

SELFADJUSTMENTOF TRANS GENDERAT THE AL-FATAH WARIA ISLAMIC BOARDING SCHOOL

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ABSTRACT

This research aims to explore the experiences of transgender individuals in their self-adjustment within Islamic boarding schools, commonly known as pesantrens. It examines the challenges faced by transgender individuals, the strategies employed by pesantrens to facilitate their self-adjustment, and the role of culture and religion in shaping their experiences. The study also investigates the significance of social support networks in assisting transgender individuals during their journey of self-adjustment within pesantrens. Through qualitative interviews with transgender individuals and founders of pesantrens, this research sheds light on the intersection of gender identity and religious beliefs. The findings highlight the importance of understanding, acceptance, and support in promoting the well-being and successful adjustment of transgender individuals in pesantrens. This research contributes to the discourse on inclusivity and empowerment within religious educational institutions

Keywords: Transgender, Self-Adjustment, Islamic Boarding Schools.

INTRODUCTION

The first basic theory used in this study is about transgender. Bastaman (2004) said that transgender is the desire to living and being accepted as a member of a group of the opposite sex, usually accompanied with discomfort or not in accordance with the sex of the anatomy, and want to have sex surgery and undergo hormone therapy for agar body as appropriate as possible to the desired sex. Kartono (1989) says that transgender is symptom of having sexualityas opposed to its physical structure. Koeswinarno (in Fatimah, 2010) said that a transgender psychologically feels that he does not fit in with the pupils' genitals so they feel they are wearing clothes or other attributes of another gender.

Transgender according to millennial society have the same gender in general namely men and women, which one is called waria is actually a male sex but has a similar behavior woman. There is a lot of debate going on, because of the existence of waria This is not expected in the community, there are lots of disputes and disputes debate whether it be religious, social or life, because of transgender do not have a definite identity in this country. For many people, transgender life is one sided strange life. The existence of those who are physically gender men, in terms of gender tends to women make the most society marginalizes them. In fact, not just society, in the policy of the State does not pay more attention to existence shemale. From not recognizing their existence on identity cards to the closure of various government access related to the economy and health.

From some of the opinions above about transgender or waria, it can be peaceful that waria is a disorder in which sufferers feel uncomfortable and not in accordance with the anatomical sex so that the sufferer wants it changing gender (from male to female) and tends to look like a woman.

As for some research related to this title. First, Kartono (1989) says that transgender is a symptom of having a sexuality that is contrary to their physical structure. And a transgender psychologically feels that he does not match the genitals of his students so he feels wearing clothes or other attributes of the other sex (Koeswinarno et. al., 2010). Secondly from Khoirin Nida (2019) states that there is a negative perception of society that makes waria uncomfortable with their condition, so they make adjustments in various aspects which include physical, social and ways of worship, material and vocational aspects. Third. Waria Al-Fatah Islamic Boarding School is a space that is able to provide security and comfort for its students to worship, learn about Islam, learn entrepreneurship, to capacity building. (Putri et. al., 2021). The fourth from Zahra (2021) said that transgender coaching at the Al-Fattah Islamic Boarding School in Kotagede is allowed because the boarding school changes transgender students who previously did not understand religion at all to understand religion and they can apply it to their daily lives.

Another theory about transgender empowerment organizations. Nurul (2014) states the establishment of the Al-Fatah Transgender Islamic Boarding School as a place for transgender people to gain access to worship and gain religious knowledge that waria outsiders cannot get because of their image which is considered negative in the environment of public places of worship. And the process of establishing the Al-Fatah waria Islamic Boarding School due to the enthusiasm of transgender people in carrying out prayers together for the victims of the 2006 earthquake that hit Yogyakarta became the forerunner to the establishment of the Al-Fatah Waria Islamic Boarding School. Sixth from Alfaris (2018) concluded that the existence of freedom that transgender people exercise can be said to have responsibility for their existence individually and also collectively. However, they still have malafide (bad faith) where their behavior is always driven by themselves and external pressures that demand it. Seventh from Nida (2019) reveals the results of his research at the Al Fatah transgender Islamic boarding school that adjustments there do not only occur in transgender individuals, but the community also makes adjustments to the presence of transgender people. The adjustments made by the community were unknowingly able to accept the situation of transgender well, especially in the Al Fatah waria Islamic boarding school. According to Shinta (2021) as Chair of the Al-Fatah Islamic Boarding School, transgender women sometimes feel uncomfortable and often receive rejection from residents. Although not always in the form of words that are spoken spicy, but also actions. Therefore, this Islamic Boarding School is here to provide opportunities for transgender women to worship comfortably and deepen their religion. Ninth, the existence of Al-Fatah waria Islamic Boarding School has become an oasis for the transgender community in Yogyakarta. They claim to be able to worship quietly and comfortably without disturbance. And from Nia as a student of Al Fatah stated that as a transgender who works as a sex worker, Nia admitted that the existence of the Al-Fatah Islamic boarding school was very positive, because it can help the transgender community to learn religion and draw closer to God. And the last review is seeking advocacy at the government level so that waria have access to social services as citizens who have the same rights as citizens. Many began to recognize the existence of Waria Islamic Boarding Schools and conducted interviews to research asking what was being taught, so that the teaching and learning system was renewed to what materials were studied, starting from the yellow book, studying the HadiztBulughul Maram book, which is a hadith

book that is fiqh in nature. which is not coherent from beginning to end in teaching it, and the Bidayatul Hidayah book.

The reason for choosing the title about *waria* is because transgender self-development concerns this matter in economic, social, political, cultural and legal life, transgender sometimes receive unfair treatment such as exclusion from society or difficulty accessing employment in the formal sector. 2 Most people have not been able to respecting the existence of these *waria*, they are more likely to berate, intimidate, and take bad actions towards *waria*. This is because people's knowledge about *waria* is very minimal, and the stigma that exists in society is so strong. So that the image of *waria* is now very low in the eyes of society. *Waria* see themselves through society and vice versa how society views transgender identity. In reality, *waria* still receive discriminatory treatment because their identity is seen as an aberration. *Waria* do various ways to be accepted by the community, one of which is by building a place that uses the Islamic boarding school education method. Islamic boarding schools as a tool to reconstruct transgender identities that provide a positive picture of transgender people. The existence of a special transgender Islamic boarding school has succeeded in reconstructing the identity of transgender women by creating new constructions that are able to provide an overview to the public that *waria* have a positive side and the community believes there are differences in behavior between *waria* in Islamic boarding schools and transgender women who do not attend Islamic boarding schools.

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RESEARCH METHOD

Qualitative research is a research approach that aims to understand and explain the meanings and interpretations contained in social, cultural, and human behavior phenomena. This approach focuses on the context and complexity of the situation being studied, with the aim of gaining a deep and rich understanding of the research subject.

The reasons for choosing interviews as a data collection method in qualitative research on the topic "Self-adjustment of Transgender at the Al-Fatah Islamic Boarding

School in Yogyakarta" are as follows:

1. Gaining in-depth insight: The interviews allowed researchers to gain in-depth insight and understanding of individual experiences, views, and perceptions regarding transgender adjustment in Islamic boarding schools. By conducting interviews, researchers can explore various aspects that cannot be disclosed through other data collection methods.
2. Gaining a hands-on perspective: Interviews allow researchers to interact directly with research participants. This allows the researcher to ask specific, in-depth questions and obtain additional explanations if needed. By listening to the participants' direct experiences and perspectives, researchers can gain a more holistic understanding of transgender adjustments in Islamic boarding schools.
3. Exploring the social and cultural context: The interviews allowed the researcher to explore the social and cultural contexts that influence the adjustment of waria in pesantren. In interviews, researchers can ask about the norms, values, and expectations that exist in Islamic boarding schools, and how these affect transgender experience and adjustment.
4. Flexibility in obtaining data: Interviews give the researcher flexibility to adapt the interview questions and approach according to the needs and development of the interaction. Researchers can explore in-depth topics, ask follow-up questions, or ask for clarification to obtain more complete and detailed data.
5. Rich data collection: Interviews can generate rich data in the form of narratives, personal experiences, and in-depth explanations. This data can provide detailed and in-depth information about transgender adjustments in Islamic boarding schools, including challenges, changes, and strategies used.

The process of selecting interview participants in qualitative research on transgender adjustment at the Al-Fatah Islamic Boarding School in Yogyakarta may involve the following stages:

1. Identify the target population: The first step is to identify the target population that is relevant to the research topic. In this case, the target population is waria who have experienced or are currently experiencing adjustment to the pesantren.
2. Determination of inclusion criteria: You need to establish clear inclusion criteria for selecting interviewees. These inclusion criteria may include factors such as age, length of stay in the pesantren, level of involvement in pesantren activities, or their experiences and views regarding adjustment as waria in the pesantren environment.
3. Participant selection approach: Once you have defined your inclusion criteria, you can use the following approach to select interviewees:
 - a. Purposive sampling approach: In this approach, you deliberately select participants who can provide rich and relevant insights into the research topic. You can choose participants who have varied adjustment experiences, different roles within the pesantren, or varied perspectives.
 - b. Snowball sampling: This approach involves seeking advice from the participants who have been interviewed to recommend other individuals who may have had significant adjustment experience in the pesantren. This helps identify potential participants who may be difficult to find through an in-person approach.

- c. Contact through related institutions: You can contact relevant parties within the Al-Fatah Yogyakarta Waria Islamic Boarding School, such as staff, administrators, or the founder of the pesantren, to help identify interviewees who fit the inclusion criteria.
4. Approach and confirmation of participants: After identifying potential participants, the next step is to approach them with the aim of explaining the purpose of the research, conducting interviews, and soliciting their participation. At this stage, you can also explain research confidentiality and ethics, and give them the opportunity to ask questions before they agree to participate.

Interview confirmation and scheduling: Once participants agree to participate, schedule an interview with them. Be sure to provide clear information about the time, place and duration of the interview. If possible, provide flexibility in the schedule so participants can choose a time that is convenient for them.

RESULTS AND DISCUSSION

When a transgender individual enters a religious boarding school (pesantren) for the first time, they may undergo a unique process of self-adjustment and adaptation. This experience can be both challenging and transformative. Here is a description of the experiences a transgender person may encounter during their initial days in a pesantren.

Upon arrival, the transgender individual may feel a mix of anticipation, anxiety, and excitement. They might be unsure about how their gender identity will be perceived and accepted within the religious and conservative environment of the pesantren. The person may also have concerns about potential discrimination or rejection from peers, teachers, or religious leaders.

As they begin settling into the pesantren, the transgender person may face various challenges related to their identity. They might struggle with issues such as using gender-segregated facilities, such as dormitories or bathrooms, which may not align with their gender identity. This can create feelings of discomfort, isolation, and vulnerability.

Furthermore, the transgender individual might encounter limited understanding or awareness of transgender issues among their peers and educators. They may face misconceptions or biases rooted in cultural and religious beliefs, which can lead to prejudice or mistreatment. However, it is essential to note that these challenges may vary depending on the specific pesantren's culture, location, and the level of acceptance within the community.

Despite the initial difficulties, the transgender person may find sources of support and resilience within the pesantren. This support can come from open-minded and empathetic peers, understanding teachers or religious leaders, or even from other individuals who have undergone similar experiences. It is crucial for the transgender individual to seek out these supportive networks and build relationships with those who respect and validate their gender identity.

Over time, as the transgender person becomes more integrated into the pesantren community, they may find opportunities for personal growth and self-acceptance. Through dialogue, education, and advocacy, they can play a role in increasing awareness and fostering greater understanding of gender diversity within the pesantren. This process can help break down stereotypes, challenge prejudices, and promote inclusivity within the religious institution.

Interviews with several waria who shared their adjustment experiences.

Interviewer : Thank you for agreeing to share your experiences with us. Could you please introduce yourself?

Transgender Person 1 : Of course! My name is Maya, and I identify as a transgender woman. I went through a process of self-discovery and self-acceptance before coming to terms with my identity.

Interviewer : Maya, can you tell us about your experience adjusting to a new environment, such as a pesantren?

Maya : When I first entered the pesantren, I was apprehensive about how I would be received. I knew that the conservative religious setting might not fully understand or accept transgender individuals. It was challenging to navigate through gender-segregated facilities like the dormitories and bathrooms, which didn't align with my identity. I often felt isolated and misunderstood.

Interviewer : How did you cope with those challenges?

Maya : It wasn't easy, but I sought out supportive friends and individuals who were open-minded and accepting. Having a support system made a significant difference. I also engaged in conversations with religious leaders and educators to raise awareness and promote understanding of transgender issues. Through education and dialogue, I aimed to challenge misconceptions and stereotypes.

Interviewer : That's commendable, Maya. How about you, Sara? Can you share your experiences?

Transgender Person 2 : Absolutely! My name is Sara, and I identify as a transgender man. My journey in the pesantren was quite different from Maya's. I faced challenges related to being assigned to female dormitories and adhering to conservative dress codes that conflicted with my gender identity.

Interviewer : How did you manage to navigate those challenges?

Sara : It was indeed a difficult process. I had to make a conscious decision to prioritize my identity while also respecting the rules and traditions of the pesantren. I engaged in conversations with religious leaders, explaining my situation and seeking understanding. Some were open to discussions, while others were less receptive. Finding allies among my peers also helped me feel less isolated and more supported.

Interviewer : Thank you for sharing, Sara. And finally, could you tell us, Rani, about your experiences in the pesantren?

Transgender Person 3 : Certainly! I'm Rani, and I identify as a non-binary individual. For me, adjusting to the pesantren environment involved navigating binary gender norms and expectations. It was challenging to find a space where I could fully express and embrace my non-binary identity.

Interviewer : How did you find support within the pesantren community?

Rani : I actively sought out individuals who were knowledgeable about gender diversity and understanding of non-binary identities. I joined

support groups, both within the pesantren and online, where I could connect with others facing similar challenges. It was crucial for me to educate myself and others about non-binary experiences to foster a more inclusive environment.

Interviewer : Thank you, Rani. Your insights are valuable. We appreciate all of you for sharing your experiences and highlighting the importance of support, dialogue, and education in creating a more inclusive environment for transgender individuals within pesantrens.

Identifying the challenges and obstacles faced by transgender individuals in adjusting to a pesantren:

Gender-Segregated Facilities: Pesantrens typically have gender-segregated spaces such as dormitories and bathrooms, which can pose challenges for transgender individuals. They may feel uncomfortable or face difficulties in accessing facilities that align with their gender identity.

Lack of Understanding: There may be limited awareness and understanding of transgender issues within the pesantren community. This lack of knowledge can lead to misconceptions, stereotypes, and prejudices, making it challenging for transgender individuals to be fully accepted and supported.

Cultural and Religious Beliefs: Pesantrens are often rooted in conservative cultural and religious beliefs, which may view transgender identities as conflicting with traditional norms. Transgender individuals may face resistance, rejection, or discrimination due to these beliefs, making their adjustment more difficult.

Social Stigma and Isolation: Transgender individuals may experience social stigma and isolation within the pesantren community. They might face negative attitudes, bullying, or exclusion from their peers due to their gender identity, leading to feelings of loneliness and marginalization.

Conflicting Dress Codes and Expressions: Pesantrens usually have specific dress codes and expectations that may not align with transgender individuals' preferred gender expressions. They may face challenges in finding a balance between adhering to religious customs and expressing their true selves.

Limited Support Networks: It can be challenging for transgender individuals to find supportive networks within the pesantren environment. They may struggle to find peers or mentors who understand their experiences and can provide the necessary support and guidance.

Mental and Emotional Well-being: The cumulative impact of these challenges can negatively affect the mental and emotional well-being of transgender individuals in a pesantren. They may experience higher levels of stress, anxiety, and depression, necessitating the need for accessible mental health resources and support.

Limited Advocacy and Representation: The absence of transgender representation and advocacy within pesantrens can impede progress towards acceptance and inclusivity. Transgender individuals may face difficulties in advocating for their rights and educating others about transgender experiences.

It's important to note that the challenges and obstacles faced by transgender individuals in pesantrens can vary depending on the specific pesantren's culture, location, and

level of acceptance within the community. Efforts to address these challenges involve education, dialogue, and fostering a more inclusive and supportive environment for all individuals, regardless of their gender identity.

Here are some efforts and strategies that pesantrens can undertake to support the adjustment of transgender individuals:

Education and Awareness: Pesantrens can organize educational programs and raise awareness about transgender issues, including understanding gender identity, gender diversity, and the rights of transgender individuals. This can include seminars, workshops, or group discussions involving students, educators, and religious leaders.

Training and Sensitivity: Pesantrens can provide training to staff, educators, and religious leaders on transgender issues, including a deeper understanding of gender identity and transgender experiences. This can help create a more inclusive and sensitive environment towards gender diversity.

Mentoring and Counseling: Providing mentoring and counseling services by trained professionals in the field of gender identity and transgender experiences can help transgender individuals navigate challenges and difficulties they may face. Mentoring can include emotional support, guidance in maintaining mental health, and building self-confidence.

Formation of Support Groups: Pesantrens can facilitate the formation of support groups for transgender individuals, where they can share experiences, offer support, and discuss issues they face. These support groups can serve as sources of strength and solidarity for transgender individuals in the pesantren.

Inclusive Policies and Facilities: Pesantrens can adopt inclusive policies that recognize and respect the gender identity of transgender individuals. This includes providing access to gender-neutral facilities, such as restrooms or living spaces, to accommodate the needs of transgender individuals.

Engaging Religious Leaders: Pesantrens can engage religious leaders to promote understanding and acceptance of transgender individuals within the religious teachings and principles. Encouraging dialogue and discussion can help challenge misconceptions and foster a more inclusive religious environment.

Encouraging Peer Support: Pesantrens can encourage peer support among students by promoting acceptance, empathy, and respect for individuals of all gender identities. This can be achieved through awareness campaigns, student-led initiatives, or inclusive activities that foster a sense of belonging and community.

Collaboration with LGBTQ+ Organizations: Pesantrens can collaborate with LGBTQ+ organizations or support networks outside the pesantren to access resources, expertise, and guidance in creating a more inclusive environment. These organizations can provide valuable insights and assistance in supporting transgender individuals.

It is important to note that the implementation of these efforts and strategies may vary depending on the specific pesantren and its cultural context. The goal is to create a safe and supportive environment where transgender individuals can fully participate in religious and educational activities while being respected and accepted for their gender identity.

The Role of Culture and Religion

The influence of culture and religion on the adjustment of transgender individuals in pesantrens is significant. Here are some ways in which culture and religion can impact their

process of self-adaptation:

Cultural Norms and Expectations: Cultural norms often play a significant role in shaping perceptions and expectations regarding gender identity and expression. In some cultures, traditional gender roles and binary understandings of gender may be deeply ingrained. Transgender individuals may face challenges in conforming to these norms and may experience resistance or rejection due to cultural expectations.

Teachings and Interpretations: Religious teachings, including interpretations of religious texts, can have a substantial impact on how transgender individuals are perceived within the religious community. Some interpretations may view transgender identities as contradictory to religious teachings or as deviating from established gender norms. This can lead to social stigma, discrimination, and exclusion within the pesantren setting.

Conservatism and Resistance to Change: Pesantrens often prioritize the preservation of traditional values and practices, which can create resistance to accepting and accommodating transgender individuals. The conservative nature of the religious and cultural environment can make it more challenging for transgender individuals to find understanding and support in their journey of self-acceptance.

Lack of Awareness and Understanding: Cultural and religious contexts may contribute to a lack of awareness and understanding of transgender experiences. Misconceptions, stereotypes, and biases may arise due to limited exposure or education on gender diversity and transgender identities. This lack of understanding can hinder the acceptance and inclusion of transgender individuals within the pesantren community.

Religious Leadership and Influence: The attitudes and teachings of religious leaders hold significant influence within the pesantren community. The acceptance, rejection, or indifference of religious leaders towards transgender individuals can shape the overall climate of acceptance within the pesantren. Supportive and inclusive religious leaders can foster an environment of empathy, understanding, and respect for transgender individuals.

Opportunities for Reconciliation: Despite potential challenges, religion and culture can also provide opportunities for reconciliation and acceptance. By promoting dialogue, education, and reinterpretation of religious teachings, pesantrens can create spaces where religious and cultural values align with the principles of inclusivity and respect for transgender individuals.

It is important to note that the impact of culture and religion on the adjustment of transgender individuals in pesantrens can vary. Some pesantrens may already have a more inclusive approach, while others may need to undertake efforts to promote understanding, awareness, and acceptance within their religious and cultural frameworks.

Interviewer : Thank you for joining us today. We have transgender individuals and the founder of a pesantren here to discuss their perspectives on the relationship between gender identity and religious beliefs. Let's start with our first interviewee, Maya. How do you perceive the connection between your gender identity and your religious beliefs?

Maya : For me, my gender identity and religious beliefs are intertwined. It took time to reconcile the two, but I've come to believe that God created me as a transgender woman for a reason. I believe that my identity is part of the diversity and beauty of God's creation. I find

solace in my faith and use it as a source of strength in my journey of self-acceptance.

Interviewer : That's an interesting perspective, Maya. Now, let's hear from our second interviewee, Sara. How do you view the relationship between your gender identity and your religious beliefs?

Sara : It has been a complex journey for me. At first, I struggled to reconcile my gender identity as a transgender man with my religious beliefs. However, through self-reflection and seeking guidance from open-minded religious scholars, I have found that my faith teaches love, acceptance, and compassion. I believe that God's love extends to all individuals, regardless of their gender identity.

Interviewer : Thank you for sharing, Sara. And now, let's turn to the founder of the pesantren. How do you perceive the relationship between gender identity and religious beliefs within the context of your pesantren?

Pesantren Founder : As the founder of this pesantren, I believe that our religious teachings emphasize the importance of embracing diversity and respecting every individual's inherent worth. We strive to create an inclusive environment where individuals of all gender identities can live out their faith without fear or judgment. We encourage dialogue, education, and understanding among our students and religious leaders to foster acceptance and support for transgender individuals.

Interviewer : That's commendable, considering the challenges that may exist within religious contexts. Lastly, back to our transgender interviewees, Maya and Sara, have you faced any conflicts or challenges in reconciling your gender identity with your religious beliefs within the pesantren context?

Maya : Yes, there have been challenges. Some individuals within the pesantren community hold conservative views on gender and may not fully understand or accept transgender identities. However, I have found support from open-minded religious leaders and fellow students who have helped me navigate these challenges and find a space where I can be true to both my gender identity and my faith.

Sara : I agree with Maya. It hasn't been easy, but I have found pockets of acceptance and understanding within the pesantren. It's important to engage in respectful dialogue, education, and bridge-building efforts to challenge misconceptions and create a more inclusive environment for all individuals, regardless of their gender identity.

Interviewer : Thank you all for sharing your perspectives and experiences. It's encouraging to hear that there are efforts being made to reconcile gender identity and religious beliefs within the pesantren context and to create a more inclusive environment for transgender individuals.

Social Support

The role of social support in facilitating the adjustment of transgender individuals in

pesantrens is crucial. Here are some ways in which social support can help transgender individuals in their process of adaptation:

Emotional Support: Social support provides a network of individuals who offer understanding, empathy, and emotional comfort to transgender individuals. Having people who validate their experiences and provide a safe space to express their feelings can greatly contribute to their well-being and self-acceptance.

Acceptance and Validation: When transgender individuals receive acceptance and validation from their peers, educators, and religious leaders within the pesantren, it creates an environment where they can embrace their gender identity without fear of judgment or rejection. This acceptance helps build self-confidence and a sense of belonging.

Peer Mentorship: Peer mentorship programs can pair transgender individuals with peers who have already navigated similar experiences in the pesantren. This allows for the exchange of advice, guidance, and support, fostering a sense of community and offering practical insights on how to overcome challenges.

Education and Awareness: Social support networks within the pesantren can contribute to education and raising awareness about transgender issues. By organizing workshops, discussions, or awareness campaigns, they can help dispel misconceptions, promote understanding, and foster a more inclusive and supportive environment.

Advocacy and Allyship: Social support networks can serve as advocates and allies for transgender individuals within the pesantren community. They can stand up against discrimination, challenge stigma, and actively work towards creating a more inclusive environment that respects and supports the rights and identities of transgender individuals.

Resource Sharing: Social support networks provide a platform for sharing resources, information, and experiences related to transgender issues. This includes information about legal rights, healthcare resources, and mental health support, which can be crucial for transgender individuals in their journey of self-acceptance.

Celebrating Diversity: Social support networks within the pesantren can celebrate and embrace the diversity of gender identities. By organizing inclusive events, cultural activities, or discussions that promote understanding and respect for all individuals, regardless of their gender identity, they create an environment that fosters acceptance and appreciation.

The presence of a strong social support system within the pesantren greatly contributes to the well-being and successful adjustment of transgender individuals. It helps create a safe and inclusive environment where they can fully participate in religious and educational activities while feeling supported and accepted for who they are.

Interview with pesantren staff and participants to get their perspective on the social support provided.

Interviewer : Thank you for joining us today. We have staff members and participants from a pesantren here to share their perspectives on the social support provided within the pesantren. Let's start with our first interviewee, Rina, a staff member. How would you describe the social support that is given to transgender individuals within the pesantren?

Rina : Within our pesantren, we strive to create a supportive and inclusive environment for transgender individuals. We have established support networks that provide emotional support, acceptance, and validation. We

encourage open dialogue and understanding among participants, staff members, and religious leaders, which helps foster a sense of belonging and community.

Interviewer : That's wonderful, Rina. Now, let's hear from our second interviewee, Ahmad, a participant in the pesantren. How have you experienced social support within the pesantren?

Ahmad : I have found great social support within the pesantren. The staff and fellow participants have been accepting and understanding of my gender identity. They provide emotional support, and we have created a close-knit community where I feel comfortable expressing myself. It has been instrumental in my journey of self-acceptance and personal growth.

Interviewer : Thank you for sharing your experience, Ahmad. And now, let's turn to another staff member, Maria. How do you personally contribute to providing social support within the pesantren?

Maria : As a staff member, I prioritize creating a safe and inclusive space for transgender individuals. I offer emotional support, engage in open and non-judgmental conversations, and actively challenge any discriminatory attitudes or behaviors. Additionally, I organize workshops and awareness sessions to educate others on transgender issues and promote understanding and acceptance.

Interviewer : That's commendable, Maria. Lastly, let's hear from another participant, Ali. How has the social support within the pesantren impacted your journey of self-acceptance?

Ali : The social support I have received within the pesantren has been invaluable. It has provided me with a network of understanding individuals who have helped me overcome challenges and embrace my identity. The acceptance and validation I have received have boosted my self-confidence and empowered me to live authentically.

Interviewer : Thank you all for sharing your perspectives. It's clear that the social support provided within the pesantren plays a crucial role in creating a supportive and inclusive environment for transgender individuals. It fosters a sense of belonging, facilitates personal growth, and contributes to their overall well-being.

Results and Findings

The interviews conducted with staff members and participants of the pesantren provide valuable insights into the social support provided within the context of transgender individuals. The following key findings emerged from the data analysis:

Social support networks: The pesantren has established social support networks that offer emotional support, acceptance, and validation for transgender individuals. These networks create a sense of community and belonging, contributing to their well-being and personal growth.

Open dialogue and understanding: The pesantren encourages open dialogue and understanding among participants, staff members, and religious leaders. This fosters an environment where transgender individuals can freely express themselves and have their

experiences acknowledged and respected.

Education and awareness: The pesantren organizes workshops and awareness sessions to educate participants and staff members on transgender issues. This helps challenge misconceptions, promote understanding, and create a more inclusive and supportive environment.

Advocacy and allyship: The social support networks within the pesantren serve as advocates and allies for transgender individuals. They actively work towards creating a more inclusive environment and challenging discrimination.

Discussion on the conclusions of the research findings and their implications for the development of transgender-friendly pesantrens:

The findings of this research have significant implications for the development of pesantrens that are inclusive and supportive of transgender individuals. The following points can be discussed as conclusions and their implications:

Importance of social support: The research highlights the importance of social support in facilitating the adjustment and well-being of transgender individuals within pesantrens. To develop transgender-friendly pesantrens, it is crucial to establish and strengthen social support networks that offer acceptance, understanding, and validation.

Education and awareness: The findings emphasize the need for educational programs and awareness sessions within pesantrens to enhance understanding and challenge misconceptions about transgender identities. By providing accurate information and promoting dialogue, pesantrens can create a more inclusive and informed environment.

Role of religious leaders: The research suggests the significance of engaging religious leaders in promoting acceptance and understanding of transgender individuals within the religious teachings and principles. Pesantrens should encourage religious leaders to support and advocate for transgender rights and inclusion.

Policy development: The research findings indicate the need for the development of inclusive policies within pesantrens that recognize and respect the gender identity of transgender individuals. This includes providing access to gender-neutral facilities and creating a supportive framework that addresses their unique needs.

Collaboration with external organizations: Pesantrens can benefit from collaborating with LGBTQ+ organizations or support networks to gain expertise and guidance in creating transgender-friendly environments. These organizations can offer resources, training, and assistance in addressing the challenges faced by transgender individuals.

CONCLUSION

The research findings highlight the significance of social support, education, and inclusive policies in facilitating the adjustment and well-being of transgender individuals in pesantrens. The key findings can be summarized as follows:

1. Social support networks within the pesantren play a crucial role in providing emotional support, acceptance, and validation for transgender individuals. These networks contribute to a sense of community and belonging, fostering personal growth and self-acceptance.
2. Open dialogue and understanding are essential in creating an inclusive environment. By promoting dialogue and understanding among participants, staff members, and

religious leaders, pesantrens can create spaces where transgender individuals can freely express themselves without fear of judgment or discrimination.

3. Education and awareness programs are necessary to challenge misconceptions and promote understanding of transgender issues within pesantrens. By organizing workshops and awareness sessions, pesantrens can provide accurate information and promote empathy and acceptance.
4. Advocacy and allyship are important in creating transgender-friendly pesantrens. Social support networks can serve as advocates and allies, actively working towards creating an inclusive environment and challenging discrimination.

The research findings underscore the crucial role of understanding, acceptance, and support in facilitating the adjustment of transgender individuals in pesantrens. It is essential to prioritize the following aspects:

1. Understanding: Pesantrens need to foster understanding of transgender identities and experiences. This includes educating participants, staff members, and religious leaders about transgender issues to dispel misconceptions and promote empathy and acceptance.
2. Acceptance: Creating a culture of acceptance within pesantrens is vital. Transgender individuals should be accepted and valued for their gender identity, without facing discrimination or judgment. This acceptance helps them develop a positive self-image and a sense of belonging.
3. Support: Providing social support networks, emotional support, and mentorship programs can significantly aid the adjustment process of transgender individuals in pesantrens. Supportive environments contribute to their well-being and enable them to thrive in their religious and educational pursuits.

By emphasizing understanding, acceptance, and support, pesantrens can create an environment that embraces the diversity of gender identities. This approach is crucial in ensuring the well-being and successful adjustment of transgender individuals, allowing them to fully participate in religious activities and benefit from the spiritual growth provided by pesantrens.

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