



Research Paper

## Relationship between Religiosity and Suicide Idea in Transgenders in Medan

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**ABSTRACT:** Transgender is a term used to describe when a person's sex identity at birth does not match their gender identity. The problems experienced by transgender groups give rise to conflict and psychological pressure which, if not managed, has the potential to cause serious psychological problems. This research aims to determine the relationship between religiosity and transgender suicide ideation in Medan. The research method used in this research is quantitative research. The sample in this study was 95 people who were transgender in Medan. In this study, the research scale is displayed in the form booklet which was then spread when meeting with transgender groups. Data analysis in this research uses an approach Spearman Correlation. The research results showed that there was a negative and significant relationship between religiosity and suicidal ideation among transgender people in Medan.

**KEYWORDS:** Religiosity, Suicidal Ideation, Transgender,

Received 24 Nov., 2024; Revised 02 Dec., 2024; Accepted 04 Dec., 2024 © The author(s) 2024.

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### I. INTRODUCTION

Transgender is a term used to describe when a person's sex identity at birth does not match their gender identity. Sex identity refers to the sex assigned biologically at birth; male or female, meanwhile gender identity is a person's view of their own gender [1]. The presence of transgender people in Indonesia has caused pros and cons reactions in society. Some people accept the existence of transgender people because they are considered to have the same human rights as humans and must be treated equally as humans who generally have the same gender identity as their sexual identity [2].

The problems experienced by transgender groups give rise to conflict and psychological pressure which, if not managed, has the potential to cause serious psychological problems. Into The Light Indonesia (2021) in a survey of marginalized groups found that 55.8% of thoughts about self-harm and ending their lives were found in intersex, transgender groups and other sex/gender identities. The percentage in this group is in third place after the disability group and PLWHA. This shows that transgender groups in Indonesia are vulnerable to experiencing thoughts of ending their lives or committing suicide.

Among countries in Southeast Asia, Indonesia is in third place with the highest suicide rate (2.4 per 100,000) after India and Thailand. Throughout 2019, 6,544 cases of suicide were reported in Indonesia, including 5,096 cases in men and 1,448 cases in women. This figure shows that the number of suicide cases in men in Indonesia is 3 times higher than cases that occur in women [3].

Transgender groups who have plans to transition are reported to be significantly more likely to experience prolonged suicidal ideation compared to transgender groups who have no desire to transition. Transition is a term used to explain whether a transgender person plans or has made a change of identity, gender physically and medically as well as in terms of social and legal aspects [4].

Transgender groups who experience psychological pressure look for ways to survive and adapt to their environment. Religion plays an important role in a person's life in facing issues regarding self-existence, death, suffering and injustice. Apart from that, transgender people who follow a religious routine feel that the life they live feels peaceful and serene [5]. Apart from that, religion is considered to be one way to find solutions to the problems and pressures faced every day. Individuals who have a high level of religiosity are more able to interpret life events positively so that their lives become more meaningful [6].

Transgender and religion are contradictory and cannot be combined. It is not uncommon for the stigma of discrimination given to transgender groups in Indonesia to be influenced by the close social and religious

norms held by a society that integrates religion, spirituality and sexuality. A person who feels life has meaning is able to live a life full of passion and far from feeling empty. Several studies show that religiosity is correlated with a person's meaning in life [7].

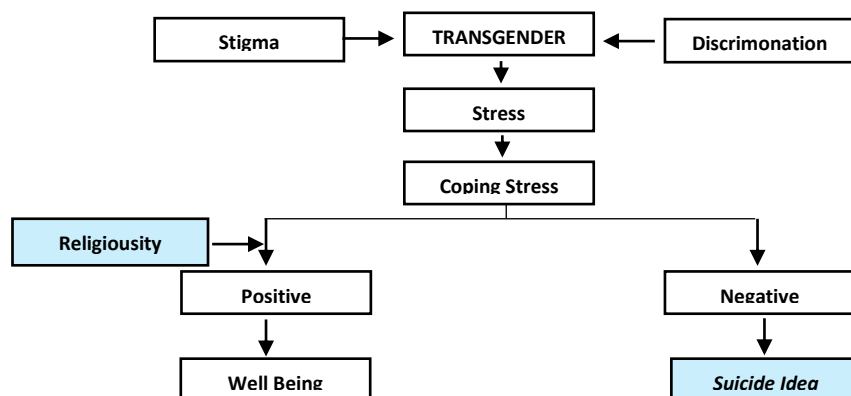
Apart from that, religion is considered to be one way to find solutions to the problems and pressures faced every day. Individuals who have a high level of religiosity are more able to interpret life events positively. Based on the explanation above, this research aims to determine the relationship between religiosity and suicidal ideation among transgender people in Medan. It is hoped that this understanding can help correctional institutions and the wider community regarding the triggers of suicidal ideation in transgender people. This research uses quantitative research methods with the aim of finding out whether there is a relationship between religiosity and suicidal ideation.

## II. LITERATURE REVIEW

Religiosity is usually defined as understanding (knowledge of religion and belief), the effect that has to be had with emotional relationships or emotional feelings, and/or behavior, such as attendance at places of worship, reading holy books, and worship [8]. Based on the description above, this research uses the dimensions of religiosity proposed by Huber and Huber. The dimensions of religiosity are: intellectual dimension, ideological dimension, dimensions of public practice, personal practice dimensions and dimensions of religious experience [9].

The difficulties and problems faced in living this life can make life meaningless which is a process - long or short, long or short depending on the effort made to change life into a meaningful life. As for this life process takes place in five stages [10], namely: Stage of suffering (tragic event, appreciation without meaning); Level of self-acceptance (self-understanding, attitude change); The stage of discovering the meaning of life (discovering the meaning and determining the purpose of life); Level of meaning realization (self-bonding, directed activities and discovery of the meaning of life) and Level of meaningful life (meaningful appreciation, happiness).

Suicide can also be said to be an intentional act or deed to destroy or kill oneself. Suicide is a death caused by injury, poisoning, or suffocation that has evidence of self-inflicted injury and the act was carried out to end the individual's own life [11]. Individuals who commit suicidal behaviour usually feel that their lives are boring, empty and boring. It is usually triggered by an event that is painful and unacceptable to the individual. Individuals who have suicidal ideation may lose hope, perhaps because of the stress experienced in college, individuals feel as if they have not succeeded in achieving their personal goals. Religiosity is a person's commitment related to religion or faith beliefs which can be seen through individual activities or behaviour in accordance with the religion or faith beliefs held [12].



## III. RESEARCH METHODS

The research method used in this research is quantitative research. Quantitative research can be defined as a research method that is based on the philosophy of positivism, used to research certain populations or samples, collect data using research instruments, and analyze quantitative or statistical data with the aim of testing predetermined hypotheses [13]. The sample in this study was 95 people who were transgender in Medan. In this study, the research scale is displayed in the form *booklet* which was then spread when meeting with transgender groups. Data analysis in this study used the Kendall and Spearman Correlation approach.

IV. RESULT AND DISCUSSION

Table 1  
Respondent Descriptive

| Description                          | Frequency | Percentage (%) |
|--------------------------------------|-----------|----------------|
| <b>Gender (sex)</b>                  |           |                |
| Man                                  | 86        | 90,53%         |
| Woman                                | 9         | 9,47%          |
| <b>Total</b>                         | 95        | 100%           |
| <b>Religions</b>                     |           |                |
| Muslim                               | 55        | 57,90%         |
| Protestant                           | 30        | 31,58%         |
| Buddhist                             | 3         | 3,16%          |
| Hindu                                | 7         | 7,36%          |
| <b>Total</b>                         | 95        | 100%           |
| <b>Education</b>                     |           |                |
| Bachelor                             | 2         | 2,10%          |
| D3                                   | 4         | 4,21%          |
| D1                                   | 3         | 3,16%          |
| SMA                                  | 45        | 47,37%         |
| SMP                                  | 27        | 28,42%         |
| SD                                   | 12        | 12,64%         |
| No School                            | 2         | 2,10%          |
| <b>Total</b>                         | 95        | 100%           |
| <b>Age</b>                           |           |                |
| 27 – 35 years                        | 52        | 54,74%         |
| 36 – 44 years                        | 38        | 40%            |
| 45 - 53 years                        | 5         | 2,26%          |
| <b>Total</b>                         | 95        | 100%           |
| <b>Join with religious community</b> |           |                |
| Yes                                  | 47        | 49,47%         |
| No                                   | 48        | 50,53%         |
| <b>Total</b>                         | 95        | 100%           |

Based on Table 1, descriptive descriptions of respondents were obtained based on gender, religion, final education, age, membership in transgender or religious communities, and history of illness. Explanations regarding respondents are as follows:

1. Gender

Based on gender at birth, 86 respondents (90.53%) were born male and 9 respondents (9.47%) were born female. Respondents in this study were dominated by respondents who were born male.

2. Religion

Based on religion, 55 respondents (57.90%) were Muslim. A total of 30 respondents (31.58%) were Protestant. A total of 7 respondents (7.36%) each were Hindu and 3 respondents (3.16%) were Buddhist. The respondents in this study were dominated by transgender people who embraced Islam.

3. Age

Based on age, with a range of 27-35 years there were 52 respondents (54.74%). A total of 38 respondents (40%) were aged between 36-44 years. A total of 38 respondents were aged between 36-44 years (40%) and as many as 5 respondents (2.26%) were aged between 45-53 years. Respondents in this study were dominated by transgender people aged between 27-39 and eight years.

4. Join a Religious Community

Based on religious communities, 47 respondents (49.47%) joined a religious community, while 48 respondents (50.53%) did not join a religious community. The majority of respondents in this study belonged to certain religious communities.

Table 2  
Cross Tabulation of Religiosity and Suicidal Ideation

| Religiosity Category | Ide Bunuh Diri    |                |                   |                |                   |                |
|----------------------|-------------------|----------------|-------------------|----------------|-------------------|----------------|
|                      | Low               |                | Moderate          |                | High              |                |
|                      | Number of subject | Percentage (%) | Number of subject | Percentage (%) | Number of subject | Percentage (%) |
| Low                  | 11                | 11.6%          | 3                 | 3.2%           | 17                | 17.9%          |
| Moderate             | 18                | 18.9%          | 9                 | 9.5%           | 7                 | 7.4%           |
| Hight                | 21                | 22.1%          | 2                 | 2.1%           | 7                 | 7.4%           |

Based on Table 2 above, it can be seen that there were 11 subjects (11.6%) who had low religiosity with low suicidal ideation, 18 subjects (18.9%) who had moderate religiosity with low suicidal ideation.

Meanwhile there were 21 subjects (22.1%) who had high religiosity with low suicidal ideation. A total of 3 subjects (3.2%) had low religiosity with low suicidal ideation, as many as 9 subjects (9.5%) had moderate religiosity with suicidal ideation in the medium category. There were 2 subjects (2.1%) with high religiosity and moderate suicidal ideation.

In the category of low religiosity with high suicidal ideation, there were 17 respondents (17.9%) and 7 subjects (7.4%) had moderate religiosity with high suicidal ideation. In this study there were 7 subjects (7.4%) who had high religiosity and high suicidal ideation. The data tabulation results are dominated by respondents who have high religiosity and suicidal ideation in the low category.

Table 3  
Kendall and Spearman Correlation Test

|                |                   | Religiosity             |       | Suicidal Ideation |  |
|----------------|-------------------|-------------------------|-------|-------------------|--|
| Religiosity    | Religiosity       | Correlation Coefficient | 1.000 | -.327             |  |
|                |                   | Sig. (2-tailed)         | .     | .000              |  |
|                |                   | N                       | 95    | 95                |  |
|                | Suicidal Ideation | Correlation Coefficient | -.327 | 1.000             |  |
|                |                   | Sig. (2-tailed)         | .000  | .                 |  |
|                |                   | N                       | 95    | 95                |  |
| Spearman's rho | Religiosity       | Correlation Coefficient | 1.000 | -.433             |  |
|                |                   | Sig. (2-tailed)         | .     | .000              |  |
|                |                   | N                       | 95    | 95                |  |
|                | Suicidal Ideation | Correlation Coefficient | -.433 | 1.000             |  |
|                |                   | Sig. (2-tailed)         | .000  | .                 |  |
|                |                   | N                       | 95    | 95                |  |

- Correlation Direction

Based on the non-parametric correlation test table displayed above, it can be seen that the correlation between the variables of Total This means that someone's interest in watching depends on the attractiveness of the show, and vice versa.

- Strong – No Correlation:

The magnitude of the Kendall correlation number is 0.327, this shows that the correlation coefficient is quite strong (>0.25), as well as the results of the Spearman correlation test with a value of 0.433 which shows a fairly strong correlation between Religiosity and Suicide Ideas among Transgenders in Medan.

- Significance of Correlation Results

Because the probability numbers are 0.000 each (Kendall), and 0.000 (spearman) is smaller than 0.05, then It can be stated that the Religiosity and Suicide Ideation variables are significant correlated. This means a hypothesis that states "There is the relationship between Religiosity and Suicidal Ideation" is accepted.

## V. DISCUSSION

Based on the research results, there is a negative and significant relationship between religiosity and suicidal ideation in transgender people in the city of Medan.

Suicidal behavior has stages. In Integrated Motivational-Volitional Model Theory It is explained that when an individual commits suicide, they pass through a motivational stage and a volitional stage. At the motivation stage there are several factors that make individuals feel trapped in their problems so that individuals feel alone and ultimately develop suicidal thoughts, for example low social support (O'Connor & Kirtley, 2018). However, when there are protective factors, individuals will be able to see other alternative solutions to problems so that they do not commit suicide (O'Connor & Nock, 2014). When an individual raises thoughts of suicide, they then enter the volitional stage, namely the intention to commit suicide. In this phase, there are also factors that determine whether an individual will commit suicide (De Beurs et al., 2019). This can happen to research respondents because as we know, transgender people in Indonesia are still not accepted in social life, this is one of the reasons why transgender people feel minimized in society due to the lack of social support.

Reflect on Integrated Motivational-Volitional Model Theory, there are factors that hinder suicidal thoughts and behavior. One of them is Religiosity (Eskin et al., 2019). The role of religiosity in the tendency to commit suicide can also be seen through research which states that religious activities can reduce a person's risk of committing suicide, so this is also related to reducing deaths due to suicide (Stack, 2018). A person who has strong religiosity towards basic life-preserving values, religious beliefs and experiences can make his religiosity a protective factor in reducing the occurrence of suicide (Hidayati et al., 2021).

Glock and Stark (1965), Huber and Huber, (2012) define religiosity as a person's level of conceptualization of religion and a person's level of commitment to their religion. Meanwhile, the meaning of life is something that is felt to be important, true, valuable and desired and provides special value to someone and is worthy of being a life goal (the purpose in life) (Frankl in Bastaman, 2007). One source of meaning in life

is experiential experience (experiential values). Belief and appreciation of the values of truth, virtue, beauty, faith and religion as well as love. Living and believing in a value can make someone's life meaningful.

In accordance with the results of characteristics based on age, respondents were dominated by the age range of 27 to 35 years. This age is the age of adulthood where adulthood requires individuals to be more responsible for whatever decisions they make (Nazri et al., 2016). In carrying out their lives, sometimes adult individuals face many demands that are vulnerable to causing depression and even suicide.

Based on the research results, research respondents were dominated by respondents with Islamic and Christian religions. When individuals understand and appreciate religious teachings, often worship, and have religious experiences, individuals will not have suicidal thoughts and commit suicide. The teachings of all six religions in Indonesia prohibit suicide. From the results of previous research, individuals belonging to Christianity and Islam believe that in the teachings of their respective religions, suicide is a sin and does not go against God's destiny (Pratiwi, 2020). Religion can be buffer or support for individuals in dealing with daily stress (Lorenz et al., 2019). There are several ways that individuals with high religiosity can do to deal with their problems. One of them is taking religious teachings as a reference for finding solutions to problems (Darmawanti, 2012). Religious teachings are a dimension knowledge and belief from religiosity.

Moreover, ideas and attempts to commit suicide often occur impulsively, so it is certainly not surprising that suicidal behavior (suicidal behavior) can also happen with just a little push from an idea. Hadriami (2006) himself states that the act of suicide will always be preceded by suicidal ideation (suicide ideation). So, someone will commit suicide with intentions that have been set some time beforehand. Where prevention and treatment are really needed, because it could be an education for students about suicide and the impact of sadness that it will have on family, friends and the people around them. Regarding suicide, one of the suicide theorists, Emile Durkheim, believes that suicide cases must be studied from the perspective of the social structure and society that exists in a country (Wirawan, 2012).

## VI. CONCLUSION

Religiosity has a negative and significant effect on suicidal ideation among transgender people in Medan

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