchers successfully identified a theme that addresses the study topic at hand. The research has primarily focused on the transition towards nature, utilizing Kurt Lewin's theory of change and John Kotter's model of change. As a result, researchers have identified three key themes in addressing the research question regarding the recovery processes implemented within the LGBT at-risk youth community. Researchers have elucidated the process by which the eight components of Kotter's change model were modified and incorporated into three distinct stages of change in Kurt's change theory.

## The Process Of Change

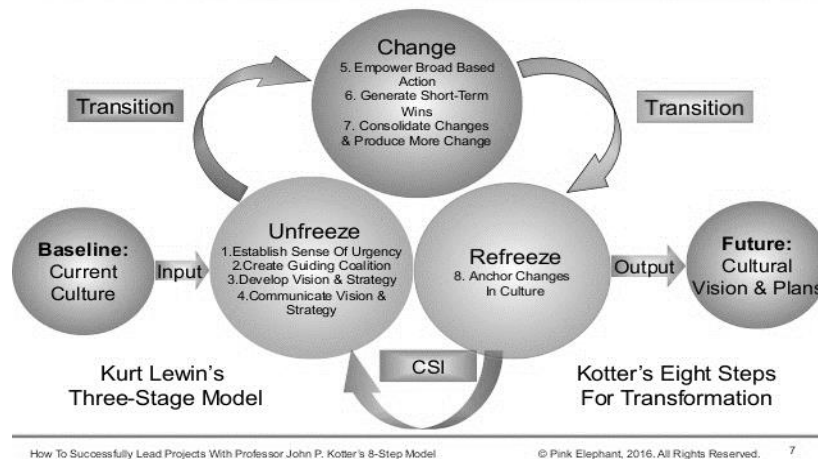


Figure 1: Kurt Theory VS Lewin Model

**Establishment of reciprocal communication**

Effective communication is crucial in implementing the necessary changes to support and protect LGBT at-risk adolescents. The establishment of a two-way communication platform can facilitate LGBT adolescents in expressing their experiences with validation and in a manner that fosters a sense of ease. After establishing comfort and trust, the process of transformation may be implemented gradually. The process of initiating change will commence by eliciting the purpose to change and recounting their personal narratives. This will enable nurses or mentors to discern the most effective catalysts and strategies for providing counsel and guidance using suitable methodologies to facilitate behavioral modifications among LGBT children.

**Establishing and fostering connections with the community and the LGBT community**

The community should create space for people to engage in discussions and express their viewpoints and arguments on a certain subject. This scenario will demonstrate society's willingness to embrace and assist individuals in reverting to their natural state. Community initiatives, such as awareness campaigns highlighting the risks associated with LGBT lifestyle, programs aimed at addressing LGBT rehabilitation and promoting a return to traditional values, are implemented to assist these groups in self-identification and fostering a desire for transformation. The community should foster more inclusivity by refraining from imposing strict adherence to the programs.

**Promotion of high retention rates**

The primary procedure will start from inside the family itself. Enhancing family structures is crucial for creating a favorable environment. Strong familial relationships, particularly with parents, provide fortitude in the pursuit of transformation. A member within the LGBT community should endeavor to establish their identity in relation to their familial connections. In addition, engaging in healthful activities will encourage them to maintain the changes. Consistent counseling sessions will assist individuals in adhering to lifestyle modifications. They are actively encouraged to engage in preaching by sharing their personal life experiences with the group. It is essential for individuals to actively participate in volunteer activities to foster community integration and broaden their social connections.

**Conclusion**

Establishing a robust family institution is crucial for facilitating the effective execution of the rehabilitation process. Constructing a religious identity enables the LGBT community to cultivate self-awareness and gain insight into the divine workings of Allah SWT. This process is facilitated by effective communication and positive relationships with the local community, which allows for smooth progress in the recovery process when there is sufficient space and possibilities. Additionally, fostering a natural inclination towards self-preparation for change further supports this process.

The primary function of the family is to provide a familial framework that integrates positive principles and facilitates bilateral communication. The community offers both physical and intellectual platforms for young individuals to engage in community initiatives, while it is imperative for the government to enforce stringent measures in formulating legislation. The collaboration of all stakeholders in fulfilling their various responsibilities facilitates the process of transformation and preservation, preventing LGBT at-risk kids from relapsing into their distressing circumstances.

Furthermore, the utilization of religious principles is the primary focus in demonstrating the efficacy of the transformation process. Early cultivation of religious principles is essential in mitigating LGBT manifestations. To ensure the ongoing progress of this transformation, it is imperative that each stakeholder fulfills its own duty. LGBT at-risk kids should be ready to have an impact, while the people around them consistently offer guidance and assistance.

Theoretical findings from this study assist the parties engaged in the change process, whether directly or indirectly, in determining the necessary measures to be performed prior to, during, and after the implementation of the change. Indeed, these findings aid in comprehending how to effectively assist the LGBT people in their journey towards embracing their innate human essence. Future study should aim to conduct a thorough investigation of the function of mentors in facilitating the transformation of the LGBT community. An investigation of the individuals accountable and their requisite responsibilities can facilitate transformative change within these communities.

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