

Attitudes and Views of Universitas Ahmad Dahlan to the Transable Ideology: An AIK Learning and Local Wisdom Based Preventive Approach


Aabidah Ummu 'Aziizah^{a,1,*}; Sukiman Sukiman^{b,2}; Sibawaih Sibawaih^{c,3}; Unik Hanifah Salsabila^{d,4}

^{a,d} Universitas Ahmad Dahlan (UAD), Indonesia

^{c,b} Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, Indonesia

¹aabidah@ikm.uad.ac.id; ²sukiman@uin-suka.ac.id, ³sibawaihi@uin-suka.ac.id, ⁴unik.salsabila@pai.uad.ac.id

*Corresponding Author

Article Info	Abstract
<p>Article History</p> <p>Received: April 3, 2024</p> <p>Revised: June 29, 2024</p> <p>Accepted: June 29, 2024</p> <p>Published: June 30, 2024</p> <p>Keyword: Attitude, Inclusive Environment, Local Wisdom, Transable</p> <p>Copyright (c) 2024 Aabidah Ummu 'Aziizah, Sukiman Sukiman, Sibawaih Sibawaih, Unik Hanifah Salsabila</p> 	<p>This research explores the views of Universitas Ahmad Dahlan (UAD) towards <i>transabled</i> individuals and UAD's role in rejecting transabled individuals. <i>Transabled</i> refers to individuals who desire physical disability or engage in self-destructive behavior. This research focuses on the role of Islamic education through Al-Islam and Muhammadiyah (AIK) learning at UAD in forming attitudes towards the <i>transabled</i>. The research method uses a qualitative approach with in-depth interviews as a data collection technique and Paulo Freire's critical education theory as a data analysis technique. Research respondents comprised students, lecturers, and administrative staff in the Public Health Sciences (IKM) study program, Faculty of Public Health (FKM) UAD. The research results show that IKM FKM UAD has an active role in rejecting the <i>transabled</i> concept. The role can be seen through the problem-solving approach to AIK learning in the IKM FKM UAD study program, which provides an understanding of physical disabilities within Islamic values and teaches the importance of accepting the body as God's creation with gratitude. Apart from that, AIK learning also builds a gratitude paradigm by creating an environment that utilizes individual well-being for both students who do not have physical limitations and those with disabilities. Local wisdom also plays a role in preventing <i>transability</i> with the values of civility and social righteousness. AIK learning also encourages discussion about ethical considerations surrounding body integrity and self-identity. This perspective allows students to consider the social, psychological, and ethical impacts of changing God's creation or engaging in intentionally destructive behavior.</p>

How to Cite:

'Aziizah, A. U., Sukiman, S., Sibawaih, S., & Salsabila, U. H. (2024). Attitudes and Views of Universitas Ahmad Dahlan to the Transable Ideology: An AIK Learning and Local Wisdom Based Preventive Approach . *Progresiva : Jurnal Pemikiran Dan Pendidikan Islam*, 13(02), 201–218. <https://doi.org/10.22219/progresiva.v13i02.32147>

Introduction

In this era of technological development and a more comprehensive understanding of self-identity, an interesting phenomenon has emerged, namely the concept of *transabled* (F. K. Campbell, n.d., pp. 8–10). *Transabled* refers to individuals who desire physical disability or engage in self-destructive behavior to become physically disabled (Noll & Kasten, 2022, p. 222). This phenomenon creates new challenges in understanding social and cultural dynamics and their implications for education and religious values (Baril & Leblanc, 2015, p. 30). The campus environment is not spared from its impact; as John Stuart Mill said about the “Marketplace of Ideas” (Mill, 2023, p. 162), campuses and higher education institutions, in general, are places where various ideas and ideologies compete to gain acceptance and recognition (F. Campbell et al., 2022, pp. 1–2). This ideological upheaval on campus will later influence various aspects, ranging from educational policy and student life to political and social dynamics (ISLAM & RI, n.d., p. 2).

In the ideal ideology, universities should be places where new and enlightening thoughts can grow and develop (Nursikin, 2022, p. 1217). An environmental agency that promotes creativity, innovation, and a deeper understanding of the world (Hayati et al., 2023, p. 112). Where students can learn to think critically, challenge old ideas, and develop new thinking that can contribute to knowledge and society more broadly (Manurung et al., 2023, p. 123). Universitas Ahmad Dahlan (UAD), a higher education institution in Indonesia, is vital in shaping attitudes and views towards the *transabled* phenomenon.

UAD has a vital role in shaping the epistemology of the younger generation, especially students, and how education at UAD becomes a tool for empowering goodness and liberating from evil at the same time. However, there still needs to be research that explicitly explores UAD's perspective regarding this concept or even generally reveals the attitude of educational institutions towards *transabled* ideology. Therefore, this research aims to explore UAD's attitudes and views, especially in the IKM FKM study program towards *transabled* individuals and their role in rejecting this concept. Researchers chose the IKM study program as a concrete and relevant research subject to examine UAD's attitude towards ideological anomalies in individual mentality in connection with the suitability of the health scientific background in which these two phenomena originate.

It has become the basis for researchers to use “the analytical knife” of Paulo Freire's critical educational theory. Education is a reciprocal dialogue between educators and students that involves critical reflection and action (Sidik, 2021). Critical educational theory has an explicit distinction compared to other educational theories about theories that discuss how educational institutions influence and shape the ideology of their students. For example, functionalist educational theory sees education as a way to integrate individuals into society and prepare students for the future. In this case, educational institutions play an essential role in teaching students the values of society. Functionalists emphasize the internalization of societal norms for students and even merge the two as a form of social inclusiveness in education (Ichsan, 2020, pp. 104–106).

This research aims to better understand UAD's attitudes and views towards *transabled* individuals. This research also aims to identify UAD's role in rejecting the *transabled* concept through an Islamic education approach and Al-Islam and Muhammadiyah (AIK) learning. To achieve this goal, this research will answer the following questions: What are the attitudes and views of IKM FKM UAD towards

transabled individuals? What is the role of IKM FKM UAD in rejecting the transabled concept through an Islamic education approach? How does learning Al-Islam and Muhammadiyah (AIK) at IKM FKM UAD influence student attitudes regarding the transabled phenomenon?

By answering these questions, the research provides new insight into how higher education institutions such as UAD can play an active role in establishing tolerance and an inclusive academic environment for all students. Another urgent thing from the findings is aligning the values of Al-Islam Muhammadiyah education with the views and values of local culture in Yogyakarta, where civility, social righteousness, and tolerance are also found in people's lives.

Research Method

The research will use a qualitative research approach. This approach will allow researchers to understand the views of IKM FKM UAD towards *transabled* individuals and the role of IKM FKM UAD in rejecting this concept through an Islamic education approach. A qualitative approach allows researchers to explore respondents' experiences, perceptions, and thoughts in detail. The research locus is the Public Health Science study program, Faculty of Public Health, Universitas Ahmad Dahlan. It has become because AIK's role in responding to actual ideologies is the autonomous regulation of each study program. IKM FKM UAD seeks to accommodate public health issues, including *transable* health issues, where this is part of mental problems in human individuals.

Data collection techniques were collected through interviews, observation, and literature study. Researchers will interview academic staff, lecturers, and students at IKM FKM at UAD. Interviews were conducted in a structured or semi-structured manner with pre-arranged question guides. Interviews will be recorded to facilitate data analysis. Apart from interviews, researchers will also conduct participatory observations in the academic environment of IKM FKM UAD. These observations will further understand social interactions, group dynamics, and institutional culture related to attitudes toward *transables*. Researchers will also collect data from relevant literary sources such as scientific journals, textbooks, online articles, and official documents related to Islamic education and *transabled* concepts.

The population in this study were academic staff (lecturers) and active students of IKM FKM UAD. The research sample was selected using a purposive sampling technique that considered variations in study programs and the level of student activity. Data collected through interviews, participant observation, and literature studies will be analyzed using a qualitative content analysis approach. Data analysis steps include thematic coding to identify the main themes that emerge from the data. After that, interconnected categories or subthemes are carried out to form a more comprehensive analytical framework. In the data analysis process, triangulation was also carried out between different data sources to strengthen the validity of the research findings. These findings are then presented narratively with the Support of direct quotes from respondents as illustrations or concrete evidence of these findings. The theoretical data analysis technique uses Paulo Freire's critical education theory by observing the steps and roles of IKM FKM UAD in responding to *transabled* ideology, then classifying what type of educational innovation approach is used from the results of these observations.

Result and Discussion

The concept of *transabled* refers to individuals who voluntarily desire physical disability or engage in self-destructive behavior (Jones, 2022, pp. 219–235). They may have desires to become blind, have limb amputations, or have other physical disorders. Although this concept is still relatively new and rarely discussed in the scientific literature, early research suggests that *transabled* individuals often experience dissatisfaction with their bodies and identify as disabled (Pennisi & Capodici, 2021, pp. 261–263).

Attitudes and views towards *transabled* individuals vary across various sociocultural contexts. Some people may tend to view this concept negatively or consider it a mental disorder that needs to be treated. On the other hand, some groups support the right of individuals to make choices about their bodies, including the decision to change them through medical procedures (Aner et al., 2022, p. 33).

Islamic education is essential in shaping attitudes towards phenomena such as transables. Islam emphasizes the importance of respecting the body as a gift from God and the obligation to maintain its physical integrity and health. Learning Al-Islam and Muhammadiyah (AIK) at Islamic educational institutions such as Universitas Ahmad Dahlan (UAD) can provide a strong foundation of religious values for students so they can understand the true meaning of the perfection of God's creation and the importance of accepting oneself with gratitude.

Through an Islamic education approach, UAD can help its students understand religious perspectives related to *transabled* concepts. AIK learning at UAD can provide insight into how Islamic teachings emphasize the importance of maintaining bodily integrity and respect for all forms of physical disability as part of God's destiny that must be accepted with gratitude (Rohani, 2020, p. 133). Thus, Islamic education through AIK learning has the potential to form an attitude of tolerance, empathy, and appreciation for the diversity of human physical conditions, which are usually called disabilities. Still, it rejects efforts to change oneself that are destructive and cause disability.

The research that discusses *transabled* issues includes the following articles: *First*, entitled '*How dare you pretend to be disabled? The Discounting of Transabled People and Their Claims in Disability Movements and Studies*' (Baril, 2015, p. 689). The research reveals that anti-ableism activists evaluate and question the category of 'disabled person.' However, they still form a rigid view of *transabled* individuals - people who have the desire to be disabled. In the view of anti-ableism activists, *transabled* people are not part of the disabled community. They are considered to create a false image of disability, take over resources that should be intended for disabled people, and disrespect marginalized realities by denying, fetishizing, or appropriating those realities. For this reason, researchers pave the way towards an alliance between anti-ableism activists and *transabled* people by conducting in-depth research, combining critical discourse analysis, genealogy, and deconstruction to examine and deal with this negative discourse, which then leads humans to reflect and move beyond assumptions and existing stereotypes.

The second is entitled *Narrative Construction of a Ruptured Seld: Stories of Transability* (J. L. Davis, 2012, p. 319). This research reviews the Transabled.org site, an online community space dedicated to individuals who experience Body Integrity Identity Disorder (BIID). They believe they were born in a body that does not match their identity. The author analyzes the introductory statements of twenty-two bloggers and finds out how BIID is formed and expressed collectively and individually. These bloggers view their need for distraction as essential, as if creating an image of a separate self. The bloggers described their need for distraction as an integral and profound part of their existence through personal narratives. Some of the ways they use to support these descriptions include (1) bringing up memories from childhood, (2) trying to understand

the “why?” they felt this way, (3) describing in detail how their bodies should be, and (4) talked about rejection and acceptance. This research wants to present the argument that BIID is a natural framework and can provide resistance to existing moral stigma (J. L. Davis, 2012, p. 319).

The third is entitled *Morality Work among the Transabled*. 2013, by Jenny L. Davis. This article uses a framework from account studies or reports to counter moral stigma. More specifically, the researcher defines and provides illustrations of the concept of ethical work. This concept is demonstrated empirically through qualitatively analyzing blog posts, archive content, and incoming and outgoing links from Transabled.org over 17 years (1994-2011). Transabled.org is a platform containing a website, blog, support group, and engagement forum for individuals with body integrity identity disorder (BIID). This condition is often negatively stigmatized and viewed as a form of ‘mismatch’ between mind and body. People who oppose BIID frequently accuse those who experience it of various moral failures, ranging from sexual deviance, dishonesty, and greed to a desire for attention. On the other hand, those who experience BIID try to neutralize these adverse claims by medicalizing and biologizing their condition and placing themselves in a higher moral position through the discourse of authenticity (J. L. Davis, 2014, p. 433).

Fourth, entitled *Prosuming Identity: The Production and Consumption of Transableism on Transabled.org*. 2011, by Jenny Davis. This research is related to consumption, a phenomenon where the boundaries between production and consumption become blurred. Even though this phenomenon has existed since ancient times, today’s modern era creates an environment that allows production to grow and develop. Web 2.0 (which was booming that year) has triggered the emergence of content where the users are the producers themselves. The connection is with the site Transabled.org, where the platform is user-generated for people who feel they were born in a body that does not suit their abilities. By consuming content on transabled.org, members of this online community are at the same time consuming their own *transabled* identities and establishing ‘*transableism*’ as an accepted identity category within the culture (J. Davis, 2012, p. 596).

Fifth, entitled *Normal/Deserving Citizens and the Transabled Other: A Sociological Analysis of Online Commenters Reactions to Transability* by Alan Santinele Martino. Researchers explored how online commentators on the National Post website conveyed their opinions, understandings, and feelings about traceability-related news. By conducting a content analysis of online data, the author examines how commentators demonstrate that dominant forms of power, knowledge, and discourse seep into common sense’s healthy understanding of ordinary citizens through their attitudes of amazement, pathologizing, pathologizing, shaming, and sometimes reacting violently. It harshly affects *transabled* people (Santinele Martino & Andrejek, 2019, p. 1574).

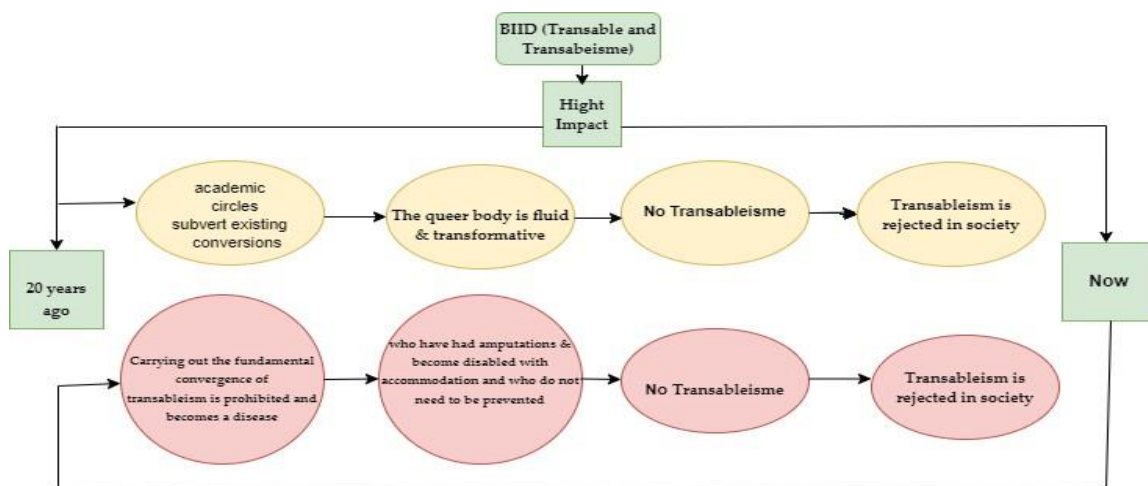
Sixth, entitled *A Constant Disparity: An Anthropological Investigation into Body Integrity Identity Disorder* by Josephine Rani Ricciuti. This thesis presents qualitative data from email interviews and internet forum observations, focusing on understanding lived experiences and explanatory models. This thesis further explores this close relationship by emphasizing the importance of social support and openness in managing BIID symptoms. The main aim of this thesis is to contribute to efforts to demystify BIID, which aligns with the aims of the emerging phenomenological literature in the field of disabling disorders and chronic disease studies in anthropology. This thesis suggests that the experience of BIID is profound and is rooted in the body. That behavior that appears deviant is an attempt to achieve a sense of normality and wholeness (Ricciuti, 2022).

Seventh, Chapter 3, *Body Going 'Gaga': Lady Gaga, Disability and the Gothic Body* by Barbara Braid. Lady Gaga, a controversial figure, is not only known for her unique fashion choices but also for the way she represents women's bodies: as sexual objects, commodities, and subjects of violence, even in conditions of disability and abuse. In the next chapter, the researcher discusses in depth the body symbols Lady Gaga uses in her music and videos. She particularly highlights images of disabled, modified, and horrific bodies, noting that Gothic aesthetics often appear in Gaga's work. The subversive potential of the pseudo-disability disguise used by Lady Gaga, and the female Gothic conventions present in her works of art represent the blurring of the boundaries between Self and Other. However, the strength of Lady Gaga's work lies not in its political message but in its artistic message. Researchers then show that Lady Gaga uses images of disabled bodies to illustrate broader concepts about queer bodies and identities that are fluid and performative (Braid, 2019, p. 57).

Eighth, entitled *Bodies that Love Their Lovers and Bodies That Hate Themselves: The Role of Lived Experience in Body Integrity Dysphoria* by Antonino Pennisi and Alessandro Capodici. This research reveals that, in general, humans have a deep and implicit feeling of body ownership, which is known as the "passed in silence" theory. However, sometimes, in cases of neurological and psychopathological disorders, a person feels alienated from their own body or certain parts of their body, and this leads to the desire to amputate or limit the functions/senses of healthy parts of the body; psychological therapy rarely produces results (Pennisi & Capodici, 2021, pp. 225–252).

Ninth, entitled *Exploring the Emergence and Emergence of Trans Ableism* on transabled.org: Digital ethnography of transient mental illness by Elena Sharratt. This thesis explores the rapid rise of trans ableism and its failure to achieve formal medical recognition. The key questions underlying this thesis are (1) why did trans ableism emerge and (2) why did it disappear? Taking a qualitative approach? (Sharratt, 2020).

Based on a study of several relevant previous literatures, the research attempts to provide an opposing response from an Islamic studies perspective and develop further studies with the following roadmap:



Picture 1. The emergence of the *transabled* phenomenon

Paulo Freire's Theory on Educational Innovation

Paulo Freire was a Brazilian educational philosopher known for his student-centered and liberation-oriented approach to education. This approach is often called "Critical Education" or "Liberation Pedagogy" (Mclaren, 2020, p. 1244). Some of the main principles of Paulo Freire's theory of educational innovation are: *First*, education is a practice of liberation, where education becomes a tool to liberate individuals from structural and ideological oppression. This principle rejects the banking view where students are considered empty vessels that teachers must fill. This principle directs dialogue and participation in the learning process (Tavares, 2023, p. 8). *Second*, the principle of dialogue and problematics, where the educational process is not one-way, emphasizes dialogue between teachers and students and problems that require deeper meaning and solutions. *Third*, the principle of praxis needs to be emphasized where students are given experiences of action-reflection-action. Students' experiences become the basis for acting based on their reflections. The fourth and fifth principles, education becomes a practice of social justice and a critical approach to reality, which can change social structures in a just manner and can provide a crucial attitude towards changing realities and question the students' existence.

Freire uses various paradigms in innovating education, such as liberation education, dialogic, free practice, meaningful education, critical awareness, and circle culture. Liberation Education is an educational innovation carried out on the principle that education is not just about absorbing information but about a crucial process where students learn to question and understand the world around them to change it (Misoczky, 2023). Education must also provide a way for students to achieve critical awareness of their position in the world and inspire them to participate in social change (Ribeiro et al., 2021, p. 2)

The critical consciousness paradigm states that education must help students develop essential consciousness, which allows students to see social oppression and act against injustice. (Haddad, 2021, p. 242). Meaningful Education in this paradigm contrasts "bank education," where information is transferred and stored; Freire proposed a model where students and lecturers together analyze real problems and develop solutions to those problems (Freire, 2021, p. 6). Freire argued that education should help students develop critical awareness, which allows students to see social oppression and act against injustice (Sta, 2021, p. 3). The final paradigm is the Circle culture, where small groups gather to discuss social and educational issues and build collective knowledge from shared experiences (Souza et al., 2021, p. 2).

UAD's Views to the *Transabled* Individuals

The research results show that UAD is inclusive, empathetic, and Sharia law-oriented when viewing *transabled* phenomena. First, UAD shows an inclusive attitude by recognizing the right of every individual to be respected and accepted for who they are. Although the concept of *transabled* is rejected in the AIK learning context, UAD does not discriminate against or demean individuals who identify as *transabled*. Instead, the university seeks to provide psychological and emotional support for them.

Second, the research results also show that UAD has a view based on Islamic Sharia law regarding the *transabled* concept. In this case, the university adheres to Islamic teachings regarding the importance of maintaining bodily integrity as a gift from God. Therefore, voluntary amputations or other physical changes that damage the body are seen as contrary to religious values. Furthermore, although it rejects the *transable* concept

ethically and religiously, UAD still encourages open dialogue and discussion about this issue within its academic environment. It reflects the university's commitment to fostering students' critical understanding and opening space for them to voice their opinions.

Finally, this research shows that the university is actively trying to educate the campus community about ethical issues such as *transability* through special seminars and its AIK curriculum in each study program. Overall, the results of this research reflect the positive attitude of Universitas Ahmad Dahlan (UAD) in dealing with complex social phenomena such as the *transabled* concept. Despite rejecting the idea on religious and moral grounds, the university still upholds the values of inclusion and respect for all individuals. This finding is in line with the information found in the community around campus, which provides understanding and boundaries for students living in their environment to understand community values such as manners, civility, and tolerance that they must apply.

The Role of IKM FKM UAD

UAD's vision is to become a superior and innovative university, serving the interests of the nation and humanity imbued with Islamic values. UAD's mission is (1) to implement AIK values in all aspects of activities, (2) to advance science, technology, and arts through education, research, and community service, (3) to build and develop equal cooperation and collaboration at the local and national and international, and (4) implementing good higher education governance. From the vision and mission of UAD, the objectives are derived, which include (1) appreciation and practice of AIK values for all academics and staff, (2) mastery of science, technology, and art which are beneficial for human life, (3) mutual strategic cooperation profitable with national and international partners (4) universities that are independent, effective, efficient, transparent and accountable and (5) a prosperous life system for the academic community, staff, and humanity.

It has become the spirit for the Faculty of Public Health (FKM) to envision becoming a superior, innovative, global-minded faculty imbued with Islamic values and oriented towards a Health City. Meanwhile, FKM's mission is (1) to implement governance with a culture of quality, (2) to create an equal and mutually beneficial partnership based on the Penta helix, (3) to organize competitive education and teaching programs that meet National Standards (4) to develop innovative and science and technology-based research (5) carry out appropriate community service and (6) organize Tri Dharma Higher Education activities imbued with the values of Al-Islam and Muhammadiyah and oriented towards a healthy city.

The objectives of FKM UAD include (1) the implementation of Faculty management governance with a culture of quality, (2) the realization of an equal and mutually beneficial partnership based on the Penta helix, (3) the implementation of superior and innovative education, research and community service based on science and technology and imbued with Islamic values and (4) producing graduates who are superior and innovative, beneficial to the interests of humanity, imbued with Islamic values. The collaboration of the vision, mission, and goals of FKM UAD then forms concrete targets in the form of (1) internalization and actualization of AIK values in the Faculty Performance Index, (2) learning innovation and productivity of research and service results (3) qualification and recognition of human resources and (4) the achievements of empowered students

and graduates (*The Results of the Observation and Documentation of Official IKM FKM UAD Documents on October 10, 2023, in the Dean's Office of FKM UAD, n.d.*).

In each university and faculty vision and mission, the values of Al-Islam and Muhammadiyah are the core values and animate every item of the spirit of the work program. In other words, implementing AIK institutional courses at FKM occupies an important position and is the leader for different classes. The implementation of AIK at FKM UAD will have its characteristics as well as the autonomous policy given by the university to each faculty. IKM FKM UAD will innovate and focus on religious issues that intersect with public health, including *transabled* issues or *transableism*.

The application of AIK values in IKM FKM UAD appears in two categories. First, it was found that the AIK curriculum at IKM FKM UAD had been structured in such a way as to include ethical discussions about all kinds of current issues, including the concept of *transables*. In this context, students are taught the importance of maintaining the body's integrity as a gift from God. They are challenged to reflect on the implications of voluntary physical changes that damage the body. Second, the research results also show a multidisciplinary approach to AIK learning. Lecturers from various study programs bring unique perspectives to the classroom, helping students understand *transabled* issues from multiple viewpoints, including religion, psychology, sociology, and bioethics (*Interview with the Head of the IKM Study Program, FKM UAD, Faizal Rangkuti, on October 10, 2023, in the Dean's Office of FKM UAD., personal communication, n.d.*).

Furthermore, it was found that IKM FKM UAD was also active in carrying out extracurricular efforts such as seminars and workshops to increase student awareness about ethical issues related to body integrity and self-identity starting from mental health as the starting point for the emergence of BIID and giving birth to transableism. Through these forums, students can hear from experts in related fields and participate in in-depth discussions. It shows that the holistic approach used by IKM FKM UAD in AIK learning is to form students' positive attitudes towards rejecting the *transabled* concept (*Interview with the Dean of FKM UAD, Rosyidah, Conducted on October 10, 2023, in the Dean's Office at FKM UAD., personal communication, n.d.*). Students reported feeling better prepared to face these complex issues with a better understanding of their religious values and an appreciation for the human body's integrity as a gift from God (*Interview with the Third-Semester Student Elofatun Muthoharoh on October 11, 2023, in Front of Classroom 3.3.321., personal communication, n.d.*). Overall, IKM FKM UAD, through its AIK education, has a vital role in forming a positive attitude towards rejecting the *transabled* concept. It reflects the institution's commitment to providing high-quality education that does not only focus on academic aspects but also on developing students' moral and ethical character (*Interview with the Head of the IKM Study Program, FKM UAD, Faizal Rangkuti, on October 10, 2023, in the Dean's Office of FKM UAD., personal communication, n.d.*).

Al-Islam and Muhammadiyah (AIK) learning in all Ahmad Dahlan University (UAD) study programs usually covers various topics related to understanding the Islamic religion and its application in everyday life. Although the application of learning may vary depending on the study program, some general issues taught in AIK learning at UAD can include four essential things, namely Islamic *Aqidah*, morals, al-Quran and al-Hadith, and interdisciplinary Islam. Islamic *Aqidah*: Includes knowledge of fundamental beliefs in the Islamic religion, such as the concept of God (tawhid), angels, Allah's books, Allah's messengers, the Day of Judgment, and destiny. Morals: It teaches moral and ethical values from an Islamic religious perspective. It can include concepts such as

honesty and the human body's integrity. Al-Qur'an and Hadith: It provides knowledge about the Al-Qur'an and Ulumul Qur'an and Hadith and Ulumul Hadith. The position of the Al-Qur'an and Hadith as a paradigm for the life of every Muslim. Interdisciplinary Islam: Religion-Culture-Science-Technology Interaction, which analyzes the interaction between religious teachings and local Indonesian culture as well as the development of modern science and technology to prepare students to become Muslim individuals who have a holistic understanding of the world around them (*Interview with the Administrative Staff of FKM UAD, Nur 'Aini, on October 11, 2023, in the FKM UAD Administrative Office., personal communication, n.d.*).

Each of these topics is presented by discussing various contemporary issues from an Islamic religious perspective, including global or local socio-political problems or challenges faced by modern Muslims, and using an inclusive teaching approach that encourages active student participation in the teaching and learning process through group discussions, group or individual presentations and other assignments. Apart from that, there is also specific material according to the context of each study program; for example, for medicine majors, you can discuss bioethics from an Islamic perspective, while psychology majors can discuss Islamic psychology in more depth.

Establishment of a Gratitude Paradigm

This research found that the IKM FKM academic environment at Ahmad Dahlan University (UAD) has the potential to form a gratitude paradigm that can encourage individual welfare, including individuals with disabilities or those who are already *transabled*. This gratitude paradigm involves respect for the diversity of human physical conditions and recognition of God's grace in every aspect of life. In the context of AIK learning at IKM FKM UAD, the gratitude paradigm is reflected in Islamic education efforts to teach students the importance of accepting themselves with all their strengths and weaknesses. Students are invited to view the body as a gift from God that they must be grateful for, including when facing different physical conditions, such as individuals with disabilities.

Establishing a gratitude paradigm also involves understanding that individual well-being does not only depend on physical appearance or specific abilities. Students are encouraged to see well-being as the result of spiritual awareness, healthy social relationships, and personal achievement based on their talents and potential. Academic staff and lecturers also played an essential role in forming this gratitude paradigm. Through an inclusive and empathetic teaching approach, they provide tangible examples of how tolerance and respect for diversity can strengthen social bonds and improve the quality of life for all individuals in the IKM FKM UAD academic environment (*Interview with the Vice Dean of Human Resources, Tri Wahyuni Sukesi, on October 11, 2023, in the Dean's Office of FKM UAD., personal communication, n.d.*).

Forming a gratitude paradigm in the UAD academic environment reflects the institution's commitment to Islamic religious values. Islamic education at UAD provides a strong foundation of spiritual values for students to understand the true meaning of the perfection of God's creation and the importance of being grateful for all His gifts. By forming this gratitude paradigm, the UAD academic environment is hoped to become inclusive and supportive for all individuals, regardless of their physical condition or abilities. This paradigm can also be a basis for improving students' overall mental and emotional well-being by appreciating every aspect of themselves as a gift from God.

This integrative effort shows that forming a gratitude paradigm in the IKM FKM UAD academic environment has great potential to encourage holistic individual well-being and create an inclusive atmosphere where everyone feels accepted with all their uniqueness and differences.

Implementing the gratitude paradigm at IKM FKM UAD involves several essential steps and components. The following is a general overview of curriculum implementation. The first component is the inclusive AIK curriculum. UAD provides breadth for each study program to develop an inclusive AIK curriculum by including learning materials and content that support an understanding of the gratitude paradigm. This material can consist of teaching about the perfection of God's creation, the importance of accepting yourself with all your strengths and weaknesses, and respect for the diversity of human physical conditions. Second is the inclusive teaching approach, where lecturers and academic staff at IKM FKM UAD apply an inclusive teaching approach to delivering AIK material to students. This approach involves using real-life examples, case studies, group discussions, or lectures that describe various situations and physical conditions to increase understanding of human diversity.

Counseling and Socialization is the third component, where IKM FKM UAD organizes counseling and outreach to students to introduce the concept of the gratitude paradigm and explain the importance of respect for the diversity of human physical conditions. It was done through seminars, workshops, or special programs involving resource persons from various backgrounds. Student empowerment is the next step through extracurricular programs or student organizations. IKM FKM UAD empowers students to become agents of change and form a paradigm of gratitude in their academic environment. Students initiate social activities or awareness campaigns to promote attitudes of tolerance, empathy, and appreciation for individual diversity.

Psychological Support, as another step taken in the form of IKM FKM UAD, provides psychological support for individuals who may feel depressed or have self-identity problems related to their physical condition. Counseling or guidance services can help these individuals feel heard, accepted, and encouraged to accept themselves gratefully. The final step is collaboration with external communities where IKM FKM UAD collaborates with external communities such as disability institutions or human rights advocacy groups for people with disabilities to increase understanding of the lived realities of *transabled* individuals and gain direct perspectives from them to form a paradigm of gratitude.

By implementing these steps consistently and sustainably in the IKM FKM UAD academic environment, the formation of a gratitude paradigm will become an integral part of the institutional culture so that each individual feels accepted without judgment on their physical condition and can appreciate each person's uniqueness as a gift from God.

Ethical Discussion

The results of this research show a relevant ethical discussion regarding body integrity and self-identity in Al-Islam and Muhammadiyah (AIK) learning at IKM FKM UAD. This discussion is vital because it involves considering religious values social norms and understanding individual human rights related to the *transabled* concept. In the context of AIK learning at IKM FKM UAD, it was found that teaching was carried out with a focus on understanding the perfection of God's creation and the importance of accepting oneself with gratitude. Students are invited to realize that the body is a gift

from God whose integrity must be maintained. In this context, ethical discussions arise when students are asked to consider whether voluntarily changing or destroying the body through actions such as amputation or destroying organs is contrary to religious principles and human values.

Ethical discussions also include consideration of the *transabled* individual's self-identity. Students are invited to question whether significant physical changes can fundamentally change a person's identity. This question involves reflecting on how the Islamic religion views self-identity as more complex than physical appearance. In the process of this ethical discussion, variations in students' attitudes and views regarding body integrity and self-identity of *transabled* individuals were found. Some students emphasized the importance of maintaining bodily integrity as a form of gratitude for God's grace. In contrast, others were more open to the possibility of physical changes if they could improve one's quality of life. (*Interview with the Head of Department Secretary Machfudz Eko Arianto on October 13, 2023, in the Dean's Office of FKM UAD., personal communication, n.d.*)

Ethical discussions also include consideration of the *transabled* individual's self-identity. Students are invited to question whether significant physical changes can fundamentally change a person's identity. The question involves reflecting on how the Islamic religion views self-identity as more complex than physical appearance. In the process of this ethical discussion, variations in students' attitudes and views regarding body integrity and self-identity of *transabled* individuals were found. Some students emphasized the importance of maintaining bodily integrity as a form of gratitude for God's grace. In contrast, others were more open to the possibility of physical changes if they could improve one's quality of life.

Implementing Ethical Discussions Regarding Body Integrity and Personal Identity in AIK Learning at IKM FKM UAD involves several steps and strategies. The first step is to introduce concepts at the beginning of AIK learning. The lecturer introduces the idea of body integrity and self-identity to students. They explain the importance of respecting the body as a gift from God and explore an understanding of self-identity that is more complex than physical appearance. Second, Case Studies with Lecturers present case studies or scenarios involving *transabled* individuals to spark ethical discussions. Students are asked to analyze the situation from the perspective of religion, morals, and human values. This discussion will help students consider the implications of voluntary physical changes for body integrity and self-identity. Third, an open approach where lecturers create a discussion environment that is open, inclusive, and free from prejudice or negative judgments towards *transabled* individuals or other physical conditions. Students should feel safe to share their opinions without fear of being judged or criticized.

Fourth, a religious perspective is an ethical discussion that includes a spiritual perspective, especially in the context of AIK learning at IKM FKM UAD. Lecturers explore Islamic religious views on body integrity and self-identity and guide students to understand how spiritual values can shape attitudes towards *transabled* individuals.

Fifth, there are open questions. The lecturer presents open questions encouraging students to think critically and reflect on body integrity and self-identity. For example, "How would you view voluntary amputation of *transabled* individuals from a moral and ethical perspective?" or "Can voluntary physical changes fundamentally change a person's identity?" is a multidisciplinary approach integrating psychology, sociology, and bioethics perspectives. Students may explore voluntary physical changes' social,

psychological, and moral impact on *transabled* individuals.

Seventh, Respect for Differences of Opinion. Lecturers create an environment that respects differences of opinion in these ethical discussions. Students must feel heard and respected even if they have different views: eighth, Analysis of Real Cases. Lecturers also present cases relevant to body integrity and self-identity in everyday life or contemporary issues related to *transables* or other physical conditions. It will help students apply theoretical understanding to real situations. The Eighth is Personal Reflection. After the discussion, the lecturer provides time for students to reflect on their knowledge of the ethical debate privately through reflective writing or personal journals (*The RPS Document of the Al-Islam and Kemuhammadiyah Institutional Course at UAD, Accessed on October 13, 2023, in the AIK IKM UAD Lecturer's Room., n.d.*).

By implementing these steps, ethical discussions around body integrity and self-identity in AIK learning at IKM FKM UAD will become essential for students to increase their understanding of the complexity of these issues and develop their critical and analytical thinking skills.

The Role of IKM FKM UAD

The role of IKM FKM UAD in responding to the *transabled* ideology described above can be seen through several general stages, namely as follows. First, identify the problem. Lecturers and students together identify problems or challenges regarding *transabled* issues relevant to the lives of everyone, the society around them, and even society in the global world. This problem must be complex enough to require critical thinking to be resolved, such as considering various backgrounds to the emergence of this ideology and society's response to it. Second, there is dialogue and discussion. Lecturers and Students participate in dialogue to discuss *transabled* issues. This discussion must include various perspectives, and students must be encouraged to think critically and formulate their questions, such as what happens to the mentality of people with *transabled* ideologies. How do they feel after cutting off a body part they don't like? Can this ideological anomaly be transmitted to humans from the perspective of Anthropology, Sociology, and Psychology?

Third, Problem Solving. Students work individually or in groups to find solutions to the problem. This process must involve reasoning and critical thinking. Problem-solving is outlined in a mind mapping full of creativity as an extrapolation of knowledge from students' creative and innovative thinking. Fourth, Reflection and Evaluation. Once a solution has been found, students and lecturers reflect on the process they went through and the results they achieved. They also evaluate the quality of the solutions and problem-solving methods that have been found. Reflection and evaluation are usually carried out through question-and-answer discussion sessions between lecturers and students or between fellow students.

Fifth, act. Students are expected to act based on the results of solving the problems found. It could be concrete action to address a societal problem or change their thinking or behavior. In this stage, students are asked by the lecturer to create *TikTok, Instagram, and Reels* content from previous mind mapping and learn a little about social media algorithms so that the content is spread widely. Sixth, Continuous Cycle. This process is not a one-time process but a continuous cycle. Once one problem is resolved, the process starts again with identifying a new issue of the same type.

The sequence process above shows that the role of IKM FKM UAD in rejecting

the *transabled* hypothesis is systematic and progressive. IKM FKM UAD's innovative approach to influencing campus residents, especially students, is through the Problem-Posing educational paradigm. In contrast to the traditional banking paradigm of education, lecturers emphasize problem-solving and critical thinking, whereas educators treat students as a tabula rasa that needs to be filled. Problem-posing is centered on students by involving them in dialogue and being critical of existing social realities.

In this discussion section, the researcher compares and analyzes existing findings in the context of existing literature. Researchers found that Islamic education in AIK courses is essential in addressing *transabled* ideology in IKM FKM UAD. It is concluded that basic Islamic principles such as empathy, respect for human dignity, and justice can be used to discuss and respond to *transabled* phenomena.

These findings contradict recent research, such as *Normal/Deserving Citizens and the Transable Other: A Sociological Analysis of Online Commenters' Reactions to Transability* by Alan Santinele Martino. *A Constant Disparity: An Anthropological Investigation into Body Integrity Identity Disorder*, by Josephine Rani Ricciuti. Chapter 3 *Body Going 'Gaga': Lady Gaga, Disability, and the Gothic Body*, by Barbara Braid. *Bodies that love themselves and bodies that hate themselves: The role of lived experience in Body Integrity Dysphoria*, by Antonino Pennisi and Alessandro Capodici. *Exploring the emergence and emergence of transableism on transabled.org: Digital ethnography of transient mental illness*, by Elena Sharratt.

The writings above actually take a position as subversives from conservative circles who reject *transableism* (which also has no solution) and accommodate all *transabled* ideas based on relativism for all human life, about this being gender and the perfection of the human body. Everything is seen as fluid and transformative; if someone can feel its presence by amputating one of their body parts, it is an early sign of goodness and meaningfulness in the individual's life. It is not uncommon for authoritative institutions or institutions in the West to use their power to take a strategic role in grounding *transabled* ideology so that this ideology proliferates and is followed by several loyal followers.

Meanwhile, this research tries to make an amalgamation of conservative and modern perspectives by taking the Al-Qur'an and Hadith as a point of view as a way of life and not denying the existence of *transabled* mentalities in this global era, without ignoring or even discriminating against them while continuing to voice deviations in understanding. *Transabled* in academic environments. IKM FKM UAD is a prominent example of the significance of an educational institution in taking a role and influencing the paradigm of the residents within it.

Conclusion

The attitude and view of IKM FKM UAD towards *transabled* individuals is to protect them through strategic curricular efforts that prioritize an inclusive attitude and a strong foundation of Islamic law. The role of IKM FKM UAD in rejecting *transability* through an Islamic education approach is explained in the integrative courses of Al-Qur'an and Hadith, Morals, Islamic *Aqidah*, and Interdisciplinary Islam, which are based on contemporary issues from an Islamic religious perspective, including global or local socio-political problems or challenges faced by modern Muslims as a form of Problem-Posing educational innovation, namely using an inclusive teaching approach that encourages active participation of students in the teaching and learning process through group discussions, group or individual presentations and other tasks in responding

actively to problems and their developments and present progressive solutions for individuals and society at large.

The concrete way that learning Al-Islam and Muhammadiyah (AIK) at IKM FKM UAD influences student attitudes regarding transabled phenomena is through several stages imbued with the value of gratitude, and ethical discussions such as concept introduction, case studies, open approaches, religious perspectives, open questions, multidisciplinary approach, respect for differences of opinion, analysis of real cases and personal reflection.

References

- Aner, L.-L., Schmitt, F., & Kasten, E. (2022). The Beauty And The BIID. *International Journal Of Research In Humanities And Social Studies*, 5(5), 33–53. <https://doi.org/10.1007/s11097-022-09883-x>
- Baril, A. (2015). 'How Dare You Pretend To Be Disabled?' The Discounting Of Transabled People And Their Claims In Disability Movements And Studies. *Disability & Society*, 30(5), 689–703. <https://doi.org/10.1080/09687599.2015.1050088>
- Baril, A., & Leblanc, C. (2015). Needing To Acquire A Physical Impairment/Disability:(Re) Thinking The Connections Between Trans And Disability Studies Through Transability. *Hypatia*, 30(1), 30–48. DOI: 10.1111/hypa.12113
- Braid, B. (2019). Body Going 'Gaga': Lady Gaga, Disability And The Gothic Body. In *Bodies In Flux* (Pp. 57–75). Brill.
- Campbell, F., Blank, L., Cantrell, A., Baxter, S., Blackmore, C., Dixon, J., & Goyder, E. (2022). Factors That Influence Mental Health Of University And College Students In The UK: A Systematic Review. *BMC Public Health*, 22(1), 1–22. <https://doi.org/10.1186/s12889-022-13943-x>
- Campbell, F. K. (N.D.). *Being Precise And Yet Fluid: The Complexities Of Theorising Ableism*.
- Davis, J. (2012). Presuming Identity: The Production And Consumption Of Transableism On Transabled. *Org. American Behavioral Scientist*, 56(4), 596–617. DOI: 10.1177/0002764211429361
- Davis, J. L. (2012). Narrative Construction Of A Ruptured Self: Stories Of Transability On Transabled. *Org. Sociological Perspectives*, 55(2), 319–340. DOI: 10.1525/sop.2012.55.2.319
- Davis, J. L. (2014). Morality Work Among The Transabled. *Deviant Behavior*, 35(6), 433–455. <https://doi.org/10.1080/01639625.2014.855103>
- Freire, P. (2021). *Pedagogy Of Hope: Reliving Pedagogy Of The Oppressed*. Bloomsbury Publishing.
- Haddad, S. (2021). Paulo Freire: 100 Years Of Education As The Practice Of Freedom. *Fisioterapia E Pesquisa*, 28, 242–243. DOI: 10.1590/1809-2950/00000028032021
- Hayati, N., Amaliyah, N., & Kasanova, R. (2023). Menggali Potensi Kreativitas Dan Inovasi: Peran Pendidikan Karakter Di MTS Miftahus Sudur Campor Proppo. *Dewantara: Jurnal Pendidikan Sosial Humaniora*, 2(3), 111–128. <https://doi.org/10.30640/dewantara.v2i3.1351>
- Ichsan, A. S. (2020). Magistra: Jurnal Keguruan Dan Ilmu Pendidikan. *Pengembangan Bahan Ajar Membaca Berbasis Pendekatan Kontekstual*, 7(2), 98–114.
- Interview With The Administrative Staff Of FKM UAD, Nur 'Aini, On October 11, 2023, In The FKM UAD Administrative Office. (N.D.). [Personal Communication].
- Interview With The Dean Of FKM UAD, Rosyidah, Conducted On October 10, 2023, In The Dean's Office At FKM UAD. (N.D.). [Personal Communication].

- Interview With The Head Of Department Secretary Machfudz Eko Arianto On October 13, 2023, In The Dean's Office Of FKM UAD. (N.D.). [Personal Communication].*
- Interview With The Head Of The IKM Study Program, FKM UAD, Faizal Rangkuti, On October 10, 2023, In The Dean's Office Of FKM UAD. (N.D.). [Personal Communication].*
- Interview With The Third-Semester Student Elokfatur Muthoharoh On October 11, 2023, In Front Of Classroom 3.3.321. (N.D.). [Personal Communication].*
- Interview With The Vice Dean Of Human Resources, Tri Wahyuni Sukesi, On October 11, 2023, In The Dean's Office Of FKM UAD. (N.D.). [Personal Communication].*
- Islam, D. J. P. I., & Ri, K. A. (N.D.). *Laporan Penelitian Boptn Pengabdian Berbasis Riset/ Penelitian Transformatif.*
- Jones, E. J. (2022). Desiring Decay: The Power Of Unwellness And The Dynamics Of Cure In Lina Meruane's *Fruta Podrida* (2007). In *(Un) Doing Diabetes: Representation, Disability, Culture* (Pp. 219–235). Springer.
- Manurung, A. S., Fahrurrozi, F., Utomo, E., & Gumelar, G. (2023). Implementasi Berpikir Kritis Dalam Upaya Mengembangkan Kemampuan Berpikir Kreatif Mahasiswa. *Jurnal Papeda: Jurnal Publikasi Pendidikan Dasar*, 5(2), 120–132. <https://doi.org/10.36232/jurnalpendidikandasar.v5i2.3965>
- Mclaren, P. (2020). The Future Of Critical Pedagogy. *Educational Philosophy And Theory*, 52(12), 1243–1248. <https://doi.org/10.1080/00131857.2019.1686963>
- Mill, J. S. (2023). *On Liberty*. Bod-Books On Demand.
- Misoczky, M. C. (2023). Paulo Freire And The Praxis Of Liberation: Education, Organization And Ethics. *Management Learning*, 13505076231201734.
- Noll, S., & Kasten, E. (2022). Body Integrity Identity Disorder (BIID): How Satisfied Are Successful Wannabes. *Psychology And Behavioral Sciences*, 3(6), 222–232. DOI: 10.11648/j.pbs.20140306.17
- Nursikin, M. (2022). The Values Of Islamic Religious Education In The Perspective Of The Al-Quran To Build Civil Society At The Modern An-Nur Pabelan Islamic Boarding School, Semarang Regency, Central Java. *Jurnal Ilmiah Hospitality*, 11(2), 1213–1228. <https://doi.org/10.47492/jih.v11i2.2342>
- Pennisi, A., & Capodici, A. (2021). Bodies That Love Themselves And Bodies That Hate Themselves: The Role Of Lived Experience In Body Integrity Dysphoria. In *Psychopathology And The Mind: What Mental Disorders Can Tell Us About Our Minds* (Pp. 222–252). Routledge.
- Ribeiro, C. C. F. S., Tonon, M. M., Oliveira, J. Y. De, Guedes, M. R. J., Tacla, M. T. G. M., Baldissera, V. D. A., & Oliveira, M. L. F. De. (2021). Dialogic Educational Practices In The Context Of Child Intoxication: An Approach Based On Paulo Freire. *Revista Brasileira De Enfermagem*, 74.
- Ricciuti, J. R. (2022). "A Constant Disparity": An Anthropological Investigation Into Body Integrity Identity Disorder.
- Rohani, I. (2020). *Pendidikan Agama Islam Untuk Difabel*. Gestalt Media.
- Santinele Martino, A., & Andrejek, N. (2019). Normal/Deserving Citizens And The Transabled Other: A Sociological Analysis Of Online Commenters Reactions To Transability. *Deviant Behavior*, 40(12), 1574–1586. DOI:10.1080/01639625.2019.1597318
- Sharratt, E. (2020). *Exploring The Emergence And Disappearance Of Transableism On Transabled. Org: Digital Ethnography Of A Transient Mental Illness*. University Of Exeter (United Kingdom).
- Sidik, A. K. (2021). *Paradigma Pendidikan Kritis Paulo Freire Dalam Perspektif Tokoh Pendidikan Islam*.

- Souza, J. B. De, Barbosa, M. H. P. A., Schmitt, H. B. B., & Heidemann, I. T. S. B. (2021). Paulo Freire's Culture Circles: Contributions To Nursing Research, Teaching, And Professional Practice. *Revista Brasileira De Enfermagem*, 74.
- Sta, P. (2021). The Critique Of The Critical Critique Of Critical Pedagogy: Freire, Suchodolski And The Materialist Pedagogy Of Emancipation. *Critical Education*, 12(4). DOI: 10.14288/ce.v12i4.186502
- Tavares, V. (2023). 8 A Century Of Paulo Freire. *Social Justice, Decoloniality, And Southern Epistemologies Within Language Education: Theories, Knowledges, And Practices On TESOL From Brazil*, 8.
- The Results Of The Observation And Documentation Of Official IKM FKM UAD Documents On October 10, 2023, In The Dean's Office Of FKM UAD. (N.D.).*
- The RPS Document Of The Al-Islam And Kemuhammadiyahhan Institutional Course At UAD, Accessed On October 13, 2023, In The AIK IKM UAD Lecturer's Room. (N.D.).*

