



Cross-Dressing as a Challenge to Contemporary Islamic Law: A Comparative Study between Classical Fiqh and Modern Discourse

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Abstract

The phenomenon of crossdressing has become a new challenge for Islamic law in the modern era, especially as technological and social media developments increasingly blur the boundaries between cultural expression, individual freedom, and religious norms. This study examines how classical Islamic law and contemporary discourse view crossdressing in the context of modern social change. This study uses a descriptive, qualitative approach, with a comparative analysis of classical Islamic sources that discuss the prohibition of tasyabbuh (resemblance between genders) and contemporary Islamic legal discourse, which is more contextually oriented in its treatment of gender expression. The results show that classical fiqh expressly prohibits crossdressing behavior as a form of deviation from the nature and gender identity established by the sharia. At the same time, modern discourse emphasizes the need for a more empathetic ethical approach that considers human, psychological, and social aspects. This study underscores the importance of reinterpreting Islamic law to uphold moral and spiritual values while remaining responsive to the dynamics of gender expression in modern society.

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Introduction

The development of the times is an inevitable inevitability. Humans are always competing to present various innovations as a form of intellectual and civilizational progress. One of them can be seen in the rapid development of technology, especially in the field of information and communication ^[1]. In this modern era, distance barriers are almost no longer a problem, where one can easily find out about events happening in other parts of the world without having to be present in person. This condition becomes a domino effect of technological advancement, which not only facilitates the exchange of information, but also accelerates cultural transfer ^[2].

In the digital era marked by the continuous development of media, social media has become the primary space for individuals to display their identities and voice their views ^[3]. The development of the times has given birth to various changes in culture, especially in aspects of people's lifestyles. This lifestyle includes various forms of culture, one of which is the way of dressing

¹ Nablur Rahman Annibras, "The Prohibition of Tasyabbuh in the Perspective of Hadith," *TAJDID: Journal of Islamic Thought and Humanities* 1, no. 1 (2017): 75–96, <https://doi.org/10.52266/tadjid.v1i1.4>.

² Ade Wahidin, "A Review and the Law of Tasyabbuh from the Perspective of Four Imams of Madzhab," *Al-Mashlahah Journal of Islamic Law and Social Institutions* 6, no. 01 (2018): 49, <https://doi.org/10.30868/am.v6i01.245>.

³ Nurus Faizur Rochman, "Public Perception Of Androgynous Male Representation On Tiktok: A Critical Discourse Analysis On Fendi Beau Content," *Related: Journal of Communication Research* 5, no. 4 (2025): 245–55.

or fashion. Over time, clothing trends continue to shift, often even appearing in styles that are considered unique^[4].

Fashion can be understood as a form of nonverbal communication that reflects the wearer's self-identity. However, in practice there are limitations and unwritten rules in the selection of daily clothing. These boundaries are evident in the distinction of fashion based on gender, for example in terms of silhouette, color, and style, which have been socially attached as belonging to men or women. These unwritten norms are still maintained in society today^[5]. The majority of Indonesian people still uphold a patriarchal culture, where men are positioned as breadwinners or heads of families, while women are identified with domestic roles such as taking care of the household and children^[6]. This reality also shapes people's perceptions of gender construction. However, along with the development of the times, especially through the presence of social media that allows everyone to share activities, experiences, and complaints without being bound by distance and time, the phenomenon of changes in gender perception is starting to appear more and more real.

Social media allows individuals to display styles of dress that transcend traditional gender boundaries, thus emerging trends that defy the old construct. In this context, the phenomenon of crossdressing, which is the practice of a person wearing clothes that are socially attached to the opposite sex, is becoming increasingly visible in digital public spaces^[7]. Crossdressing is no longer just a personal practice, but part of a social dynamic that reflects a changing perspective on gender identity and expression. This raises serious debates, especially when dealing with Islamic legal norms that have a firm view regarding the prohibition of same-sex attraction^[8].

Previous research is an important foothold to enrich the theoretical framework of this research. Some of the previous studies that also raised the theme of crossdressing are; First, an article with the theme of *the Cross-Hijab Phenomenon and Its Influence on the Shift in Religious Sacredness in Society* was written by Ihsan Kamaludin and Suheri^[9]. Second, a journal entitled *Crossing the Boundaries: Phenomenology of Self-Expression Management of Male Crossdress Perpetrators as an Effort to Prevent Transvestic Tendencies* by Rizky Haikal, et al^[10]. Third, a journal article about *The Crossdresser Phenomenon: Between Transgender and Hobbies (Study of Crossdresser Phenomenon on Social Media Platforms)* by Lalu Pradipta Jaya Bahari^[11].

From some of the previous literature that has been studied, it can be seen that the discussion of the practice of *cross-dressing* in the perspective of Islamic law is still limited, especially in studies that compare classical fiqh and

contemporary discourse. Classical fiqh generally emphasizes the prohibition of *tasyabbuh* based on normative texts, while modern discourse highlights the need for a more contextual approach to assessing this phenomenon in contemporary society. Thus, the phenomenon of crossdressing is important to be studied not only as a modern social reality, but also as a challenge to contemporary Islamic law, in order to understand the differences and similarities in principles between classical fiqh and modern Islamic legal thought in responding to cross-gender practices.

Method

This study uses a descriptive qualitative approach with comparative and normative analysis methods to examine the views of classical Islamic law and contemporary Islamic law discourse on the phenomenon of crossdressing. This approach was chosen because it is suitable for examining textual and interpretive sources of Islamic law, as well as analyzing the dynamics of fiqh thought in responding to modern social issues. Research data was obtained through library research which includes primary sources in the form of classical fiqh books, tafsir, and hadith that discuss the prohibition of *tasyabbuh* (resembling the opposite sex), as well as the works of contemporary Muslim scholars and scholars who review gender issues and modern Islamic law. Secondary sources include books, articles, scholarly journals, and documents relevant to the study of contemporary Islamic gender, culture, and law.

Discussion

A. Gender Identity Representation through Cross-Dressing Practices

Social media is the result of the development of internet technology which functions as a means of communication and interaction between users. Platforms such as Facebook, Twitter, Instagram, and TikTok are popular examples that people use. The presence of social media not only facilitates social relationships, but also presents a new form of online journalism with wide opportunities in the processing and dissemination of information. Furthermore, social media also plays an important role in shaping fashion trends, because it is through this platform that the dress styles of influencers, artists, and public figures quickly spread, imitated, and ultimately influence fashion changes among the wider community, especially the younger generation. Fashion no longer only functions to cover the body, but also becomes a symbol of lifestyle, prestige, and self-expression. Changes in mindsets and cultural dynamics have made men more open to combining clothing, accessories, colors, and motifs, thus showing a significant transformation in the evolution of

⁴ Yulia Widya Saputri, Shella Rhodinia, and Bagus Setiawan, "The Impact of Globalization on Lifestyle Changes in Indonesia," *Maximal Journal: Scientific Journal in the Social, Economic, Cultural and Educational Fields* 1, no. 5 (2024): 208–17, <https://malaqbpublisher.com/index.php/MAKSI>.

⁵ Brigitta Cheria Belinda, "Generation Z's Perception and Reaction to the Phenomenon of Gender Fluid and Androgynous Fashion Styles," *Timeline : Journal of Communication Studies* 5, no. 2 (2022): 165–78, <https://doi.org/10.23969/linimasa.v5i2.4569>.

⁶ Luthfia Rahma Halizah and Ergina Faralita, "Patriarchal Culture and Gender Equality," *Wasaka Law* 11, no. 1 (2023): 19–32, <https://www.ojs.stihsa-bjm.ac.id/index.php/wasaka/article/view/84>.

⁷ Ihsan Kamaludin and Suheri Suheri, "The Phenomenon of Cross Hijab and Its Influence on the Shift in Religious Sacredness in Society," *Journal of Reflective Sociology* 15, no. 2 (2021): 338–59, <https://doi.org/10.14421/jsr.v15i2.2049>.

⁸ Aditia Muhammad Noor Rinanza Tri Dewantara, Putri Salsabila, Anida Wafa Choirunnisa, Dela Hanifah, Claure Hariyanti, "The Phenomenon of Crossdressing: Between Freedom of Expression and Social Ethics in Islam," *At-Tuhfah: Journal of Islamic Studies* 12, no. 1 (2023): 1–234, <https://doi.org/10.4324/9780367853563>.

⁹ Kamaludin and Suheri, "The Phenomenon of Cross Hijab and Its Influence on the Shift in Religious Sacredness in Society."

¹⁰ Rizky Haikal et al., "Crossing the Boundaries: Phenomenology of Self-Expression Management of Male Crossdress Perpetrators as an Effort to Prevent Transvestic Tendencies," *JIP - Scientific Journal of Education* 7, no. 1 (2024): 1011–20, <https://doi.org/10.54371/jiip.v7i1.3191>.

¹¹ Lalu Pradipta Jaya Bahari, "The Crossdresser Phenomenon: Between Transgender and Hobbies (Study of Crossdresser Phenomenon on Social Media Platforms)," *An-Nisa Journal of Women's and Islamic Studies* 17, no. 1 (2024): 27–40, <https://doi.org/10.35719/annisa.v17i1.222>.

fashion styles^[12].

As is the case with the practice of crossdressing, where this trend is not new and common in society, including in Indonesia^[13]. This practice is not limited to certain circles, as some public figures also do it for various reasons, such as personal interests, entertainment, or work. In simple terms, crossdressing is the habit of wearing clothes of the opposite sex, for example, men wear women's clothes and vice versa. However, there are social acceptance differences where women who wear men's clothes tend to be more acceptable and considered an expression of style, while men who wear women's clothes often receive negative stigma from the social environment^[14].

Forms of crossdressing can be classified based on the way and motives of the perpetrator expresses themselves through the use of clothing of the opposite sex. This phenomenon has a variety of different forms in terms of its purpose, context, and social impact. Here are some forms of crossdressing practice found in various social studies:

Cross-dressing as entertainment

This form is done as a form of expression of style or art without being accompanied by sexual motives or the desire to change gender. For example, men wear women's clothes or vice versa for entertainment purposes, or performing arts. Usually, the perpetrator only introduces the clothes of the opposite sex at a certain time and not permanently^[15].

Cross-dressing transvestik

This type involves the use of clothing of the opposite sex with the aim of obtaining sexual satisfaction or arousal. The perpetrator experiences a certain sensation or satisfaction only when wearing clothes of the opposite sex. In the context of psychology, this behavior is categorized as a form of paraphilia and can be considered a disorder if it is done excessively or causes a negative impact on others^[16].

Cross-Hijabers

This phenomenon refers to the practice carried out by men who use the attributes and clothes of Muslim women such as hijab, robes, and veils. Some of the perpetrators used hijab and women's clothes as a disguise with the motive of committing criminal acts. In this context, crosshijaber becomes an act that is motivated by privacy, but it often raises moral and legal problems, especially when used for unethical purposes. There are other reasons that trends in digital media are usually carried out by perpetrators for the reason of

making trends or parody videos on social media. This behavior often causes controversy because it is considered to tarnish and change the sacred meaning of the hijab used by Muslim women^[17].

Cross-Play

In the context of popular culture and the cosplay world, cross-dressing is known as cross-play, which is someone who dresses and plays a fictional character of the opposite sex. This activity is usually carried out at anime conventions, comics, games, or other entertainment media. This form is generally done for role-playing and entertainment purposes, not to express a particular gender identity or sexual orientation. The other goal is to visually and gesturally imitate characters for cosplay competitions or social media documentation, instead of expressing their original gender identity^[18].

Transgender Dress Across Genders

This form is performed by transgender individuals as part of their gender identity expression, which is different from their biological sex. Although technically resembling cross-dressing, the practice is not merely temporary or a hobby, but rather a deeply lived representation of gender identity^[19].

Crossdressing is also considered a form of expression of gender identity as well as a form of resistance to patriarchal cultural domination that places rigid norms of masculinity and femininity. In a concept called gender layering or homoeroticism, a man can take on a feminine role, while a woman can take on a masculine role, thus going beyond traditional gender boundaries. This shows that crossdressing behavior is not solely related to the fulfillment of sexual desires or transvestism, but also serves as a medium to express oneself while still affirming one's personal identity^[20].

The factors that drive crossdressing behavior are divided into two, namely; First, internal factors that include the desire to express oneself through fashion without gender restrictions, such as the trend of genderless style, which provides confidence and emotional satisfaction. Second, external factors come from the social and cultural environment. Relationships with other people, jobs in the entertainment world or social media, as well as the influence of popular culture such as trends from Korea make someone interested in trying crossdressing. This practice is usually done to express oneself and emotions, not for sexual gratification. In this case, not everyone who does crossdressing has a

¹² Adria Farhan Arnalda & Deva Mofidzmitada Anmedisa, "The Phenomenon of Changing the Way Men Dress in Indonesia on the Society's Perspective on the Level of Masculinity (Qualitative Descriptive Study on the Bandung Society)," *Integrative Perspectives of Social and Science Journal (IPSSJ)* 2, no. 3 (2025): 6080–91.

¹³ Fadhila Citra Permata *et al.*, "Androgyny in the Community of Cross-Dresser K-Pop Dance Cover Glacies Crew," *PADARINGAN (Journal of Anthropological Sociology Education)* 6, no. 3 (2024): 271, <https://doi.org/10.20527/pn.v6i3.12382>.

¹⁴ M Hafiz Fazry, "The Phenomenon of Celebgram Crossdressing in Building an Existence on Social Media (Case Study on Palembang Celebgram)," *Journal of Communication Studies* 02 (2023): 1–4, <http://jurnal.radenfatah.ac.id/index.php/jsikom>.

¹⁵ Anastasya Putri, Siti Nursanti, and Flori Mardiani Lubis, "Exploring the Crossdressing Experience in the Jakarta Cosplayer Community," *Da'watuna: Journal of Communication and Islamic Broadcasting* 4, no. 1 (2024): 32–44, <https://doi.org/10.47467/dawatuna.v4i1.1357>.

¹⁶ Haikal *et al.*, "Crossing The Boundaries: Phenomenology of Self-Expression Management of Male Crossdress Perpetrators as an Effort to Prevent Transvestic Tendencies."

¹⁷ Hamdan Hidayat, "Crosshijaber Between Trends and Social Turmoil (Crosshijaber Behavior Analysis from the Perspective of the Qur'an and Psychology)," *Marwah: Journal of Women, Religion and Gender* 19, no. 2 (2020): 190, <https://doi.org/10.24014/marwah.v19i2.9614>.

¹⁸ Muhammad Aidin Noor and Varinia Pura Damaiyanti, "Toxic Masculinity in Male Japanese Anime Cosplayers," *Huma: Journal of Sociology* 3, no. 4 (2024): 437–46, <https://doi.org/10.20527/h-js.v3i4.334>.

¹⁹ Dwi Pugh Wijayanto, Siti Ngainnur Rohmah, and Abdur Rahim, "A Review of Islamic Law on Alleged Propaganda and the Existence of Lesbian, Gay, Bisexual and Transgender in Indonesia," *El-Siyasa: Journal of Constitutional Law* 1, no. 1 (2023): 1–11, <https://doi.org/10.61341/el-siyasa/v1i1.001>.

²⁰ Aly Mecca, Ahmad Fahrul Muchtar Affandi, and Gumilar Pratama, "Men with Hijab: Establishing the Cruelty of Cross-Hjaber Gender Identity on Social Media," *Journal of Social Humanities* 15, no. 2 (2022): 90, <https://doi.org/10.12962/j24433527.v0i0.14947>.

transvestite tendency. This means that everyone who is transvestic must do crossdressing, but not all crossdressers have transvestic traits. The way and reason a person practices crossdressing depends on how they organize and express themselves^[21].

In today's digital era, crossdressing is no longer a rare thing or only done occasionally. This practice has become a part of social life as seen from trends, social media, and the way people express themselves through clothing. For example, the phenomenon of cross hijab that is rampant on Twitter shows how the boundaries of the sacredness of hijab as a symbol of religiosity have actually shifted into objects of entertainment, self-expression, and even viral content^[22]. Patterns of interaction in the digital space allow for cross-border cultural transfer without barriers, including lifestyle values that normalize gender fluidity. This shows that social media is a tool to shape public opinion and influence attitudes towards the behavior of crossdressing practices^[23].

B. Fiqh's Perspective on *Tasyabbuh* Behavior

Clothing or clothing is not only seen as a cultural product, but also as a religious and moral demand. Both the Qur'an and the Sunnah provide guidelines on dress procedures. In the Qur'an Surah Al-A'raf verse 26, Allah emphasizes the importance of covering the aurat. This shows that humans have the nature to cover their awrah well, not just to cover up their makeup, but really make sure that the awrah is not visible. Islam then provides restrictions on dress, both for men and women. Women are required to cover their entire body, including their heads, with loose, non-transparent clothing, and not showing curves. Meanwhile, the male aura is limited from the navel to the knees. From this rule, it is clear that there is a difference in the way of dressing between the two^[24].

Islam emphasizes differences and equality between men and women. Men and women have their own characteristics and roles, namely, gentle and maternal women, firm and responsible men in earning a living for their families^[25]. In this case, Islam forbids men to resemble women in dressing, and vice versa, because it is included in *tasyabbuh*. In Islam, the forbidden *tasyabbuh* is generally associated with imitating non-Muslims or unrighteous people, either from their speech, actions, clothing, celebrations, or worship^[26]. Etymologically, the term *tasyabbuh* comes from Arabic with the root word *syabaha* which means to resemble or imitate something. In a terminological sense, Imam Muhammad al-Ghazi al-Shafi'i defines *tasyabbuh* as a person's conscious effort to imitate the figure he admires, both in his behavior, appearance, and traits^[27].

Some scholars argue that *tasyabbuh*, which resembles non-Muslims, is haram because it can make a Muslim go out of the faith. However, Ibn Uthaymeen emphasized that intention is very important. If a person accidentally has behavior or appearance similar to that of a non-Muslim, it does not include *tasyabbuh*. Other contemporary scholars explain that *tasyabbuh* is only *bwrlaku* on things that are characteristic of non-Muslims, especially their core religious or cultural practices. As for worldly things or ordinary appearances that are not identical, *tasyabbuh* is permissible as long as it does not fall into disbelief^[28]. One form of *tasyabbuh* that is strictly prohibited in Islam is the resemblance of a man to a woman, and vice versa. As narrated in the hadith of the Prophet;

"The Messenger of Allah (peace and blessings of Allaah be upon him) cursed men who resemble women and women who resemble men." (HR. Bukhari)

In the hadith, the Prophet ordered that people who perform *tasyabbuh* (resembling the opposite sex) be expelled from the house so as not to fall into iniquity. An act that receives the curse of the Prophet means that it is also cursed by Allah, so that *tasyabbuh* is classified as a great sin and the law is haram. This is because *tasyabbuh* is considered to be out of the fitrah that Allah has ordained, while accepting fitrah as a man or woman is an obligation. Therefore, Allah forbids men to resemble women and vice versa, both in speech, dress, and appearance. Every human being is obliged to be grateful for the nature given by Allah, even though in terms of effort, success, and reward, both men and women have the same opportunity according to their charity and sincerity. Thus, *tasyabbuh* is seen as a deviation from the straight teachings of Islam, because it changes the glory of the gender and comes out of the guidance of the sharia^[29].

Scholars agree that the law for men to imitate a woman's appearance and vice versa is haram. Imam Adz-Dzahabi classifies this as a great sin in the book *Al-Kabaair*. The punishment for the perpetrator is also very severe, because Allah SWT and the Prophet PBUH curse the perpetrator as explained in the hadith. According to Sayyid Abdurrahman Ba'lawi, the limit of resembling the opposite sex is wearing clothes or decorations that are commonly worn by the opposite sex. If a man wears women's clothes so that people think he is a woman, then it falls under the category of resembling the opposite sex. Wearing clothes of the opposite sex is not allowed in Islam, and everyone should wear clothes according to their nature. The purpose of this rule is to maintain human nature so that men must look like men in

²¹ Haikal *et al.*, "Crossing The Boundaries: Phenomenology of Self-Expression Management of Male Crossdress Perpetrators as an Effort to Prevent Transvestic Tendencies."

²² Annisa Asyarofa and Faiza Hanin Nastiti, "Cross Hijab Behavior on Twitter Social Media," *Al-Usariyah: Journal of Islamic Family Law* 1, no. 1 (2023): 56–78, <https://doi.org/10.37397/al-usariyah.v1i1.298>.

²³ Amadi, Mercy Agbo, Macaulay, Samuel Uche, and Fatima Ijeoma Emetumah, "An Empirical Investigation into How Nigerian Skit Makers Portray Cross Dressing on Facebook and Its Impact on Public Perception," *Asian Journal of Advanced Research and Reports* 18, no. 4 (2024): 14–23, <https://doi.org/10.9734/ajarr/2024/v18i4619>.

²⁴ Nur Fatimah and Ilmu Hamimah, "The Role of Islamic Education in Overcoming the Phenomenon of Cross-Hijabers," *Educational, Social, and Cultural Journals* 6, no. 4 (2020): 323, <https://doi.org/10.32884/ideas.v6i4.285>.

²⁵ Annisa Asyarofa and Faiza Hanin Nastiti, "Cross Hijab Behavior on Twitter Social Media."

²⁶ S Anam, "Outfit Trends Of The Day And Its Relation To Tasyabbuh Bil Kuffar (QS Analysis. Al-Baqarah verse 104 in the study of the Tafsir of Ibn Kathir)," *Al-Qadim-Journal of Tafsir and Science of Tafsir* 1, no. 1 (2024): 46–62, <https://ejournal.nurulqadim.ac.id/index.php/jtit/article/view/6>.

²⁷ Annibras, "The Prohibition of Tasyabbuh in the Perspective of Hadith."

²⁸ Miftahul Ramadhani, Fuad Fansuri, and Khusnul Khotim, "Tasyabbuh Hadith According to Contemporary Scholars: Adding Insights to Patel's Research" 3, no. 2 (2022): 11–22.

²⁹ Hafid Rustiawan and Repa Hudan Lisalam, "Analysis of the Relevance of the Prohibition of Tasyabbuh with Islamic Education, Because in Principle Islamic Teachings Are Good" 12, no. 01 (2025): 139–59.

general, as well as women^[30].

C. Implications of Islamic Law and Ethics on Crossdressing Behavior

Technological developments have changed the way humans interact, obtain information, and express themselves. Access to digital space makes it easier for people to voice their opinions, display their identities and participate in social discourse globally. However, on the other hand, this progress also presents new challenges for the state and society in regulating the increasingly diverse flow of information and public expression^[31], including in issues such as gender identity and crossdressing practices

Freedom of expression is one of the human rights guaranteed by the Indonesian constitution. Article 28E paragraph (3) of the 1945 Constitution affirms "The right of every citizen to association, assemble, and express opinions". Similarly, Article 28F states that "Guarantee for every individual to communicate and obtain information using all forms of available media". These two articles are strengthened by Law Number 9 of 1998 concerning Freedom of Expression in Public, especially in Article 1 paragraph (1), which emphasizes that freedom of expression must be carried out freely but still responsible in accordance with the provisions of applicable law^[32].

In the context of the crossdressing phenomenon, the principle of freedom of expression often comes into conflict with moral values, social norms, and interpretations of religious law. The practice of crossdressing can be seen as a form of self-expression that gains space in social media and digital public spaces. However, its existence has also raised debates regarding the limits of individual freedom and the religious norms that govern gender expression. This is where the tension arises between the right of individuals to express themselves and the obligations of society and the state in maintaining public order and morality^[33].

Human rights principles require the state to respect, protect, and fulfill the basic rights of every individual without discrimination. This includes respect for freedom of expression and human dignity, regardless of differences in identity or form of self-expression^[34]. Thus, the phenomenon of cross-dressing demands a more contextual understanding of Islamic law and ethics. Islamic law in the digital era not only functions as a normative system, but also as a social instrument that must be able to dialogue with cultural dynamics, human rights, and technological developments.

Islamic ethics towards the practice of crossdressing are generally rooted in the principle of *tasyabbuh* (resembling the opposite sex) which is expressly prohibited in the hadith of the Prophet. In the historical context, this prohibition aims to avoid ambiguity of roles that can damage the social order.

Although globalization and fashion trends affect the perception of gender identity, Muslims need to critically assess the conformity of these trends with moral and ethical values. With contextual understanding, Islam still provides flexibility in dressing as long as awrah, modesty, and gender identity are clearly maintained^[35].

Contemporary approaches try to look at this phenomenon more complexly, not only from the legal side of religion, but also from the point of view of psychology, culture, and social dynamics^[36]. For example, the phenomenon where a man wears a hijab and clothes traditionally worn by women (crosshijaber) that is rampant on social media, this act is considered an irregularity that disturbs the comfort of society that can cause confusion in the public space especially for women and is considered to defile religious symbols such as hijab^[37].

Thus, Islamic law remains important as a normative sign, but contemporary approaches open up a wider space for dialogue to understand the root causes behind the phenomenon. In Islam, freedom of expression is also valued, but dress etiquette sets clear boundaries for both men and women. Because this refers to the concept of fitrah, which is the natural nature of human beings which is believed to be God's decree. From this point of view, gender is fixed and an integral part of human identity. In this context, crossdressing is considered a violation of sharia because it is contrary to the rules regarding gender identity, aurat, and dress etiquette. In the study of fiqh and hadith, crossdressing, including a form of *tasyabbuh*, is prohibited because it can obscure the roles and social functions of men and women. In other words, Islam emphasizes the importance of maintaining clarity of gender identity in dress and behavior^[38].

In the context of modernity, the phenomenon of crossdressing must be sorted between fashion expressions and expressions of sexual identity. Not all crossdressers have a deviant sexual orientation or intention to defy the norm, some just follow global fashion trends or express themselves on social media. Meanwhile, this sharia normative foundation emphasizes that every form of deliberate gender resemblance has moral and spiritual implications. Thus, sharia's resistance to crossdressing does not only talk about textual prohibition, but also opens up space for adaptive *ijtihad*. Islamic law is required to present solutions that are able to answer the challenges of modernity, without losing its normative essence. This is what makes the study of crossdressing relevant not only from a socio-cultural perspective, but also within the framework of contemporary Islamic law.

Conclusion

Based on the above explanation, it can be concluded that the phenomenon of crossdressing is a real challenge for

³⁰ Nasrulloh and Ianatut Tazkiyah, "The Relevance of Crossdressing Laws from the Perspective of Hadith and MUI Leaders of Malang City," *IJLIL: Indonesian Journal Of Law And Islamic Law* 5, no. 50 (2023): 60–71, <http://ijlil.uinkhas.ac.id/index.php/ijl/article/view/265/67>.

³¹ Muhammad Irfan Pratama, Abdul Rahman, and Fahri Bachmid, "The Right to Freedom of Expression on Social Media in a Human Rights Perspective," *Journal of Education and Counseling* 3, no. 1 (2022): 4.

³² Nizam Tazmi, "Protection of Human Rights in Freedom of Opinion and Expression on Social Media," *JUSTICES: Journal of Law* 4, no. 1 (2025): 32–43, <https://justices.pdfaii.org/index.php/i/article/download/141/57>.

³³ Rinanza Tri Dewantara, Putri Salsabila, Anida Wafa Choirunnisa, Dela Hanifah, Claura Hariyanti, "The Phenomenon of Crossdressing: Between Freedom of Expression and Social Ethics in Islam."

³⁴ Irfan Pratama, Rahman, and Bachmid, "The Right to Freedom of Expression on Social Media in a Human Rights Perspective."

³⁵ Manahara Alamsyah Lubis, U I N Sunan, and Kalijaga Yogyakarta, "Responding to the Phenomenon of Unisex Clothing: Contextualizing the Meaning of the Hadith Prohibition of Dressing Like the Opposite Sex Email: Manaharaalamsyah07@gmail.Com" 7 (2024): 100–116, <https://doi.org/10.32506/johs.v7i2-01>.

³⁶ Fazry, "The Phenomenon of Celebgram Crossdressing in Building an Existence on Social Media (Case Study on Palembang Celebgram)."

³⁷ Hidayat, "Crosshijaber between Trend and Social Turmoil (Analysis of Crosshijaber Behavior from the Perspective of the Qur'an and Psychology)."

³⁸ Bahari, "The Crossdresser Phenomenon: Between Transgender and Hobbies (Study of Crossdresser Phenomenon on Social Media Platforms)."

contemporary Islamic law because it touches on aspects of gender identity, individual expression, and moral norms of modern society. From the perspective of classical fiqh, this practice includes tasyabbuh which is prohibited because it deviates from the fitrah and gender identity set by the sharia and has the potential to obscure the social roles of men and women. Meanwhile, modern discourse offers a contextual and ethical approach that considers psychological, social, and freedom of expression aspects, while maintaining moral values, and boundaries of gender identity. This study shows the importance of a balance between classical normative adherence and responsiveness to social change, so that Islamic law can be applied adaptively through critical ijtihad, without neglecting moral and spiritual principles. These findings underscore the need for an ongoing dialogue between contemporary Islamic law, human rights in expression, and modern cultural dynamics to formulate legal responses that are relevant, equitable, and capable of responding to the complexities of gender expression in the contemporary era.

Suggestion

1. The normative conflict between classical fiqh views and contemporary Islamic interpretations of the practice of crossdressing needs to be overcome through a contextual ijtihad approach. This aims to balance compliance with normative principles of sharia with modern social dynamics, thereby creating ethical legal certainty for Muslims, especially in Indonesia, in dealing with the growing phenomenon of gender expression.
2. The handling and coaching of crossdressing practices requires cooperation between contemporary scholars, religious institutions, and the community to provide balanced education. This approach not only emphasizes normative prohibitions, but also facilitates a critical understanding of gender identity, freedom of expression, and dress etiquette in an Islamic perspective, so that legal and social practices can run in harmony and justice.

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