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DAFTAR ISI

Research Method for Exploring Discourse on the Rights for Religion for Transgender[1]

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Abstract

This paper explores several research methods used by researchers and published in various scientific journals to examine transgender issues in various countries. Transgender individuals are one of the gender-based minorities in social life. They live in uncomfortable conditions. They face life's problems, which include problems in expressing religious rights, economic stability, and getting professional jobs. Like other human beings, they also have the right as citizens. These rights include civil rights, including religious rights, political rights, and social rights. There are several research methodologies that may be appropriate to be applied in research on transgender-related issues, namely life history, ethnography, phenomenology, feminist approach, textual or hermeneutic interpretation, and case studies.

Key words: *transgender, gender identity, research method, and the rights for religion*

Abstrak

Tulisan ini mengeksplorasi beberapa metode penelitian yang digunakan oleh para peneliti yang dipublikasikan dalam berbagai jurnal ilmiah untuk meneliti isu-isu transgender di berbagai negara. Para individu transgender merupakan salah satu kelompok minoritas berdasarkan gender di dalam kehidupan bermasyarakat. Mereka hidup dalam kondisi yang tidak nyaman. Mereka menghadapi berbagai problem kehidupan, yang termasuk di dalamnya adalah problem dalam mengekspresikan hak beragama, stabilitas ekonomi, dan mendapatkan pekerjaan profesional. Sebagaimana layaknya manusia lainnya, mereka juga memiliki hak sebagai warga negara. Hak tersebut antara lain adalah hak sipil yang termasuk di dalamnya hak beragama, hak berpolitik, dan hak bersosial. Ada beberapa metodologi penelitian yang mungkin sesuai untuk diterapkan dalam penelitian pada isu-isu yang berkaitan dengan transgender, yaitu sejarah hidup (*life history*), etnografi, fenomenologi, pendekatan feminis, interpretasi teks atau hermeneutik, dan studi kasus.

Kata Kunci: *transgender, identitas gender, metode penelitian, hak beragama*

Introduction[1]

Currently, transgendered individuals in Indonesia are in an uncomfortable condition. This is due to the ban on the establishment of LGBT identity in the society. As mentioned by Human Rights Watch, "transgender is an inclusive term for anyone whose sex assigned to them at birth—i.e., the designation as "female" or "male" on their birth sertificate –does not confrom to their lived or perceived gender (the gender that they are most confortable expressing or would express, if given a choice)."[2] It is popular to be called *waria* (female-male) in Indonesia. In Malaysia, the term of transgender is known as *mak nyah*, "a non-stigmatizing term-developed

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[1] This article is based on a preliminary of Dissertation that is written by Rr. Siti Kurnia Widiastuti for an Inter-Religious Study (IRS), Universitas Gadjah Mada, Yogyakarta, Indonesia.

[2] Human Rights Watch. *"I'm Scared to Be a Woman": Human Rights Abuses Againts Transgender People in Malaysia.* USA: 2014, I. Retrieved from www.hrw.org.

by transgender women themselves."[3]

Transgender is about gender identity or "psychological self-identification".[4] As said by Brown and Rounsley that gender identity is "our own deeply held conviction and deeply felt inner awareness that we belong to one gender or the other."[5] So, transgender is not about sexual orientation. "Sexual orientation is defined by the sex of the individuals to whom we are erotically and emotionally attracted. There are only three possible sexual orientations: heterosexual, homosexual, and bisexual."[6] People usually have a missconception on the term of transgender with the term of homosexual. Transgender may have various sexual orientation. Missconception about the term of transgender occurs in the Muslim society. Majority Muslims assume that transgender is homosexual. Most Muslims believe that homosexuality is a sin. Therefore the existence of transgender is not allowed.

The existence of this LGBT prohibition makes transgendered individual conditions become increasingly difficult. They are considered heretical and deviant behavioral practices. Even Islamic Boarding School (*Pesantren*) "Al Fatah", Special *Pesantren* for transgendered in Yogyakarta, was forced to be dissolved due to the request of the Front of Islam Jihad (Front Jihad Islam) in February 19, 2016.[7] These conditions make it more difficult for Muslim transgendered to study Islamic religion and doing a congregational worship (*shalat jama'ah*) comfortably in public area. Recently this *pesantren* reopens to facilitate an Islamic study for Muslim transgender in Yogyakarta, Indonesia.

There also similar situation applies on Malaysian Muslim Transgender. As written by Human Rights Watch that "transgender people in Malaysia face discrimination and abuse from a range of state officials and agents—including police-officers, state Religious Departmentofficials, public sector health workers, prison guards, and public school teachers and administrators."[8] Human Rights Watch further says that:

> Transgender people, both Muslim and non-Muslim, have been affected by the Islamization of public policy in multiple ways. Not only are Muslim transgender women criminalized under Sharia enactments, but a fatwa, or Islamic decree, issued in 1982by the National Fatwa Council, prohibits Muslim from undergoing sex reassignment surgery (SRS) and Muslim medical institution from providing such surgeries.[9]

Muslim transgendered people in Indonesia are also experiencing difficulties in accessing their religious rights. "Islam was the first to safeguard personal rights and freedoms for religious minorities".[10] "Human rights and freedoms are not attributed to Nature but are considered to be gifts of God in accordance with the Islamic faith".[11] However the application of humanrights in Indonesia Muslim society and other countries is not well implemented.

To explore how Muslim transgendered individuals in Indonesia find their religious rights, it is necessary to do research using various research methods. This article will discuss more deeply many research methods that appropriate for exploring the issue of religious rights for Muslim transgender. This

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[3] Human Rights Watch. *"I'm Scared to Be a Woman"*, I.

[4] Mildred L. Brown & Chloe Rounsley. *True Selves: Understanding Transsexualism*. San Francisco: Jossey-Bass: 1996, 21.

[5] Mildred L. Brown & Chloe Rounsley. *True Selves*, 21.

[6] Mildred L. Brown & Chloe Rounsley. *True Selves*, 19.

[7] Gregorius Bramantyo & Garis Senopati. 2016. *Menyintas di Tengah Stigma.*Retrieved from http://pastipress.com/2016/10/20/menyintas-di-tengah-stigma/ on March 10, 2016.

[8] Human Rights Watch. *"I'm Scared to Be a Woman"*, 2.

[9] Human Rights Watch. *"I'm Scared to Be a Woman"*, 3.

[10] Robert Traer. Human Rights In Islam. *Islamic Studies* , Vol. 28, No. 2 (Summer 1989), 117-129. Published by: Islamic Research Institute, International Islamic University, Islamabad.

[11] Robert Traer. Human Rights In Islam. *Islamic Studies* , Vol. 28, No. 2 (Summer 1989).

paper has to distinguish between methods for gathering data and the key conception of data that is being studied. It will discuss six research methods that have been used and may appropriate for the research on transgender.

The research method that is presented in this paper is based on many researches in various countries. The result of the researchs from various countries are publised in various scientific journals. Those are: 1. Life History. This research method is used to explore data on life story and experience of transgendered individuals in struggling to express their religious rights; 2. Ethnography; it explores the concept of religious identity, citizenship, and human agency of males transgendered in Indonesia. 3. Phenomenology; it digs up data of identity and religiosity of transgendered people in Indonesia; 4. Feminist Approach; it finds data on the concept of embodiment of transgendered persons; 5. Interpretation of Text; it is applied to interpret the religious text about transgendered individuals in Islamic perspective based on a contextual approach; and 6. Case Study; It is implemented to describe a specific situation of certain case on transgender issue; and 7. Conclusion.

The discussion on this paper will use word "she", to explain the pronoun of male to female Muslim transgender. In addition it will provide "her" for an indirect reference of male to female Muslim transgender. The majority of the researches from various countries which are found in this research mostly focus on male to female Muslim transgender.

Bottom of Form
Life History

Life history research focuses on "a person's experience of her life-world and how she constructs meaning for her experiences"[12]. It

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[12] Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field: an Introduction to Qualitative Research*. California: Sage Publications, 96.

derives from several academic disciplines, for instance: literature, psychology, gender and race studies. This research method reveals the complexity of the problems experienced by transgendered individuals in Indonesia. By talking about the experience of living as transgendered individuals, they will then appear courage to tell their life experiences. Therefore, to dig up stories about the lives of transgender experience, it encourages an in-depth interview on those of individuals of transgender in Indonesia.

Life history research has been used by Rustem Ertug Altinay for his research which is entitled "Reconstructing the Transgendered Self as a Muslim, Nationalist, and Upper-class Woman: The case of Bulent Ersoy". Through the life story of Bulent Ersoy, it is found that Ersoy is a male Muslim transgender in Turkey. As a popular singer in Turkey, after making a genital surgery she represents herself as a Muslim, nationalist and upper-class woman. The aim of Altinay's research is "to understand the strategies that define spaces of objection reserved of transgendered individuals in Turkey in the post-1980s and examine the tactics for survival that are available to them."[13] Altinay explores Ersoy's personal history in the context of events in Turkey since the 1970s and discusses the cultural atmosphere and dynamics of gender in the country in the light of Ersoy's narrative. The result of Altinay's research describes Ersoy's life history before and after her genital operation. Altinay's research is built from a life story and experiences of Bulent Ersoy, a popular singer in Turkey, through observation and narrative stories.

Life history method was also used by Hammed Sahidian. He has combined life

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[13] Rustem Ertug Altinay. Reconstructing the Transgendered Self as a Muslim, Nationalist, Upper-Class Woman: The Case of Bulent Ersoy. *Women's Studies Quarterly, Vol. 36. No. 3/4. Trans-(Fall-Winter, 2008)*, New York: The Feminist Press at the City University of New York, 211.

histories, in-depth topical interviews, and participant observation for his research on "Gender and Sexuality among Immigrant Iranian in Canada". It is an analytical study of the changing concepts of sexuality and gender relations among Iranian immigrants in Canada. Sahidian says that "Migration effects profound changes in the compact between men and women. One fundamental change in gender and sexuality is the emphasis on individuality, which even among upper-middle-class families creates discrepancies between real and ideal behavior."[14]

Methods for gathering data from life history research include "reviewing and interpreting personal correspondence (diaries, letters, and journals); direct interviewing of participants; and perhaps observing them as they go about their everyday life"[15]. Thus, this research method can apply to obtain information about the life history of transgender in Indonesia. It can be done through several activities such as in-depth interviews about the experience of living as a transgendered Muslim in Indonesia, through book references, journals, documentary researches and others. The purpose of this in-depth interview is to see or know what they experienced as Muslims transgendered and living history as they go. Rossman and Rallis mention that "the assumption in life history research is that individual represents a more widely shared pattern of life experience"[16].

As a research method, life history has some strengths and weaknesses. One of the strengths of this research method is gaining detail information about personal history of the research participant. However, one of the weaknesses is that it cannot be better done;

otherwise researcher should have a deep understanding about the study focus.

Ethnography

Ethnography method can be used to explore the concept of citizenship, human agency, and religious identity of the lives transgendered individuals. The concept of citizenship and religious identities are as the component of analysis in understanding transgender citizens in Yogyakarta and Central Java. Citizenship according to T. H. Marshall is "a status, given to all full members of community"[17]. That status is "assuring rights and duties, though there is no universal principle what those should be; in general the idea of citizenship goes in the direction of greater equality"[18]. Transgender as a citizen needs to be accepted in the life of the society.

One research is being done by Andrew Matzner that is related to an acceptance of transgender in Thailand. The acceptance, tolerance or non-acceptance of *kathoey*, a status of male to female transgendered in Thailand, is explored at the students of Chiang Mai University in Thailand. As mentions by Matzner[19], that:

> Some transgendered students (part- and full-time cross- dressers) whom I met at Chiang Mai University disliked the term *kathoey* because of its potential to be used in a negative sense, while others were content to use it as a label for themselves. Still other cross-dressing students preferred the phrase *sao praphet song* (second type of woman) because they felt it was more respectful than *kathoey*. Males who have undergone sex-reassignment surgery may

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[14] Hammed Sahidian. Gender and Sexuality among Immigrant Iranians in Canada. *Sexualities Vol 2(2): 189-222[1363-4607(199905)2:2; 189-222; 007944]*, 1.

[15] Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 77.

[16] Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 77.

[17] Polipedia.eu. 2013. *Marshall's conception of citizenship*. Retrieved from http://polipedia.eu on May 7, 2016.

[18] Polipedia.eu. 2013. *Marshall's conception of citizenship*.

[19] Andrew Matzner is a researcher who has a research's focus on transgenderism in Southeast Asia and the Pacific.

identify themselves as *phuying* (women), while others may label them as *kathoey*.[20]

Ethnography method is used by Andrew Matzner in his research which is entitled "The Complexities of Acceptance: Thai Student Attitudes towards *kathoey*". This method explores data from the lives of *kathoey* who are students at Chiang Mai University. He applied three methods to gather data which are in-depth interview, focus group discussion, and questionnaire to *kathoey* and non-*kathoey* who ages ranged from late teens to early twenties. He found that "students' attitudes towards *kathoey* tended to vary, depending on whether the *kathoey* under discussion were family members, friends or strangers"[21]. He says that "students' feelings about *kathoey* who they did not personally know typically fell into two patterns, one negative, and one positive, depending on the behavior and appearance of the *kathoey*."[22] He further mentions that "as long as a *kathoey* appears and behaves in a culturally sanctioned manner, acceptance is possible."[23]

Mark Johnson also applies ethnographic research in his study related to the *Tausug* and *Sama*, two Muslim groups in the Southern Philippines. These communities are found throughout the Sulu archipelago, from the Zamboanga peninsula into Sabah. The major population centers of the societies in these areas are Muslims. The title of Johnson's study is "Transgender Men and Homosexuality in the Southern Philippines: Ethnicity, political violence and the Protocols of Engendered Sexualities amongst the Muslim Tausug and

Sama". The primarily focus of the study around three themes.[24] First was the local engenderment of the gay-*bantut* (transgender-homosexual men). Second related to beauty and style as articulated in a variety of consumption domains and mediated by the gay-*bantut* community. Third was concerned with local understandings and expressions of power. The aim of this study is "in exploring some of the historical and political dimensions within which these protocols have been valorized and become central to the ongoing negotiation and constitution of an inviolable Muslim identity".[25] The result of the study is that "the local persons have been occupied over the last century; that is, to negotiate the contradictions of an identity defined as much by the active appropriations of an identity defined as much by the active appropriation of otherness as by its, at times, violent refusal to be otherness". Johnson further explains that "this presents a contradiction, moreover, is seen in the fact that persons have attempted to construct a theoretical framework which both allows them to retain their Muslim identity while freely participating in the *ilmu milikan* (the knowledge-power of the American)".[26]

As a social being, a Muslim individual transgendered feels as a citizen where she occupies a particular territory. Therefore, in addition to have a right as a citizen, a male to female transgendered individual will also participate and socialize with people around. From the research that has been done by previous researchers, an individual Muslim transgender in Indonesia actively involved in social activities in the neighborhood where she

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[20] Andrew Matzner. The Complexities of Acceptance: Thai Student Attitudes towards Kathoey. *Crossroads: An Interdisciplinary Journal of Southeast Asian Studies, Vol. 15, No. 2(2001), 71-93.*Nothern Illinois: Northern Illinois University Center for Southeast Asian Studies, 74.

[21] Andrew Matzner. The Complexities of Acceptance, 73.

[22] Andrew Matzner. The Complexities of Acceptance, 73.

[23] Andrew Matzner. The Complexities of Acceptance, 91.

[24] Mark Johnson. Transgender Men and Homosexuality in the Southern Philippines: Ethnicity, political violence and the Protocols of Engendered Sexualities amongst the Muslim Tausug and Sama. *South East Asia Research, Vol. 3, No. 1 (MARCH 1995),* 47.

[25] Mark Johnson. Transgender Men and Homosexuality in the Southern Philippines, 47.

[26] Mark Johnson. Transgender Men and Homosexuality in the Southern Philippines, 61.

lives, such as funerals, helping integrated service post (Indonesian term is *Pos Pelayanan Terpadu/ Posyandu*) activities, community service, and others. Therefore, people around the residence of the transgendered individuals not feel disturbed by their presence. The transgender also abide by the rules that run for people in her environment.

As citizens, some transgendered people have trouble getting their rights, such as getting identification cards. This is due to the vagueness of their identity. For example she dressed women but she has sex of male. This often creates problems for the transgender to obtain the identity card. By not having an identity card, it will make them difficult to gain an easy access on information and other rights as citizens. In this study, researchers will explore more deeply how transgender understand about themselves, how they engage actualization as citizens, and engage in activities of organizations in the community.

To express transgender identity, transgender people should know the meaning of personal relationships or linkages between one individual with another individual in public life which is too complex. Therefore to increase a good social relationship in the society, it needs a human agency.

> Human agency defines as the realized capacity of people to act upon their world and not only to know about or give personal or inter-subjective significance to it. That capacity is the power of people to act purposively and reflectively, in more or less complex interrelationships with one another, to reiterate and remake the world in which they live, in circumstances where they may consider different courses of action possible and desirable, though not necessarily from the same point of view.[27]

Understanding about herself and her personal relationship will empower transgender identity in the society. Her existence as a citizen and a Muslim will be known by the society.

As a Muslim, transgender individual will follow the Islamic rules in order to express her Islamic spirituality. Muslim is a religious identity for citizen. Identity can be used: "1) to classify things or persons; and 2) to associate one with, or attach oneself to, something or someone else (such as a friend, a sports team or an ideology)".[28] Muslim identity can be used to classify person's religious identity in the society. People who find similarities on certain goal, they will feel comfortable to associate in one group. "A group of people who are in some respects apparently similar to each other becomes a powerful imagery"[29]. It can be called as a collective identification.

Muslims will associate themselves in a group at Mosque or Islamic Boarding School (Indonesian language: *pesantren*). For instance: male to female Muslim transgendered in Yogyakarta gathered and established an Islamic Boarding School "Al Fatah". It is a comfortable place for Muslim transgendered in Yogyakarta to conduct a congregational prayer and to study about an Islamic teaching. However, currently this Islamic boarding school has been dissolved because of certain reasons. Therefore, nowadays, Muslim transgendered in Yogyakarta encounter greater difficulty in conducting worship.

To collect data about the concept of citizenship, human agency, and religious identity of the live of male to female transgendered in Yogyakarta and Central Java, the method of collecting data can use ethnography. The location of the research on transgender issue may be limited only in a certain location. The reason of limitation for location of the research is to find a unique of

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[27] Inden (1993: 23) in Holland, Dorothy, William Lachicotte, Debra Skinner & Carole Cain, 1998. *Identity and Agency in Cultural Worlds.* London: Harvard University Press, 42.

[28] Jenkins, Richard. 2008. *Social Identity*. New York: taylor and Francis e-Library, 17.

[29] Jenkins, Richard. 2008. *Social Identity*, 102.

a certain case of transgender's phenomena. In addition, to gain more detail information related to male to female transgendered in each area of Indonesia, it needs to limit the focus location of research. Ethnographies look at "social group or culture".[30] In addition, the ethnographer seeks to "understand insider's view of their lives (the emic view) and render an account of the cultural worldview".[31]

Rossman and Rallis says about one of ethnography analysis that, "An analytic framework can be applied that derives from social science theory and the researcher's experience (it is called the etic view). Analysis tends to be emergent guided by detailed or "thick" description of patterns and principles".[32] Ethnography is a thick description.

> Doing ethnography is like trying to read (in the sense of "construct a reading of") a manuscript—foreign, faded, full of ellipses, incoherencies, suspicious emendations, and tendentious commentaries, but written no in conventionalized graphs of sound but in transient examples of shaped behavior.[33]

Based on this explanation about ethnography research method, there are some disadvantages and advantages in using ethnographic methods. One weakness is that the study takes long and intensive meetings with the respondents. While one of the advantages is that the data is rich and has a detailed explanation.

Phenomenology

A phenomenological paradigm can be applied to explore data from the concept of identity and religiosity. One previous research that is conducted by Faidah and Abdullah which is entitled "Religiusitas dan Konsep Diri Waria" ("Religiosity and self-concept of transgender") apply a phenomenology study. Faidah and Abdullah's study aims to see the life of transgender and understand life's construct of transgender according to their views. By using the phenomenological and constructionist analysis, the researchers focus to uncover several areas: 1. Profile transgender recitation's groups; 2. the background of being a transgender; 3. self-concept into transgender; and 4. transgender religious life. This study uses the emic perspective to be constructed into etic perspective by using data collection methods of documentation, observation, and interviews.

In addition, research on male transgender in Banda Aceh which is entitled "Studi Kualitatif Kepuasan Pria Transgender (Waria) di Banda Aceh (A Qualitative Study of Life Satisfaction of Male Transgender in Banda Aceh)" uses a qualitative phenomenological approach. This research is done by Sara Ruhghea, Mirza, and Risana Rachmatan. The aim of this study is "to assess life satisfaction of male to female transgender living in Kota Banda Aceh."[34] The research method to collect data used a snowball technique. The respondents were four male to female transgender individuals living in Banda Aceh. The result of the research shows that "life satisfaction was achieved when subjects accepted their condition and their success in changing their bodies to be women. "

Phenomenological research is "research that attempts to understand public perceptions, perspectives and understanding of a particular situation or phenomenon"[35]. Phenomenological study is "a research through the lived experience

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[30] Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 92.

[31] Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 95.

[32] Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 95.

[33] Geertz, Clifford (1993), *The Interpretation of Cultures*, London: Fontana Press, 10.

[34] Sara Ruhghea, Mirza, Risana Rachmatan. Studi Kualitatif Kepuasan Hidup Pria Transgender (Waria) di Banda Aceh. *Jurnal Psikologi Undip Vol. 13 No. 1 April 2014. 11-20.*

[35] Alo Liliwere. 2013. *Fenomena dari Percabangan Filsafat sampai Metodologi Penelitian*. Bandung: PT. Remaja Rosdakarya, hlm. X.

of a small number of people is investigated"[36]. The researcher seeks "to understand the deep meaning of a person's experiences and how she articulates these experiences"[37]. Weber's concepts of thinking about the value relevance, *verstehen* comprehension, and the concept of the ideal type, as follows:

> *"The three main elements in Weber's methodology – the concept of value relevance, the process of, verstehen, and the use of ideal types to link empirical fact with subjective meaning – Schutz agrees, at least in principle, that all are valuable and necessary tools for building a theoretical bridge connecting science and subjectivity"*[38].

Characteristics of phenomenology study by Daymon and Holloway are[39]:

1. Disclosure philosophical basis;

   In this section, a phenomenological study begins with a discussion of the philosophy that unites research. Because the study aims to look at the phenomenon as it is, it is important to state the researcher's own assumptions about the phenomenon being studied.

2. Locking (bracketing) assumptions;

   Put in parentheses researcher's assumptions or forget these assumptions for a moment, so that any prejudice which possessed researchers or inherent in research, not hinder the understanding of the experiences of the participants in the research. The goal is that the researchers were able to look at from the standpoint of study participants.

3. Focus on one major phenomenon;

   This research should focus on a major phenomenon, meaning that phenomenological research with regard to the experiences of people about a particular phenomenon. After identifying the phenomenon of the study, researcher develops the research questions that explore meanings for participants of the study.

4. Working on a small phenomenon;

   Data are usually derived from the long enough interview stage with individuals who have experience and in-depth knowledge about the phenomenon under study. Because the required depth research interviews and extensive analytical process, samples used are generally very small. Creswell (1998) mentions a sample of no more than ten participants. Daymon and Holloway (2008) suggest that "conducting the interview will need to observe the language of the participants, facial expressions, and body movements so that they can be better understood their explanations when it will be used for data analysis."

5. Applying the phenomenological thematic data analysis.

   It displays and deep analytical overview of the phenomenon. This description should reflect the experiences of the participants that are "live" and rich.

   Phenomenological research focuses in "depth on the meaning of a particular aspect of experience, assuming that through dialogue and reflection, the quintessential meaning of the experience will be revealed"[40]. The goals of phenomenological inquiry are "description, interpretation, and critical self-reflection into *world as world*"[41]. Seidman (1998) advocates a series of three long, iterative interviews, each with a specific purpose[42]: the first interview

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[36] Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 97.

[37] Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 97.

[38] Gorman (1977:17) in Stefanus Nindito. 2005. Fenomenologi Alfred Schutz:Studi tentang Konstruksi Makna dan Realitas dalam Ilmu Sosial. *Jurnal Ilmu Komunikasi: Volume 2, Nomor 1,Juni 2005: 79-94*, hlm. 88.

[39] Alex Sobur. 2014. *Filsafat Komunikasi: Tradisi dan Metode Fenomenologi.* Bandung: PT Rosdakarya, hlm. 428.

[40] Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 98.

[41] Van Manen.J. (Ed.). (1995). Representation in ethnography. Thousand Oaks, CA: Sage, 5.

[42] Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 98.

inquiries into the interviewee's history and life story. The second orients is that both the researcher and the interviewee to the specific experience of interest. The third then draw these together in a reflective dialogue about the meaning of the interviewee's experience in light of her history.

Edmund Husserl gives two concepts that provided valuable methodological starting points for the phenomenological study of religion: *epoche* and *eidetic* vision. These two concepts derived from Greek. "*Epoche* involves restraint or suspension of judgment. It has been referred to as *bracketing out*"[43]. This implies the absence of presupposition which would influence resultant understanding. It means, bringing to one's study the concepts and constructs of one's own worldview is seen as a distortive influence upon the results[44]. *Eidetic* vision relates to "the ability to see what is actually there"[45].

To use the phenomenology approach in this study, researcher has to really understand about the concept of transgender. The concepts of transgender are in general and in specific perspectives of religion, such as transgender in Islam. The researcher is taking idea of her experience to the idea of the transgender people. By using life history research, it will help researcher to understand the experience of transgender in expressing religious faith and practice in everyday life of Indonesian society. The phenomenology approach is strict, typical of value research and providing the approach of empathy. Empathy means entering the understanding of our own subjectivity to see the similar symbol that may fit with our experience. However, we do not interpret or manipulate. Let's the phenomena tell itself.

Understanding the life and religious experience of Muslim Transgender in Indonesia including the problems that they face is very important. It will give a different view for the people who do not have the same experiences. When phenomenon already tells to us, we make sense of it. Phenomenology can help the researchers to see their own religious experiences. Using phenomenology, an individual Muslim transgender expresses what is appeared in her. [46]

To apply a phenomenology on religious issue needs certain requirement. Religion relates to faith. In the social science, it cannot be exam. Requirements to apply a phenomenology on religious issue are: 1) starting from community of faith, not from scholar of religion; 2) seeing the value or idea of religion between the community in the practices, for instance: ritual, mythology, doctrine, social ethic, and religious experiences.[47]

A study phenomenology requires information from the respondents amounted to between five to twenty-five people. For instance, the respondents of this phenomenological study on the issue of the rights for religion for Muslim transgender is a minimum of five people. These respondents are those who have experience of living as a Muslim Transgender in accessing religious rights in Indonesia. In addition, informants can also be obtained from the people who know the experience of transgender's religious life.

Phenomenology has some advantages, for instance: understanding a deep meaning of

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[43] Peter Connolly (Editor). *Approaches to the Study of Religion*. London and New York: Cassel, 77.
[44] Peter Connolly (Editor). *Approaches to the Study of Religion*, 77.
[45] Peter Connolly (Editor). *Approaches to the Study of Religion*, 77.

[46] *Heddy Shri Ahimsa-Putra. Phenomenology Approach. Based on Ahimsa-Putra, Heddy Shri and Adeney-Risakotta, Farsijana (Editors). Seminar Course of Cultural and Historical Studies of Religion, 1st semeseter, 2010-2011 Academic Year*, Yogyakarta: International Consortium for Religious Studies.
[47] Heddy Shri Ahimsa-Putra. Phenomenology Approach. Based on Ahimsa-Putra, Heddy Shri and Adeney-Risakotta, Farsijana (Editors). *Seminar Course of Cultural and Historical Studies of Religion, 1st semeseter, 2010-2011 Academic Year*, Yogyakarta: International Consortium for Religious Studies.

particular phenomenon. However, there some disadvantages of study phenomenology, such as a need of very focus on certain cases, and a deep understanding the concept of study.

Feminist Approach

Evelin Blackwood studied "Transnational Sexualities in One Place: Indonesian Readings" by using feminist approach. She does so by examining the way individuals in West Sumatra, Indonesia, access and appropriate circuits of knowledge to produce their gendered and sexual subjectivities. The locality the author examines is Padang, West Sumatra, a part of the Indonesian state that is ethnically Minangkabau, devoutly Islamic and matrilineal. Through the stories of lesbian in Padang, the researcher demonstrates the way state and Islamic discourses shape gendered subjectivities that are not always explicitly resistant.[48]

Islamic feminism is used by Shazia Malik for her research which is entitled "Towards a Feminist Interpretation of Islam: Faith and Gender in the Work of Fatima Mernissi." This study seeks to analyze Islamic feminism contributions, with the focus on the work of one Arab feminist, Fatima Mernissi. By bringing in issues of faith, identities, colonialism and culture to feminism, Mernissi has made substantial contribution to the enrichment of feminist thought. Shazia Malik analyzes Mernissi's thought through her sociological and feminist works. As a Maroccan, her primary concern has long been with the position of women in the rapidly changing Muslim communities in the Arab world, in particular, Marocco. She offers women oriented gender-sensitive interpretations of Islam.[49]

Parvin Paider, one of the earliest Iranian secular feminists to attempt to find a way to work with Islamic women in Iran, defined feminism as "aiming to increase women's rights, opportunities and choices within any ideology or context"[50]. In addition, Kynsilehto says about feminism as:

> a phenomenon engaging with issues of women's rights, women's liberation, and gender equality as part and parcel of the rights, liberation, and equality of all was constructed and shaped concurrently by Muslims and others in the East (I use this term in contradistinction to the West, referring to countries of Africa and Asia) and by westerners in the late 19th and early 20th centuries[51].

Kynsilehto further explains that:

> The Islamic feminist formulation of gender equality is more radical than that of Muslims' foundational secular feminism which argued for full gender equality in the public sphere, excepting the religious part of the public sphere, while acquiescing in the notion of gender complementarity or gender equity in the private sphere and in so doing accepted a patriarchal model of the family.[52]

Al Qur'an explains at Al Hujuraat (49) verse 13 that Muslims are equal. What distinguishes them is a piety. Allah says that:

> "O mankind! We created you from a single (pair) of a male and female and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)."[53]

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[48] Evelyn Blackwood. Transnational Sexualities in One Place: Indonesian Readings. *Gender and Society, Vol. 19, No. 2, April 2005*, 221-242.

[49] Shazia Malik. Towards a Feminist Interpretation of Islam: Faith and Gender in the Work of Fatima Mernissi. *IOSR Journal of Humanities and Social Science (IOSR-JHSS), Vol. 19, Issue 3, Ver. IV (Mar, 2014)*, 25-27.

[50] Catherin William. 2014. *Islamic Feminism and Feminist Theory*. Thesis for MA in Integrated Studies, Alberta: Athabasca University.

[51] Anitta Kynsilehto (ed.). 2008. *Islamic Feminism: Current Perspectives*. Finland: Tampere Peace Research Institute FI-33014 University of Tampere, p.27.

[52] Anitta Kynsilehto (ed.). 2008. *Islamic Feminism*, 32-33.

[53] Qur'an Al Hujuraat (49): 13.

Therefore Kynsilehto says, "Gender equality is integral to the Islamic feminist notion of equality of all *insan* or humankind transcending tribe, class, ethnicity, and race."[54]

Margot Badran says that "Islamic feminism articulates the principles of gender equality and social justice, shifting from earlier primary focus on rights and liberation, found in the Qur'an."[55] Badran further explains that:

> Islamic feminism is more radical than secular feminism in enunciating full gender equality across the public/private spectrum in keeping with its understanding of a holistic Islam. It does not accept, as secular feminisms had done until more recently, the patriarchal model of the family in which complementary but unequal gender roles are understood to be religiously ordained, but rather it promotes an egalitarian model of the family. Islamic feminisms, moreover, demands gender equality not only in the secular part of the public sphere but in the public religious domain, insisting in women's Islamically licit access to the religious professions and ability to publicly perform religious rituals.[56]

Margot Badran says about the establishment of the term of Islamic feminism:

> The term of Islamic feminism was well-established by the turn of the 21st century when in 2002 Asma Barlas published "Believing Women in Islam: Un-reading Patriarchal Interpretations of the Qur'an", disentangling patriarchal meanings projected onto the Qur'an, which was immediately heralded as another work of Islamic feminism.[57]

The term of Islamic feminism spread to the world through various media, such as e-journals, listservs, and websites of Muslim women's organizations. Badran further explains that:

Islamic feminism has seen successful applications of gender equality in the 2004 revision of the Maroccan family law called *al-Mudawwana* whereby the two spouses become co-heads of the family, polygamy is made virtually impossible, and women are able to initiate divorce.[58]

The power of feminist approach can be used to explore about the concept of embodiment. As Rubin states, "To get out heads around 'the body' we must come to term with the experiences that subjects have of their bodies. It is simply stated, subjectivity matters".[59] Pierre Bourdieu says that "the most fundamental structures of the group" take root in "the primary experiences of the body".[60] Blackwood says that "Bourdieu notion of embodiment helps to locate early socialization processes and ongoing interpretations of identity and selfhood within the body. His suggestion that social meanings are learned by the body and borne on the body, a process that tends to take place below the level of consciousness."[61] Blackwood further mentions about Bourdieu's explanation that,

> Bourdieu points to a child's silent observation of, for instance, the interactions between father and mother, that "is turned into..... a durable way of standing, speaking, walking, and thereby of feeling and thinking," as evidence of the way that gendered meanings are learned and embodied, producing bodily sensation of rightness or wrongness depending on the interaction.[62]

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[54] Anitta Kynsilehto (ed.). 2008. *Islamic Feminism*, 33.

[55] Margot Badran. *Feminism*. The Oxford Encyclopedia of the Islamic World, 6.

[56] Margot Badran. *Feminism*, 6.

[57] Margot Badran. Engaging Islamic Feminism. In Anitta Kynsilehto (ed.). *Islamic Feminism*. 31.

[58] Margot Badran. Engaging Islamic Feminism. In Anitta Kynsilehto (ed.). *Islamic Feminism*. 33.

[59] Julie L. Nagoshi, Craig T. Nagoshi, Stepha/ie Brzuzy. *Gender and Sexual Identity: Transcending Feminist and Queer theory.* New York: Springer, 11.

[60] Evelyn Blackwood. Trans Identities and Contingent Masculinities: Being Tombois in Everyday Practice. *Feminist Studies, Vol. 35. No. 3. The Politics of Embodiment (Fall 2009)*, p 461.

[61] Evelyn Blackwood. Trans Identities, 461.

[62] Pierre Bourdieu. (1990). The Logic of Practice, trans, Richard Nice. New York: Routledge. In Evelyn Blackwood. *Trans Identities*, 461-462.

This feminist approach can be used in the research about transgender religious right. It has some strengths and weaknesses. One of the strengths is that feminist perspective can look transgender embodiment through an equal gender right. Therefore the view is coming from the perspective of transgender. As a result, the data is based on transgender experience. However, it also has weakness that the researcher should have a deeper understanding about the concept of embodying.

Interpretation of Text

This study will use religious interpretation in understanding the religious text of Islam that is derived from the Qur'an and Hadith. Researchers will explore the texts of both the Qur'an and hadith that explains about transgender in Islam. The research that is done by Andrew K. T. Yip, which is entitled "Queering Religious Texts: An Exploration of British Non-heterosexual Christians' and Muslims' Strategy of Constructing Sexuality-affirming Hermeneutics" applies an interpretation of text to explore research data. This research draws into two research projects on non-heterosexual Christians and Muslims. It explores three approaches: Critique of traditional interpretation of specific passages in the texts; Critique of interpretative authority of religious authority structures and figures; and Re-casting religious texts.

This article has highlighted three multi-dimensional approaches: defensive, offensive, and creative. Yip concludes that:

> While acknowledging that homosexuality is indeed portrayed negatively in some parts of religious text, the participants critique the traditional hermeneutics by highlighting its inaccuracy and socio-cultural specificity, and arguing for a contextualized and culturally relevant interpretation. They also critique the credibility of institutional interpretive authority by highlighting its

inadequacy and ideology, and relocating authentic interpretive authority to personal experience. Finally, they recast religious texts to construct resources for their spiritual nourishment. This strategy generally reflects the contemporary western religious landscape that prioritizes the authority of the self over that religious institution.[63]

In research method, interpretation means "attaching significance to what was found, making sense of findings, offering explanations, drawing conclusions, extrapolating lessons, making inferences, considering meanings, and otherwise imposing order.[64] Interpretations require the telling of a story. It is not rule bound. It depends on thick description. "Nothing is more necessary to comprehending what anthropological interpretation is, -- and the degree to which it does not mean-- to say that our formulations of other peoples' symbol systems must be actor-oriented"[65]. Ethnography is a thick description.

> "What is the ethnographer is in fact faced with – except when (as, of course, he must do) he is pursuing the more automatized routines of data collection—is a multiplicity of complex conceptual structures, many of them superimposed upon or knotted into one another, which are at once strange, irregular, and inexplicit, and which he must contrive somehow first to grasp and then to render".[66]

Geertz says also explains that: "Doing ethnography is like trying to read (in the sense of "construct a reading of") a manuscript—foreign, faded, full of ellipses, incoherencies, suspicious emendations, and tendentious commentaries,

[63] Andrew K.T. Yip. Queering Religious Text: An Exploration of British Non-heterosexual Christians' and Muslims' Strategy of Constructing Sexuality-affirming Hermeneutics. *Sociology Vol. 39 (I) 2015*. Sage Publication: 47.

[64] Patton, M.Q. (2002). *Qualitative evaluation and research methods (3rd ed.)* Thousand oaks, CA: Sage, 480.

[65] Cliffort Geertz. 1973. *The Interpretation of Cultures Selected Essays*. London: Fontana Press, 14.

[66] Cliffort Geertz. 1973. *The Interpretation of Cultures*, 10.

but written not in conventionalized graphs of sound but in transient examples of shaped behavior."[67] Starting from exposure to the history of the lives of transgender people, including the problems facing them, the investigator will make interpretation of religious texts to dig deeper information based on the views of experts of Islam.

To do a good interpretation, the researchers could use the process of interpretation provided by Denzin and Kyale. Denzin calls the interpretive process moving from the field to the text to the reader, a complex and reflexive process. Denzin said that a qualitative research does not aim to uncover a "single interpretive truth"[68]. Therefore Kvale identifies three contexts of interpretation: participant's understanding, commonsense understanding, and theoretical understanding[69].

This study on transgender religious rights will do interpretative of religion. Therefore the definition of religion should be understood. Horton says that there are three principal types of working definition have been used in approaching the comparative study of religion[70]:

> The first treats the term 'religion' as lending itself with difficulty to further definition and as covering an area of human activity which lacks sharply delineated boundaries; where such a point of view prevails, the reader is simply asked to accept as 'religious' any phenomena which the author happens to select for treatment under this heading.
> The second type treats 'Religion' as referring to a class of metaphorical statement statements and actions obliquely denoting social relationships and claims to social status.

The third type treats the term as referring to commerce with a specific class of objects, in example: 'Religion is the belief in spirits' or 'Religion is the belief in the supernatural'.

Leach also defines an activity that is commonly to be called religion as "falling on to the sacred, aesthetic, technically non-functional end of his scale"[71]. As Leach says:

> It is these aspects which have meaning as symbols of social status and it is these which I describe as ritual whether or not they involve directly any conceptualization of the supernatural or the metaphysical... In sum, then, my view here is that ritual action and belief are alike to be understood as forms of symbolic statement about social order.[72]

Hermeneutics can be used as a method to interpret text. The notion hermeneutics derives from the Greek word *hermeneuein*.[73] It means to "interpret exegete, explain, or translate."[74] Hermeneutics can also be understood in various meanings based on many scholars' definitions. Derrida says that hermeneutics as "a matter of the free play of signs." Rorty defines it as "merely keeping the lines of communication open". According to Gadamer, hermeneutics has the task of translating meaning from one "world' to another." Fiorenza explains that "as a discipline, philosophical hermeneutics has its roots in biblical interpretation. It best understood as a theory and practice of interpretation that explores the conditions and possibilities of understanding not just texts but other practices as well."[75]

[67] Cliffort Geertz. 1973. *The Interpretation of Cultures*, 10.

[68] N.K. Denzin & Y.S. Lincoln (Eds). *Handbook of qualitative research (2nd ed.)*. Thousand Oaks, CA: Sage, 481.

[69] Kvale, S. (1996). *InterViews: An introduction to qualitative research interviewing*. Thousand Oaks, CA: Sage, 213.

[70] Robin Horton. 1960. *A Definition of Religion, and its Uses*. The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. 90, No. 2, (Jul-Dec, 1960), 201.

[71] Robin Horton. 1960. *A Definition of Religion*, 202.

[72] Robin Horton. 1960. *A Definition of Religion*, 202.

[73] Arvind Sharma (Editor). 2002. *Methodology in Religious Studies: The Interface with Women's study*. Albany, NY: State University of New York Press, 213.

[74] Arvind Sharma (Editor). 2002. *Methodology in Religious Studies*, 213.

[75] Elizabeth Schussler Fiorenza. Method in Women's Studies in Religion: A Critical Feminist Hermeneutics. In Arvind Sharma (Editor). 2002. *Methodology in Religious Studies*, 213.

There are seven aspects that are key concepts of hermeneutics[76]: Empathy; According to Rita Gross, "the hermeneutical approach of emphatic understanding involves two steps: first, the bracketing of one's own world view, values, and visions as much as possible; second, the imaginative entering into the world of the text of religious practice that is being studied."[77] Historicity; Historicity signifies our participation in and belonging to history and makes us historical beings through and through. Linguisticality; The notion of linguisticality underscores that all understanding is historically and culturally mediated. By learning a language or the discourse of specialized fields of study we come to understand our world and ourselves. Tradition; Hermeneutics is the attempts to understand the stream of tradition of which we are part. Gadamer understands tradition in affirmative ways, "as belonging," rather than in critical terms, as a place of distortion and domination. To belong to a tradition means to have a shared language and/or understanding.

Pre-understanding; Our very ability to understand becomes defined by our pre-understandings, which we cannot simply cast off as we would a coat or hat. Furthermore, our presuppositions are not roadblocks that prohibit a true grasp of reality itself, but rather, by inheriting a set of linguistically mediated pre-understanding we gain the possibility of understanding the world. Fusion of horizons; Interpreters have to inquire into unspoken horizon of meaning behind the text and of their own historical pre-understandings. The image of the fusion of horizons seeks to articulate effective hermeneutic communication. The appropriation of tradition through understanding can be linked to translation. The horizon of the present is not formed without the past. The classic with its notion effective history; the notion of classic and its history of effects underscores the authority of the great works of the tradition and pays attention to the effects of the classics and its reception history.

In Islamic studies, there is a useful method of interpretation the text of religion provided by Abdullah Saeed. He refers to a contextual approach to the interpretation of ethic-legal texts of the Qur'an. This approach is "more flexible approach to interpretation of these texts by taking into consideration both socio-historical context of the Qur'an at the time of revelation in the first/seventh century and the contemporary concerns and needs of Muslims today"[78]. He says that "the meaning of the Qur'an can be related to the life of the Muslim, in a sense its application to day-to-day practicalities in different times, circumstances and places, particularly as it relates to the concerns and needs of the modern period"[79].

There are three broad approaches may be identified in relation to the interpretation of ethico-legal content of the Qur'an in the modern period: *Textualist*, Semi-*textualist*, and *Contextualist*. This classification is based on the degree to which interpreters: "1) rely on just the linguistic criteria to determine the meaning of the text; 2) take into account the socio-historical context of the Qur'an as well as the contemporary context of today"[80]. *Textualist* considers the meaning of the Qur'an to be fixed and universal in application, for example: *Traditionalists* and *Salafis*[81]. Semi-*textualist* essentially follow the *Textualist* as far as linguistic emphasis and ignoring of the socio-historical context are concerned, but they package the ethico-legal content in somewhat 'modern' idiom, often within an apologetic discourse, such as the

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[76] Elizabeth Schussler Fiorenza. Method in Women's Studies in Religion, 214-219.
[77] Elizabeth Schussler Fiorenza. Method in Women's Studies in Religion, 214.

[78] Abdullah Saeed. 2006. *Interpreting the Qur'an: Towards a Contemporary Approach*. London and New york: Routledge, 1.
[79] Abdullah Saeed. 2006. *Interpreting the Qur'an*, 1.
[80] Abdullah Saeed. 2006. *Interpreting the Qur'an*, 3.
[81] Abdullah Saeed. 2006. *Interpreting the Qur'an*, 3.

Muslim Brotherhood (Egypt) and *Jama'ah Islami* (India subcontinent), as well as a significant section of the modernists[82]. *Contextualists* emphasize the socio-historical context of the ethico-legal content of the Qur'an and of its subsequent interpretations, for instance: Neo-Modernist, *Ijtihadis*, 'progressive' Muslims, and 'liberal' Muslim thinkers[83]. The study on transgender religious rights may appropriate to apply an Abdullah Saeed's contextual approach. It is because of the different context of situation of the Islamic society from the earlier period to today. The problem of individual Muslim from one country to another is not similar. Therefore interpretation into the contextual situation is important.

Important steps in relating the *Qur'anic* text to the contemporary concerns and needs of Muslim societies are represented by thinkers, such as Fazlur Rahman. These steps are: 1) understanding the socio-historical context of the revelation, at a macro level; 2) relating it to a particular need of the modern period; 3) drawing on the idea of the prophetic spirit or seeks to imagine how the Prophet might act were he living in these time[84]. It is important that in searching for acceptable methods in the modern period, we should not neglect the classical Islamic exegetical tradition entirely. In addition, we should benefit from the tradition and be guided by it where possible without necessarily being bound by all detail.

This text interpretation method will be used to interpret the texts of the Qur'an and the Hadith on matters related to transgender in Islam. In addition to the text interpretation of the sources of Islamic law, this method can also be used to interpret the understanding of transgender people about their self and their religious understanding. The transgender individuals have a different perspective in understanding themselves. For example, there are some transgender people who understand the condition their self that they were born as men, and then they worship in a way manifesting their self as males. Although for everyday life, they manifest themselves in accordance with the tendency of their soul, which is female. In addition, there are some transgender are being born males, but they are spirited woman, then they feel not male or female.

The advantages of the method that uses contextual interpretation of the text of this approach is to give the interpretation of a verse from the Qur'an based on the socio-historical context. So the verse is seen from its historical context and adapted to the current state of society. Meanwhile, one weakness is that a researcher must have a deep understanding of the socio history of the selected text.

Case Studies

Case studies are "generally considered an overall strategy rather than a genre of research."[85] Case studies are "in-depth and detailed explorations of single examples (an event, process, organization, group, or individual) that are "an instance has drawn from a class" of similar phenomena".[86] This research method is used in Audrey Yue's research which is entitled "Queer Asian Mobility and Homo-national Modernity: Marriage Equality, Indian Students in Australia and Malaysian Transgender Refugees in the Media". Yue explains that "using media case studies on Indian student migrants and Malaysian transgender refugees from the Asian Australian diaspora, this research examine how homo-national modernity regulates the queer mobility of diasporic Asian subjects."[87] This

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[82] Abdullah Saeed. 2006. *Interpreting the Qur'an*, 3.

[83] Abdullah Saeed. 2006. *Interpreting the Qur'an*, 3.

[84] Abdullah Saeed. 2006. *Interpreting the Qur'an*, 4.

[85] Stake, R.E. (2000). *Case Studies*. In Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 104.

[86] Based on Adelman, Jenkins & Kemmis, 1983, 3 in Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*. Thousand Oaks, CA: Sage, 104.

[87] Audrey Yue. Queer Asian Mobility and

research uses case studies to interrogate homo-national modernity and, in doing so, hopes to create a critical platform for a politics of queer Asian mobility.

This essay shows how global border control has emerged as a modern institution by designing migration policies that constitute Asian migrants as deviant subjects of practices of homo-national modernity that fetishize and make visible the sexualized and racialized queer Asian refugee. A key issue that this essay has invited consideration of is the politics of queer Asian mobility. There are two discourse of queer mobility have been presented in this essay. First, it relates to how migration is institutionalized as border control by assigning Asian migrants as deviant in Western and Asia media. Second, it refers to liberatory queer projects such as marriage equality, which celebrate the rights-based championing of national sexual progress. This discourse effaces homophobia, but also sexualizes and racializes its minority queer other, such as the Malaysian transgender refugee.[88]

The aim of case studies is "to understand the larger phenomenon through close examination of a specific case and therefore focus on the particular."[89] Case studies are descriptive, holistic, heuristic, and inductive. Case studies are complex and multilayered. Most case studies are descriptive or explanatory. There are some characteristics of case studies[90]: particularistic focus, relying on a variety of techniques of data gathering, context-dependent (the conclusion cannot be generalized), and reasoning by analogy (it allows the application of lesson learned in one case to another population or set of circumstances "believed or assumed to be sufficiently similar to the study sample that finding apply there as well"[91]).

Case studies can be used to find a detail description of transgender's case. To explore data of transgender religious rights issues can use questionnaires, archival records, interview, observation, and analyzing documents. Therefore specific information related to the focus study will be obtained. However, the result of the study is only applying for the focus that is being studied. It cannot be generalized to all cases. The strength of case studies is detail, complexity, and use of multiple sources to obtain multiple perspectives. Therefore the result of study is having a thick description. However, the weakness of case studies may offer insights about similar cases.

Conclusion

Male Muslim transgender individuals in Indonesia struggle to face the problem of expressing their rights for religion. Based on the explanation about the several research methods that is used to explore the issue on male Muslim transgender in Indonesia, there are several research methods that may appropriate in the short period of study on transgender. However, the use of research method depends on the focus of the study and the researcher. These research methods are life history, ethnography, feminist approach and interpretation of text. To gain more and deep information about the life story of transgender, it can use a life history research. In addition, by using ethnography research, this research will find more detail information and thick description about life experience of transgender. Applying feminist perspective and using ethnography method, it will shorten the

Homonational Modernity: Marriage Equality, Indian Students in Australia and Malaysian Transgender Refugees in the Media. *Global Media and Communication 8(30) 269-287*. UK: Sage publication, 1.

[88] Audrey Yue. Queer Asian Mobility and Homonational Modernity, 283.

[89] Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 104.

[90] Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 105.

[91] Kennedy, M.M. 1979. Generalizing from single case studies. Evaluation Quarterly, 3(4), 665. In Gretchen B. Rossman and Sharon F. Rallis. 2003. *Learning in the Field*, 105.

research process. In addition, to explore about transgender issue based on the religion, it will implement interpretation of text which is based on contextual approach.

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Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/U/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

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Example of Footnote Style:
1. Fahruddin Faiz, "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15, https://doi.org/10.14421/esensia.v17i1.1274.
2. Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)* (Yogyakarta: Suka Press, 2012), 20.
3. Saifuddin Zuhri Qudsy, "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research", *Proceeding* International Seminar on Sunnah Nabawiyah and its Contemporary Challenges, 10-11 September 2014, Brunei Darussalam.
4. Nor Elysa Rahmawati, "Penafsiran Muhammad Talibi tentang *Ummatan Wasaṭan* dalam al-Qur'an", *Skripsi*, Fakultas Ushuluddin dan Pemikrian Islam UIN Sunan Kalijaga Yogyakarta, 2014.
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Example of Bibliography
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Proceeding Seminar:

Qudsy, Saifuddin Zuhri. "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research". *Proceeding* International Seminar on Sunnah Nabawiyah and its Contemporary Challenges, 10-11 September 2014, Brunei Darussalam.

Under-Graduate, Graduate and Doctoral Thesis

Rahmawati, Nor Elysa. "Penafsiran Muhammad Talibi tentang *Ummatan Wasaṭan* dalam al-Qur'an", *Skripsi* fakultas UShuluddin dan Pemikrian Islam UIN Sunan Kalijaga Yogyakarta, 2014.

Arifin, Zainal. Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut para Kyai di Daerah Mlangi Nogotirto Gamping Sleman), *Tesis*, Pascasarjana UIN Sunan Kalijaga, 2013.

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Newspaper:

Nasaruddin Umar, "Puasa Perspektif Syari'at, Tariqat dan Hakikat", *Republika*, 2 Nopember 2014.

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