



ISLAMIC RELIGIOUS GUIDANCE PATTERN FOR WARIA SANTRI (STUDY OF WARIA AL-FATAH ISLAMIC BOARDING SCHOOL YOGYAKARTA)

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Abstrak

Hasil penelitian diperoleh bahwa pelaksanaan pembinaan keagamaan Islam di Pondok Pesantren Waria Al-Fatah Yogyakarta dilaksanakan setiap hari dengan memprioritaskan tiga aspek utama, yaitu aspek ibadah, aspek akidah, dan aspek akhlak. Ketiga aspek tersebut menjadi landasan dalam membimbing para santri waria untuk mengenal dan memahami ajaran Islam. Kegiatan pembinaan meliputi salat berjamaah, pemberian kelonggaran bagi santri waria yang merasa lebih nyaman menggunakan mukena dalam pelaksanaan salat, pembelajaran membaca Al-Qur'an, pembiasaan salat sunnah, kerja bakti, kegiatan sosial, santunan anak yatim, pembelajaran hidup sederhana, serta berbagai aktivitas pendukung lainnya. Sementara itu, respons masyarakat terhadap kegiatan pembinaan keagamaan ini cenderung positif dan menerima, dengan penekanan bahwa setiap individu waria tetap memiliki hak dalam menjalankan ibadah serta menentukan pilihan hidupnya.

Kata kunci: Pembinaan, Islam, Santri Waria, Pondok Pesantren

Abstract

Based on the results of the research, it was obtained that the implementation of Islamic religious guidance at the Al-Fatah waria Islamic Boarding School Yogyakarta was carried out every day by prioritizing 3 aspects such as; aspects of worship, aspects of creed, and aspects of morals. These three aspects become a reference in guiding waria students in introducing Islam. The activities consist of congregational prayers, giving leeway to waria students who tend to think that feminists use mukenah in carrying out prayers, learning to recite, learning to pray Sunnah, devotional work, social service, orphan compensation, learning to live simply, and so on. Meanwhile, the community's response to religious guidance activities is good and tends to return every waria individual in carrying out worship and thinks this is the right of waria in making their life choices.

Keywords: Guidance, Islam, Santri Waria, and Islamic Boarding School

Introduction

Transvestites are men who behave and behave like women who feel like women.¹ Physical transvestites, both male and female, are part of homosexuality. However, there is a clear line between homosexuals and transgenders.² For example, homosexual appearances do not feel the need to appear in women's clothing. The term transvestite in classical Islamic literature is known as *kuntsa*. However, there are some differences in meaning in the use of this term, making the problems faced by waria more complex.³ Especially now that many consider transvestites only as biological beings, so the focus of transvestites is only as sexuality. While other dimensions such as social beings, spiritual beings, intellectual beings are forgotten. So that they indirectly ignore the social, cultural, economic, educational and religious rights of the waria community.

The phenomenon occurs with the incessant group of some "Islamic" religious organizations always actively refuse if there is something that is considered outside the provisions of religion and society norms.⁴ As a result, some waria in Indonesia are marginalized, vulnerable and marginalized. On the other hand, waria often get the cliché that waria is synonymous with prostitution. Ironically, sometimes people are also secretly attracted to transgender services.⁵

The emergence of deviations in social phenomena cannot be separated from the cultural context, habits in childhood, parenting in the family, then confirmed in adolescence play a role in the emergence of waria. No transgender person becomes "*transgender*" as a result of a sudden process. Being a transvestite begins with behaviors that manifest in childhood through play patterns and socialization.⁶ The appearance of transvestites with the opposite sex is still debated today, to the point that all of this shows how complicated the transgender issue is.⁷

S. Whittle, L. Turner, & M. Al-Alami revealed:

*Gender identity variant people experience a psychological discomfort living life in the gender consistent with the sex ascribed to them at birth, and consequently identify as (and desire to live in) another gender. Such people are often called "transsexual".*⁸

Although the phrase was rejected by Whittle arguing that the term carries unfavorable connotations of mental disorders, diagnostic labels are used in clarification.⁹ It is understood that the symptoms of heredity that were previously considered symptoms of sexual anomaly are certainly inseparable from the part of human life that is difficult to determine. Some experts believe the abnormal human condition in any form is inseparable from the human evaluation

¹ Moralely Hendrayani, "Waria Dan Masyarakat Dalam Interaksi Sosial Agama Di Yogyakarta," *Masyarakat Madani: Jurnal Kajian Islam dan Pengembangan Masyarakat* 4, no. 1 (2019): hlm. 1–12.

² Zunly Nadia, *Waria Laknat Atau Kodrat!?* (Yogyakarta: Pustaka Marwa, 2005), hlm. 33.

³ *Ibid.*, hlm.4.

⁴ Nur Sakinah, The Pattern of Conflict Handling of Arus Pelangi NonGovernmental Organizations with the Islamic Defenders Front and Hizbut Tahrir Indonesia, *IJOBSOR*, 9 (1) (2021) pp. 26-36. Journal homepage: www.ijobsor.pelnus.ac.id

⁵ Rr Woro Oyi Ananda, "Prostitusi Waria Sebagai Imbas Ambivalensi Sikap Masyarakat Terhadap Waria," *Skripsi Fakultas Psikologi Universitas Gajah Mada* (Gajah Mada, 2001).

⁶ Zunly Nadia, "Waria Dalam Pandangan Islam," *Musāwa Jurnal Studi Gender dan Islam* 2 (2003). 87.

⁷ Nadia, *Waria Laknat Atau Kodrat!?*. hlm. 23.

⁸ S. Whittle, L. Turner, & M. Al-Alami, *Engendered penalties: Transgendered and transsexual people's experiences of inequality and discrimination*. (Manchester: Manchester Metropolitan University and Press for Change, (2007), hlm. 76.

⁹ S. Whittle, *Respect and equality: transsexual and transgender rights*, (London: Cavendish, (2002), hlm. 105.

process. From the womb to birth into the world.¹⁰ The analysis of hereditary symptoms cannot be separated from the scientific concept of human behavior and its abnormal approach. In addition, as gender-ambiguous people, transvestites must be subject to laws both written and unwritten that encapsulate the rights and responsibilities of transvestites as social beings and individuals, and as religious beings.¹¹

In Indonesia, life still does not draw a firm line between being accepted by society or not. This is evidenced by the many roles that play a transvestite on television, and the entertainment is enjoyed by the wider public.¹² Therefore, thorough research is needed to look at waria as a whole before looking at real life in social and religious contexts. In Indonesia, waria are classified as lesbian, bisexual, gay, and transgender (LGBT). The results of a 2018 survey conducted by Saiful Mujani *Research and Consulting* stated that 41.4 percent of 1,220 respondents aged 17 years and over from 34 provinces in Indonesia chose LGBT as a group that is not taken into account in Indonesia. LGBT is second only to communism in dislike, surpassing Jews and Shias.¹³ Waria are often treated inhumanely and some people judge them as sinners for reasons inconsistent with the teachings of Islam, known as the religion of love.

Based on the study of *Counseling and Mental Health Care of Transgender Adult and Loved One*, the emergence of the transgender phenomenon is not only due to environmental influences. But in the point of view of mental health science, transgender can appear influenced by cultural, physical, sex, psychosocial, religious and health aspects.¹⁴ It increasingly requires a specific diagnosis of the problem. This is where the role of religion and its acumen in dealing with a problem is tested.

Furthermore, many scholars say that Islam accepts the existence of waria because waria are God's creation. Kyai Mustofa Bisri (Gus Mus), when receiving guests from a group of waria students last December 2019, said Islam not only recognizes men and women, but also shows the existence of *khuntsa* or people who are multiple genders. According to Gus Mus, people who say Allah only created men and women do not read the Qur'an because jurisprudence and the Qur'an explain the existence of genders other than female and male.¹⁵ This is where spirituality is understood as part of one's holistic vision each person's spiritual being. Because the fulfillment of the spiritual gives rise to a spiritual sense of well-being, which affirms life in relation to God, self, society, and the environment.¹⁶

¹⁰ *Ibid.*, hlm. 23. Lihat juga, Siraj A. Jaspal, 'Perceptions of 'Coming Out' Among British Muslim Gay Men', *Psychology & Sexuality*, 2 (3), (2011). pp. 183-197.

¹¹ *Ibid.*, hlm. 25-28. Lihat juga, L. LePeau, 'Queer (y) ing Religion and Spirituality: Reflections from Difficult Dialogues Exploring Religion, Spirituality, and Homosexuality', *College Student Affairs Journal*, 26(2), (2007), pp. 186.

¹² S. Kahn, 'Cast Out: "Gender Role Outlaws" Seeking Asylum in the West and the Quest for Social Connections', *Journal of Immigrant & Refugee Studies*, (2015) 13, pp. 58-79.

¹³ Masthuriyah Sa'dan, *Santri Waria (Kisah Kehidupan Pondok Pesantren Waria Al-Fatah Yogyakarta)* (Yogyakarta: Diva Press, 2020), hlm. 36.

¹⁴ G. Stricker dkk, *Toward ethnic diversification in psychology education and training*, (Washington, DC: APA, 1990), hlm 154.

¹⁵ *Ibid.*, hlm. 37.

¹⁶ Chaterina Janes Pratiwi dkk, Difficulties in Performing Prayers as a Muslim Transgender Individual, *Journal of International Dental and Medical Research*, Volume 12 Number , 1 2019. 310. <http://www.ektodermaldisplazi.com/journal.htm>

Despite the *stigma* that freezes in the eyes of society,¹⁷ the process of a transvestite as a busker, a farmer, represents a very important state of spirituality. The right to the same worship as society usually encourages the emergence of the intention to study religion. This is what happened in Pongangan village, Bantul, Special Region of Yogyakarta, where a special waria pesantren was established. The role of pesantren remains an important dependent.¹⁸ The study shows that Islamic boarding schools of waria Muslim communities, which are still a minority community in terms of number and income, have always come under pressure from both social and religious communities.

Research Methods

The type of research used is a qualitative descriptive method, from the qualitative descriptive research format, it can be seen that the implementation of case study format research.¹⁹ In this study, research materials were grouped into two parts, namely: primary data and secondary data to support and inform, and material for comparison. The study was conducted in January 2023. Data collection techniques in this study are observation, interviews, and documentation. While data analysis through data reduction, presentation and conclusions.

The number of waria studying at waria pesantren is 46 people from various regions, residences, professions, and levels of education. Based on regional origin, there are 37.9% from Yogyakarta and 62.1% from outside Yogyakarta. Meanwhile, based on learning classes, there were 64.4% Iqro participants and 35.6% Qur'an classes. The details of the level of education include elementary school / equivalent as much as 27.5%, first school / equivalent as much as 34.5%, high school / equivalent as much as 32.7% and higher education as much as 5.7%.

Table 1. Characteristics of Respondents²⁰

Characteristic	n	Percentage
Yogyakarta	23	37,9%
Outside Yogyakarta	36	62,1%
Class		
Iqro	38	64,4 %
Qur'an	21	35,6%
Education Level		
Primary/equivalent school	16	27,5%
First School/Equivalent	20	34,5%
High School/Equivalent	19	32,7%
College	4	5,7%

¹⁷ Hasby Matlul Samaha, The Concept of Lesbian, Gay, Bisexual and Transgender (LGBT) is seen from the Legal Norms of Indian Society, *Jurnal Daulat Hukum*, Volume 6 Issue 1, March 2023 e <https://creativecommons.org/licenses/by/4.0>

¹⁸ Muhammad Nasruddin, dkk. Strategi Epistemologis Implementasi Pendidikanholistik Pada Pondok Pesantren, *Ulumuddin: Jurnal Ilmu-ilmu Keislaman*, https://jurnal.ucy.ac.id/index.php/agama_islamVolume%2011%20Nomor%201.%20Juni%202021.%20h.%20 69-84

¹⁹ Sanjaya Wina, *Penelitian Pendidikan Jenis, Metode, Dan Prosedur*, (Jakarta: Kencana, 2021), hlm. 54.

²⁰ Dokumen Pondok Pesantren Waria Al-Fatah di Yogyakarta

Results and Discussion

Implementation of Islamic Religious Guidance for Santri Waria

Where in implementing their religion, waria students carry out several aspects of Islamic religious guidance, namely;

1. Aspects of Worship

Since 2020, waria students have been reciting the book *Bidayatu Al-Hidayah* by Imam Al-Ghazali. This book contains Sufism fiqh about daily life such as tayamum, ablution, purification and prayer as well as other worship practices. At the Waria Al-Fatah Islamic Boarding School Yogyakarta there are interesting things, namely the application of religious behavior in daily life, such as ablution before going to bed, praying using mukenah for waria who feel that they think more *feminist*, fasting Ramadan, performing zakat, praying terweeh, praying sunah, praying in congregation, reading the Qur'an, and bathing, kafani, praying, and burying the dead.

The recitation activities in the waria hut are recitation and the yellow book. The Qur'an reading took place in the afternoon at 16:00-17:30 WIB, all waria students who entered were divided into two classes, namely the Qur'an class and the Iqra class. Especially the Qur'an is intended for waria students who read at an *advanced* level, while specifically Iqra is intended for waria who read the Qur'an at the beginner level (*beginner*) with the number of teachers around four people and volunteers who come from students organizing cooperation programs.

Santri waria reads the Qur'an and the teacher's job is to listen and correct the recitation of both *makhorijul* letters and tajweed. Before starting to read the Qur'an, waria teachers and students read Surat al-Fatihah and prayers before studying. Then one of the waria students took turns reading the Qur'an.²¹ In iqra class, each waria student sits at a table and a long bench provided by the cottage, followed by a blackboard at the front of the room. After learning iqra the teacher teaches in front of the class. The class is different, every week after isya prayers, the waria students sit neatly in front of the class to listen to lectures and studies.²²

2. Aspek Akidah

Studies and learning activities are different every week. The first week was a *Feminism* dialogue in collaboration with Kinasih Women's Solidarity, the topics of discussion were gender and *Feminism*. In the second week when religious lectures were given by the head of Fatayat NU DIY the lecture material was basic Islamic science, ranging from Akidah (theology) to *Mu'amalah* (social relations), started by all PW Fatayat NU DIY teachers rotating every month. Religious dialogue with religious leaders has been practiced since 2019. The topic of dialogue varies depending on each character's abilities. The purpose of this activity is to connect, build friendships and introduce waria to religious leaders. Some of the guest figures are Shinta Nuriyah Abdurrahman Wahid, Kyai Imam Aziz, Management of Bumi Cendekia Islamic Boarding School, Nyai Masriyah Amva, Kyai Husein Muhammad, KH. Mustofa Bisri, KH. Muadz Thohir and others.²³

Pilgrimage to the grave of the deceased waria santri whose activities are carried out before Ramadan by visiting directly to several waria graves and flower sowing places (*nyekar*) then *study tour*.²⁴

²¹ Sa'dan, *Santri Waria (Kisah Kehidupan Pondok Pesantren Waria Al-Fatah Yogyakarta)*, hlm. 80.

²² *Ibid.*, hlm.80.

²³ *Ibid.*, hlm.90.

²⁴ *Ibid.*, hlm.91. Kath Browne, Sally R. Munt. *Queer Spiritual Spaces: Sexuality and Sacred Places*, (New York Routledge, 2010), hlm. 132.

The third week was the recitation of the yellow book of *Bulughul Marom*, the book of hadith led by Ustad Arief. In 2019 the ngaji Kitab *Bulughul Marom* is considered complete (khatam) because it only studies hadiths related to waria needs such as ablution, purification, tayamum, and prayer. The implementation of the yellow book ngaji is the first in the history of waria pesantren since 2017 with the main purpose of teaching the yellow book is to show the public that reciting the Qur'an has nothing wrong, there is a yellow book ngaji, there is tafsir recitation, there is congregational prayer, there is ustadz, there are students and others.²⁵

Then the fourth week is tadarusan al-Qur'an (reading the Qur'an) or reading Surat Yasin together in addition to scheduled activities, waria pesantren also read yasin, and pray when a waria friend dies. In addition, religious activities on the aspect of creed carried out at the Waria Al-Fatah Islamic Boarding School Yogyakarta, including prayers, daily prayers, learning to guard the heart, learning to live simply, yasinan activities every Friday night, carrying out isro 'mi'roj and other activities.

3. Moral Aspects

Religious activities in the moral aspect are carried out at the Waria Al-Fatah Islamic Boarding School Yogyakarta, including establishing friendship with religious leaders or local scholars, social services, caring for orphans and other moral aspect activities.

Weekly Routine Schedule at Waria Al-Fatah Islamic Boarding School²⁶

Sunday	Activities	Person in charge
First	Feminist Dialogue	Kinasih Women's Solidarity
Second	Religious Studies	PW Fatayat NU DIY
Third	Ngaji Kitab Bidayatu Al-Hidayah by Imam Al-Ghazali	Ustadz Arief
Fourth	Tadarusan al-Qur'an/reading Yasin together with prayer	Transvestite administrators and students

Sunday afternoon activities at Waria Al-Fatah Islamic Boarding School²⁷

Hour	Types of activities Cottage
15:00-16:00 WIB	Asar prayers and weekly social gatherings
16:00-17:45 WIB	Iqro class recitation and Qur'an class
17:45-18:00 WIB	Preparation of congregational maghrib prayers
18:00-18:05 WIB	Adhan and recitation of shalawatan
6:05pm-6:15 pm	Congregational prayers and dhikr
18:15-19:00 WIB	Yellow book recitation/dialogue/reading Surat Yasin
19:00-19:15 WIB	Congregational isya prayer and dhikr
19:15-20:00 WIB	Dinner together

²⁵ *Ibid.*, hlm.81.

²⁶ Dokumen Pondok Pesantren Waria Al-Fatah Yogyakarta

²⁷ Dokumen Pondok Pesantren Waria Al-Fatah Yogyakarta

In accordance with the theory of Adz-Dzaki religious guidance consultative work. The lesson contains rules for the person who asks for the referrer (client) and how the client uses his reason, personality, faith and faith to overcome problems by referring to the main sources of teachings in the Qur'an and the sunnah of the Prophet (peace be upon him).

In addition to the implementation at the waria al-fatah Islamic boarding school, there is also an evaluation of religious guidance carried out once a week on Sundays, formerly the name was waria al-fatah pesantren Monday Thursday and the activities were carried out on Monday Thursday later because there were other factors replaced on Sunday afternoon. Then the maghrib congregation prayed and prayed together, then there was a study class, there were two books first, *Bulughul Marom* and the second book *Bidayatul Al-Hidayah*.

Community Response to Santri Waria

According to research (Latiefa 2013) economic factors are the main factor in reconstructing identity. Because waria who succeed in rebuilding a new identity are waria whose economy is well established. In addition, it is also influenced by the length of waria membership in waria pesantren which has just become a member in the dormitory only as a resource for learning and deepening religion and the point of utilizing pesantren²⁸ as a means for waria to fight for their identity in society just to create a new identity.²⁹ According to Mrs. Rosidah's view that waria students are ordinary, because according to Islamic law it is haram. If the moral aspects of all waria are good, I admit that their morals are good, so I have been teaching there for a long time, I intend to worship seeking the pleasure of Allah.³⁰ In addition to salon staff workers, transvestites also have the Cen-cen gang and other transgender groups are also active in the social field. Usually they participate in the activities of waria social organizations, waria pesantren and participate in social activity campaigns such as HIV/AIDS prevention socialization, adolescent sex education information, drug and anti-drug campaigns, and other activities.³¹

In conclusion, the dominant attitude in society is that people's knowledge is still limited to waria in general. The causal background of transvestite existence is poorly understood, especially by parents and their social environment. There are still many discriminatory behaviors and harassing waria, but in today's era society has begun to open and accept transgenderism because it is seen by individuals not their identity In special pesantren waria succeeded in rehabilitating waria to create a new residence that can be surveyed that waria has a positive side and is trusted by the community there is a difference between waria behavior in pesantren and not studying in pesantren.³²

Analysis of the Implementation of Religious Guidance

Analysis of the implementation of religious guidance for waria students provided by Ustadz or mentors for waria students. All waria students follow the process of carrying out religious activities carried out after Asr prayers in congregation. Teaching takes place face-to-face between

²⁸ Pesantren adalah salah satu lembaga pendidikan yang merupakan kategori lembaga pendidikan tertua di Indonesia. Lihat, Ayu Suci Rianingsih dan Hairiyah, Strategi Pondok Pesantren Dalam Menghadapi Tantangan Globalisasi (Studi Kasus Di Pondok Pesantren Api Asri Tegalrejo Magelang), *TRANSFORMASI: Jurnal Kepemimpinan Dan Pendidikan Islam* Volume: 3 Nomor 2 Juni 2020. 11.

²⁹ Arfanda and Anwar, "Konstruksi Sosial Masyarakat Terhadap Waria." hlm. 99.

³⁰ Hasil wawancara Ibu Rosidah masyarakat pada tanggal 4 april pukul 16:00 WIB

³¹ Afaf Maulida, "Diskriminasi Internal Padakomunitas Waria Pekerja Salon Di Yogyakarta," *Jurnal Sosiologi Agama* 10, no. 2 (2017): 153.

³² Khoirin Nida, "Konsep Penyesuaian Diri Waria Dalam Memenuhi Kebutuhan Pribadi Di Pesantren Waria Al Fatah Yogyakarta," *Martabat: Jurnal Perempuan dan Anak* 3, no. 2 (2019): 247-270.

tutors and transvestite students at the same place and time. In Islamic religious education, the dominant practice is activities related to worship, such as praying, fasting, ablution, reading the Qur'an, memorizing prayers, reciting iqra and others.

In the Al-Fatah waria Islamic boarding school, according to the author, there is something quite interesting in providing *ubudiyah* worship materials, namely prayer clothes in prayer activities, students are given the freedom to choose whether they are women or men. Regarding Islamic religious guidance for waria students, this is a very useful example for waria students so that they can increase their knowledge of Islam in everyday life and be more motivated to continue learning about religion. Meanwhile, with the implementation of religious guidance in Islamic boarding schools, students claimed to experience positive changes.

That is where it is illustrated that activities in Al-Fattah religion become a means of expression or fighting for the identity of a group (waria context) such as; *First*, pesantren are able to provide free religious expression to transgender people, and conform to Muslim beliefs. In Al-Fattah, students are free to decide whether they wear mukena or sarong when they worship, this is to show their social status or worship comfortably in the midst of their identity as waria.

Second, Pesantren Al-Fattah has succeeded in fostering public perception in Indonesia through religious expression or practice. Here students can confidently challenge heteronormative attacks through inclusive religious interpretations. *Third* Through a series of rituals and religious activities, Al Fatah healed divisions by transforming from sexual to religious, and affirmed gender identity as a gift from God.³³

Fourth, Pondok Pesantren helps transgender overcome six major challenges to waria face in their lives such as; 1) knowing themselves different from the marginalization of society. 2) Loneliness has no one to communicate with. 3) misunderstanding (rejected) parents or family. 4) pressured to meet gender expectations. 5) resistance to wearing clothes that expected their assigned gender. *Fifth*, religious activities in Al-Fattah provide a solution to the challenge of fluidity that transgender religious communities usually face. But on the other hand concrete religious forms give them religious confidence and security (Humans are religious beings).³⁴ As we can see in the lives of students, the impact of pesantren is positive. Many have become more confident, and independent.³⁵ From a religious perspective, many decide to quit and some are still quite active at night although not as often as before.

Conclusion

The implementation of religious guidance at the Waria Al-Fatah Islamic Boarding School Yogyakarta is carried out every day by prioritizing three aspects, namely aspects of worship, aspects of creed, and aspects of morals. These three aspects become a reference in guiding waria students in introducing Islam. Religious guidance activities to fulfill the objectives of the Al-Fatah waria Islamic Boarding School Yogyakarta include congregational prayers, giving leeway to waria who tend to think that feminism uses mukenah in carrying out prayers, learning to recite, learning

³³ R. Amos Kharma, *Queering Church: Integrating Queer Theology in Congregational Life in Metropolitan Community Churches Masters of Divinity*, (Lancaster Theological Seminary, 2008), hlm. 65-66.

³⁴ Nur Kholik, dkk, Dealektika Moral Etik Penafsir Dan Otoritarianisme (Pendekatan Hermeneutika Negosiatif Khaleed Moh. Abou El-Fadl), *Jurnal Keislaman Sekolah Tinggi Agama Islam Taruna Surabaya*. 207. <http://ejournal.kopertais4.or.id/susi/index.php/IK/article/view/3697/2523>

³⁵ W. A. Khan, 'Transgender Harassment in Punjab: A Study of Islamic and Social Perspectives', *Al-Qamar*, 4(1), (2021). pp. 55-70.

to pray Sunnah, devotional work, social service, orphan compensation, learning to live simply, and so on.

The community's response to the implementation of religious guidance for waria merima students is good provided that it does not disturb the community around the Waria Al-Fatah Islamic Boarding School Yogyakarta. Waria are still underestimated and often discriminated against by some communities. However, for waria who are in Islamic Boarding Schools find a new identity or identity, so they feel comfortable and calm in undergoing all religious guidance activities. Society tends to return to each individual waria each in carrying out worship and thinks it is the right of waria in determining their life choices and affairs towards Allah SWT.

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