



Max Scheler's Axiological Study on The Action of Changing Genitals in Humans (Transsexual)

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ABSTRACT

One of the developments in modern science today is a surgery to change genitals in humans. This has become an important issue in society because of the pros and cons. The most opposed groups are religious groups. Some countries have legalized this action while others have not. The backgrounds of people deciding to change their genitals are twofold: first, because they feel they are in the “wrong body” where their behavior is contrary to the genitals they have. Second, the development of genital devices is not perfect. That is why an axiology study needs to be made on the decision to change the genitals in humans. Axiology itself means the science or theory of the nature of values which investigates values in terms of their nature, their size, and their metaphysical status relating to their usefulness. In axiology, Max Scheler gave four levels of value, namely: (1) The value of “enjoyment” or “pleasure” (agreeable) and “dislike” or “displeasure” (disagreeable); (2) The value of vitality or welfare or life (vital feeling); (3) Spiritual values; (4) Holiness or holy value. Of the four values of Max Scheler, it was found that the decision to change the genitals in humans does not have the essence of any value except just the value of enjoyment or pleasure. That is, this kind of action actually denies the nature of existing values. The value of enjoyment obtained through sex change surgery is actually only “mortal” or for a moment enjoyment because it is precisely the disappointment that appears at the end. It is just the lowest value out of four. Therefore, the author suggested that those who feel themselves trapped in the “wrong body” are better off doing psychiatric and religious therapy so that the nature of the values that they have can be developed rather than making changes to the genitals.

Keywords: Genital Surgery, Axiology, Nature.

INTRODUCTION

Humans are beings of the highest degree compared to other creatures that are on this earth. At the same time, humans also have characteristics, peculiarities and millions of mysteries that are different from one another (Maharani, Filsafat Manusia: Unsur-Unsur dan Problematikanya, 2008: v). One old definition states that: “humans are intelligent animals or animal rationale (Peursen, 1990: 1). It means, humans are creatures that think, have

intelligence and creative abilities that are used to support their needs and development of their lives.

One of the results of the capabilities of humans is the emergence of science and technology. Science and technology include many aspects that, of course, may have a positive or negative impact on humans because everything depends on the purpose of science and technology are found, who uses it, norms, values or ethics as well as the existing religious rules.

On the one hand, it is true that every science and technology must have values such as: subjective, objective, or objective metaphysical values in axiology (Katsoff, 2004: 323). However, on the other hand, there are things to keep in mind that “science needs to be developed free from the shackles of dogma that can hinder the development of science itself” (Maharani, *Persoalan-Persoalan Nilai dalam Klonasi Manusia*, 2008: 1). That means, science and technology, in its development, face dilemmas. First, if science and technology are based on values, it is likely that development of it will be hampered. Conversely, if science and technology are free from values, science and technology will develop rapidly but most likely will bring problems to human life.

Here, humans see that the development of extraordinary science and technology can cause humans to “forget themselves” or forget about their nature. The consequences are: humans become individualistic, selfish and exploitative, both to themselves, others, society, the natural environment, even to the Creator. For this reason, axiology is very much needed in the midst of the development and diversity of science and technology to straighten the path and adjust its function for human life in this world.

In response to this, Hugh Lacey concluded the relationships between science (facts) and the value:

1. Science is value free. That is, science is indeed value-free based on the autonomy and neutrality of science itself (Lacey, 1999: 2).
2. Value cannot be separated from facts. Lacey stated: “the fact and value components cannot be separated. To the extent of that science is free, it is a fact, an idealization of a fact that has been held as a value; and it is not possible for it to be manifested in fact” (Lacey, 1999: 2).
3. Science is autonomous. Regarding the autonomy of science, Lacey stated: “Autonomy also draws on the idea that science has its own internal dynamic that science defines its own problems, asks its own questions, identifies its

own research priorities, seeks to gain ever more accurate, more unified, more encompassing representations of the underlying order” (Lacey, 1999: 9).

4. Science is neutral. Lacey concluded that: “Neutrality, so understood, is framed by ‘progress’ or ‘development,’ and by the modern values of control. Only because it is assumed that the modern values of control have become universal values (Lacey, 1999: 243).

One of the advances in science and technology in this century is the surgery to change genitals in humans (transsexuals). This surgery has caused controversy and debates both in religion area, psychology, culture, doctors, etc. There are some who support human’s argument to release someone from dissatisfaction or a sense of being trapped in the “wrong body.” Another view is based on upholding justice that concerns human rights. The second group does not take any position. While the latter group firmly refused on the basis of ethics and religion.

Among doctors, there is still no agreement because it depends on the principles of the knowledge and beliefs that the doctor holds. There are surgeons who want to do it because of professional responsibility or maybe also the material benefits obtained but others refuse.

One of the statements was given by Prof. Dr. Djohansyah Marzoeki, Professor of the Faculty of Medicine Universitas Airlangga (UNAIR) Surabaya, which was reported by Guntur Merdekawan. Marzoeki stated that sex change surgery that he does is not because of hobby but the profession’s responsibility of a doctor. A doctor works for medical science where medical science itself is escorted by two important points: doctor’s oath and medical ethics. If these two important points have been fulfilled, then any medical action is no longer a problem (Merdekawan, 2018).

Some countries have legalized sex change surgery. As in United States, this action depends on state law. The states of Texas and New York have legalized such sex change surgery as well as in the Netherlands and Australia. But in Thailand, there is still no definite arrangement even though in this country sex change surgeries are rife (Klarisa and Sampurna, 2017: 165-166).

In Indonesia, this kind of surgery is officially permitted through the decision of the Minister of Health Number: 191/MENKES/SK/III/1989. But this permit is given with strict conditions where only the hospitals appointed by the government can do it and there must be a special team of doctors formed to do so. When the transsexual process is completed, the

person can choose whether or not he will change his sex status through the District Court and the Civil Registry Service. If yes, he or she will undergo the process of reporting his or her new gender status to the District Court and proceed to the Population and Civil Registry Service to change his or her gender data. This process is also official with the issuance of the Population and Civil Registration Office Law Number: 23 of 2006 Explanation of Article 57 paragraph 1 and amended by Law Number 24 of 2013 Article 56 where it is said that “the recording of other important events is carried out by Civil Registration Officer at the request of the person concerned after the determination of the District Court that has obtained permanent legal force. In the explanation it is stated that “other important events” are events set by the District Court to be registered with the Implementing Agency, including changing sexes” (Klarisa and Sampurna, 2017: 167).

Seeing the things described above, the author felt a need to make a study of axiology on decision and action to change the genitals in humans so that anyone who wants or has made changes in genitals can re-understand the essence of the value of the decision itself. The aim is for each individual to reflect on the values of the decision before making further decisions. The study of axiology intended here aims to see the benefits and disadvantages (value and usefulness) of the surgery itself specifically for the patient, family and society in general.

The problems in this study are: (1) What is axiology?; (2) What is the background of changing genital?; (3) How does Max Scheler’s axiological study of changing genitals in humans?

While the objectives of this study are: (1) To understand axiology; (2) to know the background of changing genitals; (3) To understand Max Scheler’s axiological study of changing genitals in humans.

The research methodology used in this study is a qualitative research method that “emphasizes more in terms of quality naturally because it involves understanding, concepts, values and characteristics inherent in the object of research” (Kaelan, 2005: 5). Danim (Danim, 2002: 35) stated that “philosophical approaches and application of methods in the qualitative research framework are intended to produce soft sciences ... The essence is as a method of understanding the uniqueness, dynamics, and holistic nature of presence humans and their interactions with the environment.” That is why in writing this paper, the author examined the literature by collecting information from various sources such as books, journals, and articles from the internet.

DISCUSSION

In this section of the discussion, will be discussed things which formulate the problems and the objectives of the research, namely: Definition of Axiology; A person's background changes genitals; and finally, the Axiological Study of actions to change genitals in humans.

Axiology

The word axiology comes from the Greek language, namely *axios* (value, valuable) and *logos* (description or theory). Axiology is a science or theory of values that investigates values in terms of their nature, size, and metaphysical status (Mudhofir, 2014: 42). Kattsoff (Kattsoff, 2014: 319) defines axiology as a science that investigates the nature of value, which is generally viewed from a philosophical point of view. While Jujun Suriasumantri (Suriasumantri, 2001: 34) adds the meaning of axiology as a value theory related to usability. According to Bramel quoted by Edwards (Edwards, 1967: 106), the axiology is divided into three parts, namely: first, Moral Conduct (Moral Action), this field gives birth to a special discipline, namely ethics. According to Assalam (Assalam, 1995: 139) ethics is a philosophy of good and bad behavior patterns. Secondly, Esthetic Expression, which is the expression of beauty. This is a philosophy about the pattern of taste of beautiful and bad (Assalam, 1995: 139). The last, Socio-Political Life which will give birth to socio-political philosophy.

In essence, axiology speaks of value. Mukhtar Latif (Latif, 2014: 232) defines value as worth or goodness. While according to Kaelan (Kaelan, 2002: 13) value is defined as worth, content and message, and theory so that it is functionally meaningful and goodness. From the above definitions, values must be distinguished from objects. Basically value is not an object, not experience, nor essence, but value is the value itself. In short, the value is always ideal while the facts are only what appear.

Max Scheler, quoted by Wahana (Wahana, 2004: 52), stated that value is a quality that does not depend on its development. An object may change, but the value in the object never changes. The second, Scheler, as quoted by Wahana (Wahana, 2004: 53) also rejects the dependence of value on the reality of life because if it depends on the reality of life, then it will negate the possibility to add value in life itself. In essence, as concluded by Kumoro, "the quality of values does not change when the bearer changes, nor will it be damaged when the bearer is damaged or dies" (Kumoro, 2012: 83).

On the other hand, the essence of value itself according to Mulyana (Mulyana, 2004: 78) is a reference and confidence in making choices, where the manifestation can be norms, ethics,

rules, customs, religious rules, and so forth. Busro (Busro, 1989: 1) stated that the nature of values itself is dichotomous in the positive and negative sense, valuable and worthless, useful and useless, good and not good, right and wrong, good or bad. In essence, an object can be called valuable only by using the senses (perceived) and thoughts or internalized (Wahana, 2004: 70).

Fronidzi, cited by Subagyo (Subagyo, 2015: 47-48), provided several characteristics of values, namely: Value is not real quality. This means the value needs a carrier to be. Second, value is polarity (Positive and Negative). The value of this polarity is through itself. Finally, values are hierarchically arranged where there are higher and lower ones, the most important ones being the least important ones.

While according to Bahm (Bahm, 1984: 51) there are twelve types of values, each of which pairs with each other, namely:

1. Good and Bad (Maximizing goodness and minimizing badness);
2. Ends and Means (Means as instrumental values, and Ends as intrinsic values);
3. Subjective and Objective Values (Subjects and objects are correlative; an object is always a concern for the subject, and the subject is always aware of the existence of an object);
4. Apparent and Real values (The object is present and accepted as something visible; objects remain real or they exist even if they are not in a person's consciousness or do not appear);
5. Actual and potential values (All feelings are temporary; intrinsic value is in temporary feelings of joy and sorrow; All feelings have a cause; instrumental values are all causes and conditions of the occurrence of intrinsic value; intrinsic value temporary and actually only exists in the pulse of consciousness);
6. Pure and Mixed Values. Pure Values include four types of differences between good and bad; pleasure or not; excited or lethargic; satisfaction or frustration; feeling calm or disturbed. While mixed value is a combination of various values: actual and potential values; subjective and objective values; visible and real value.

Max Scheler (1874-1928) is a German philosopher who was influenced by Husserl's phenomenology. In a major work on ethical formalism and substantive values-ethics (*Der Formalismus in der Ethik und die materiale Wertethik* 1913-1916) he argued against Kant's theory because of its formalistic and moralistic character (Mautner, 2005:554).

Max Scheler (Scheler, 1994: 13) stated that the value applies according to hierarchy: first, the higher the rating value, the fewer the values are shared and controlled. That is, the more can be shared without reducing the meaning, the higher the value. Second, the higher the ranking of values, the more persistent in time. In this hierarchy, the longer the value lasts the better. Third, the higher the value rating, the fewer the values can be willed and managed. Relative dependence of a value from other values; the more not dependent on other facts the higher the value. Finally, the higher the ranking of values, the more their values result in personal satisfaction, happiness and peace. In essence, Max Scheler argued, as quoted by Kaelan (Kaelan, 2007: 20), that the values that exist are not as sublime and as high as they are the benchmarks in assessing and evaluating.

That is why, Max Scheler, quoted by Wahana (Wahana, 2004: 60-62; Frondizi, 1963: 100-101), divides the value into four levels:

1. Value of pleasure (agreeable) and enjoyment or displeasure and disagreeable: this is related to the values that are pleasant and unpleasant. Often referred to as physical values. This value is preferred and can be ascertained that everyone will choose the fun or brings and gives pleasure (Wahana, 2004: 61). This level of value is related to sensory function, which is pleasure and pain. Hetharia (Hetharia, 2014: 69) concluded that this value is the lowest hierarchy because it is an essentially “mortal” value.
2. Value of vitality or welfare or life (vital feeling): here there are important values for life such as health, physical fitness and general welfare and psychological values (Kaelan, 2002: 125). It deals with good and bad, smooth and rough, sublime or ordinary. Related conditions are health, vitality, disease, aging, weakness and sense of being near death (Wahana, 2006: 61). According to Hetharia (Hetharia, 2014: 70), this value cannot be increased on spiritual values or derived from the value of pleasure. Why? Because according to Scheler “a value can be higher than other values if that value is the basis for other values” (Hetharia, 2014: 70). This value is independent and irreducible to the pleasant and unpleasant (Frondizi, 1963: 100).
3. Spiritual values: this concerns aesthetic values, true values, fair-unfair. This value does not depend on the entire physical or natural environment. Kaelan (Kaelan, 2002: 125) argues that at the level of spiritual values there are psychological values in which this value is inherent in beauty, truth and pure knowledge achieved in philosophy. In the presence of vital as well as pleasure values should be sacrificed. We grasp these

values via “spiritual” sentiment perception, and in such actions as spiritual preference, love and hate, which should not be confused with the corresponding vital acts of the same nama (Frondizi, 1963: 100-101).

4. Values of holiness or profanity: where at this level there is a morality of sacred and unholy values. This value, as conveyed by Wahana (Wahana, 2004: 61), only appears in the intended object as an absolute object. While derivative values are the values of goods in worship, sacraments and forms of worship, insofar as they are related to the worshiped Person. Religious values cannot be reduced to the spiritual, and possess the peculiarity of being revealed to us in objects which are presented to as absolute (Frondizi, 1963: 101).

Background of Changing Genital in Humans

When viewed in general, the trigger factor for someone carrying out a surgery changing genital because the person is not comfortable or may not be able to accept the sex he or she carries from birth. This hatred is triggered by many reasons. The first possibility is wrong education since childhood. Parents do not take psychiatric, religious, explanatory, preventive, and directing and therapeutic approaches to their children when they see that their children have behavioral tendencies that are different from their gender.

Prospective patients actually have sex that is clear and not vague, both in terms of external appearance and internal organs. For this group, Klarisa and Sampurna (Klarisa and Sampurna, 2017: 163) explained that “in Indonesia, in looking at gender identity disorder some experts still use the Guidelines for Classifying Psychiatric Disorders / Third PPDGJ referring to DSM IV and published in 1995, where this situation is still considered a psychiatric disorder that should be repaired or treated without having to change sex.” For cases like this a psychological and religious approach is good.

The second thing is that someone feels he or she is trapped in the “wrong body.” This is also called vague genital or double sex (gender identity disorder). The author here presented what Klarisa and Sampurna (Klarisa and Sampurna, 2017: 161-163) summarize about two types of gender identity disorder:

1. Gender nonconformity or transgender identity.
 - 1) This type occurs when a person feels an incongruity in gender based on chromosomes, hormones, organs, and secondary sexual characteristics acquired from birth. This disorder can affect the person in living his or her life. For

example, in patients with Klinefelter syndrome where the body is a woman, testicles slowly appear on her genital which causes the individual confused. Individuals who experience this medical condition disorder try to adjust to the sex they should (which has just emerged), even though they may have lived with other sexes (the previous ones) throughout their lives.

2. Gender dysphoria.

- 1) This happens when a person's gender identity is not in accordance with what he or she has by being accompanied by discomfort and dislike of external gender characteristics and having the desire to change differently from the moment of birth.
- 2) For example, a person who is born as a man but feels inside himself is a woman, so that in his daily life the person will wear female attributes.
- 3) The things that will be done by individuals in this condition are:
 - a. Survive with the sex that is felt in him even if it is contrary to physical appearance, or
 - b. Looking for friends who are in accordance with the sex they feel,
 - c. Avoid toys that are not in accordance with the sex they feel,
 - d. Choosing to urinate in a squat position rather than standing (if he feels himself a woman when he is a man) and vice versa.
- 4) This perceived discomfort can cause anxiety, stress, and depression so that it can interfere with the function of everyday life. Even if it continues to be prolonged and not resolved it can lead to insanity and the desire to commit suicide.
- 5) Someone in this condition is advised to meet a psychiatrist to get psychotherapy. However, if there is still no change, then the next step is hormone therapy, and if it has not been successful, sex change surgery will be recommended.

Putri (Putri, 2016) provided a brief story of the background of someone underwent surgery for changing genital. Actually it was the first changing genital story in the world. It is told of a man named Rudolph Richter who was born in Erzgebirge, Germany in 1891. Initially Rudolf was a real man, but over time he actually showed the traits of woman. Even at the age of 6 years, Rudolf tried to cut his own genitals as a form of protest about his condition which was physically a man but his behavior was precisely the behavior of a woman. He was also jailed several times for wearing woman's clothes in public even though he was physically a man.

The judge who adjudicated Rudolf felt sorry and asked him to meet Magnus Hirschfeld, a prominent sexologist in Germany. Rudolf was finally accommodated at Magnus's sexology institute where he worked there and was free to use the clothes he wanted. Magnus called Rudolf by calling 'Dorchen' or 'Little Dora.' In 1922, Rudolf or 'Dora' was castrated at his own request. After the castration was carried out, Magnus Hirschfeld examined the development of Rudolf's body. He wanted to know the effect of the reduction of testosterone on the anatomy of the body of his patient. From the research he did on 'Dora,' he found that castration had an impact on the patient's body even though it was not too flashy. Dora's body becomes plumper, his beard growth slows, his chest grows, and his hips widen. In 1931, 'Dora' or Rudolf agreed to do vaginoplasty and become a full female. Dora finally became the world's first transgender man. From this short story, it can be concluded that a person who wants to carry out a sex change surgery is looking for a solution to his or her dissatisfaction and a sense of confusion that occurs to him or her regarding the differences between the physical (genital) and the characteristic shown.

The next background, as stated by Dr. Irena Sakura Rini (Anwar, 2018), a surgeon, is that "the genital surgery process itself does not replace the total of the male reproductive organs into women or vice versa. There are no transplants because doctors only reconstruct what already exists to make it more 'accordingly.' Usually he already carries those sexes from birth but hidden ... It might be because they are not perfectly formed, halfway. For men, for example, he does not have male organ, but there is half of female organ, for example, the female egg is very small. Men don't have eggs but this person has, there are more milk glands than they should. The condition of such abnormalities can be corrected by genital surgery." This means that a person is actually only reconstructing genitals that have been carried from birth due to imperfect genital growth.

Max Scheler's Axiological Study of the Action of Changing Genitals in Humans

In reacting to the act of surgery changing genitals in humans, a conflict of values occurs. Value conflict itself occurs because there is a clash of perspectives caused by different perspectives, uniqueness, individuality, differences in interests or priorities, motivation and so on (Maharani, *Persoalan-Persoalan Nilai dalam Klonasi Manusia*, 2008: 30). That is why, it needs a method or technique in resolving conflicts that arise. This is often called a "win-win situation" without damaging the uniqueness of each standpoint or point of view (Maharani, *Persoalan-Persoalan Nilai dalam Klonasi Manusia*, 2008: 31).

That is why, at the end of this section, the author presented axiology study according to Max Scheler with each classification of values offered. The study of axiology of action to change genital according to Max Scheler's axiology classification is:

1. The value of pleasure (enjoyment) and discomfort (displeasure). A person's decision to change the genital on his or her part may lead to the value of pleasure or enjoyment for the person. The person finally feels happy because he or she has escaped from the "wrong body." The person now feels free to behave according to the "new" sex he or she has with traits that are in line with his "new" sex. But according to the facts, many of those who have made changes to their genital have become confused, regretful, anxious, and even have or want to make changes to their genitals to get back to normal. The fact that actually happened to transsexuals finally regretted the changes they had made, stress even experienced prolonged major depression which triggered suicide. Then, what about sexual satisfaction? The results of interviews conducted by Tri Yasni and Abdillah with Prof. Dr. dr. Djohansyah Marzoeqi and Dr. Teuku Adifitrian (Yasni and Abdillah, 2018) concluded that transsexuals do not get sexual satisfaction because the function of artificial genital is indeed different from the original genital. Man-made genital that is owned can erect failure so they have to use tools to get an erection. While the female genital becomes difficult to ensure that the size of the vaginal opening can be fixed, not large and not too small. In other words, it is okay for the beginning of transsexuals to feel happy or to enjoy the condition of the "new," but actually it is only temporary. The pleasure obtained is only transitory and it is precisely the disappointment and regret that arises.
2. Value of vitality or well-being or life. Those who change their genitals do not get the vitality of a good life. According to Hetharia (Hetharia, 2014: 234) the value of vitality is related to security because it involves unity, harmony and balance and lives in difference and division. Those who make sex changes do not find security, harmony and unity with their families and communities after the operation. Instead, there is a sense of inferiority, disappointment because they are not accepted by their family, environment and religion. Even being ostracized from society is a part of the problem faced that can bring negative things to the physical and mental.
3. Spiritual value. Sex changing surgery also does not fulfill the aspect of spiritual values because spiritual values are related to humanity, justice and peace which are essential for human needs. According to Hetharia (Hetharia, 2014: 235), spiritual

values are values that are aspired and continue to be fought for in human life to realize the true nature of humanity (humanity, justice and peace). It is precisely through this act of changing genitals that spiritual values are lost because what is championed is not essential human values (humanity, justice and peace) but merely personal desires to be separated from “the wrong body.” Indeed, decision changing genitals for some people is for the sake of humanity because it helps people who are in anxiety about their condition to escape the anxiety and at the same time uphold human rights. However, humanitarian action and justice should not be decided subjectively (of interest and personal pleasure only) but objectively (concerning definite grounds), namely whether the action is a humanitarian and justice action that can be or has been accepted by society and religion generally.

4. Value of holiness or divinity. In the discussion of the value of holiness, which is related to the Creator, the operation of changing genital actually shows dissatisfaction with what the Creator has given to human life. According to Hetharia (Hetharia, 2014: 236), the value of holiness is related to human’s intrinsic awareness of its limitations as creatures and recognition of the Divine as the creator who regulates and controls all human life and the universe. This value is precisely opposed in the act of changing genitals in humans. By making changes to the genitals, someone is rejecting the nature that the Creator has given him or her from birth. Why? First, transsexuals eliminate in themselves the ability to reproduce because of changing genitals. According to the results of interviews conducted by Tri Yasni and Abdillah with Prof. Dr. dr. Djohansyah Marzoeqi and Dr. Teuku Adifitrian (Yasni and Abdillah, 2018), men who have changed their genitals into women will never get pregnant. At the same time, a man who has changed his genitals into women will also no longer be able to reproduce as a man because he has no male genitals so that sperm can no longer come out. Likewise with women who change genitals into men, “He” will not have sperm that can fertilize the egg. “He” also will never be able to get pregnant even though there is still a womb in “his” body because he has no female genitals through which sperm enters the uterus to fertilize the egg and vaginal opening to give birth. Second, by nature, if transsexuals were married, what happened was that they actually married same-sex (based on the identity they had at birth) but with different sexes. Isn’t this considering the nature of the Creator where humans are only married to different types, that is, really men and really women? This also concerns the moral

conduct which is related to ethics (Edwards, 1967: 106 and Assalam, 1995: 139). Third, transsexuals feel that what they do to themselves make themselves better and what the Creator gives to them makes them uncomfortable in living their life. Here, transsexuals feel wiser and know what is best for themselves. Though for people who believe in the Almighty God, God is omniscient and most just. The Creator will always give the best to His creatures.

DISCUSION

Conclusion and Rekomemndations

In this study several conclusions were taken in accordance with the problems discussed. Axiology is a science that discusses the nature of value. The value intended here is related to the value and usefulness that are not affected by the subject or the carrier. The value itself has a hierarchy. There are number of existing value essence hierarchies. Max Scheler is one of the philosophers who divided the essence of value into four hierarchies, namely: The value of pleasure or enjoyment and discomfort or displeasure; Value of vitality or life; Value of spirituality; and finally the value of holiness or divinity.

Regarding the background of someone carrying out surgery for changes in genitals is: first, the omission of the parents where parents let their children develop in attitudes and temperaments that are not in accordance with the genitals of the children. This situation encourages dissatisfaction because he or she feels himself or herself trapped in the “wrong body” where the genital organs that are owned are different from the characteristics that he or she shows. Finally, there is imperfect genital growth. Such disorders, according to the medical, can be corrected through genital surgery.

Through the presentation presented above, the author concluded that sex changing surgery does not have the nature of positive values in axiology study of Max Scheler. This is because the background of sex changing is not to make a positive contribution to the values of pleasure, vitality, spirituality and holiness. Transsexuals feel themselves trapped in the “wrong body” so that this group wants to escape from that trap. The way is through surgery of changing genitals.

Because of the absence of positive values in the act of changing genitals in axiological study, it is better if psychiatric and religious approaches are given to those who feel trapped in the “wrong body” or who behave differently from the genital which exists. The aim is that ethics, norms, religious values that exist in the community are not underestimated and the

harmonious relations that have occurred so far in the family, social society and religion can be well maintained. Second, those who feel trapped in the “wrong body” may understand their true condition and do things that will ultimately provide certainty for themselves that what the Creator has given them is the best. While those who experience genital growth disorders, the author suggests consulting with doctors to understand well what steps should be taken so that the imperfection of genital growth can be solved in a proper way.

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