

**SOCIOLOGY OF ISLAMIC LAW ON SEXUAL INEQUALITY
(TRANSGENDER COMMUNITY CASE STUDY IN LSM KEBAYA,
YOGYAKARTA)**



THESIS

**SUBMITTED TO SYARI'AH AND LAW FACULTY OF SUNAN
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DEGREE OF SARJANA HUKUM ISLAM**

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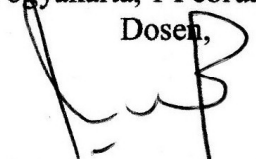
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Konsonan Tunggal

Huruf Arab	Nama	Huruf Latin	Keterangan
ا	Alif	Tidak dilambangkan	Tidak dilambangkan
ب	ba'	b	be
ت	ta'	t	te
ث	sa'	ṡ	es (dengan titik di atas)
ج	jim	j	je
ح	ha'	ḥ	ha (dengan titik di bawah)
خ	kha'	kh	ka dan ha
د	dal	d	de
ذ	zal	ẓ	zet (dengan titik di atas)
ر	ra'	r	er
ز	zai'	z	zet
س	sin'	s	es
ش	syin	sy	es dan ye
ص	sad'	ṣ	es (dengan titik di bawah)

ض	dad'	ḍ	de (dengan titik di bawah)
ط	ta'	ṭ	te (dengan titik di bawah)
ظ	za'	ẓ	zet (titik di bawah)
ع	'ain	‘	koma terbalik ke atas
غ	gain	g	ge
ف	fa'	f	ef
ق	qaf'	q	qi
ك	kaf'	k	ka
ل	lam'	l	'el
م	mim	m	'em
ن	nun	n	'en
و	wawu'	w	w
ه	ha'	h	ha
ء	hamzah	‘	apostrof
ي	ya'	y	ye

Konsonan rangkap karena syaddah ditulis rangkap

متعقد	ditulis	muta' aqqidin
عدة	ditulis	'iddah

Ta' Marbutah

هبة	ditulis	Hibah
جزية	ditulis	jizyah

(ketentuan ini tidak diperlakukan terhadap kata-kata Arab yang sudah terserap ke dalam bahasa Indonesia, seperti shalat, zakat, dan sebagainya, kecuali bila dikehendaki lafal aslinya).

- a. Bila diikuti dengan kata sandang 'al serta bacaan kedua itu terpisah, maka ditulis dengan h.

كرامة الأولياء	ditulis	Karamah al-auliya
----------------	---------	-------------------

- b. Ta' Marbutah hidup atau dengan harkat, fathah, kasrah, dan dammah ditulis t.

زكاة الفطر	ditulis	Zakah al-fitri
------------	---------	----------------

Vocal Pendek

ــ	Kasrah	ditulis	i
ـَ	Fathah	ditulis	a
ـُ	dammah	ditulis	u

Vocal Panjang

1	Fathah+ alif	ditulis	a
	جاهلية	ditulis	jahiliyyah
2	Fathah + ya' mati	ditulis	a

	يسعى	ditulis	yas'a
3	Kasra + ya' mati	ditulis	I
	كريم	ditulis	karim
4	Dammah +wawu	ditulis	u
	mati	ditulis	furud
	فرزد		

Vocal Rangkap

1	Fathah + ya' mati	Ditulis	Ai
	بينكم	ditulis	bainakum
2	Fathah + wawu	Ditulis	Au
	mati قول	ditulis	qaulun

Kata Sandang Alif + Lam

Bila diikuti huruf Qamariyyah

القران	ditulis	al-Qur'an
القياسا	ditulis	al- Qiyas

Bila diikuti huruf syamsiyyah ditulis dengan menggandakan huruf syamsiyyah yang mengikutinya, serta menghilangkan huruf / (el) nya.

السما	ditulis	as-Sama
الشمس	ditulis	asy-Syams

Penulisan Kata-Kata dalam Rangkaian Kalimat

Ditulis menurut bunyi pengucapannya.

ذوي الفروض	ditulis	zawi al-furud
اهل السنة	ditulis	ahl as-sunnah

MOTTO

***“ Misunderstanding and Aversion
Arise due to Improper Comments.
Being able to Control Oneself,
Knowing When To Be Quiet
and When to Talk
Is a Wise Attitude”.¹***

Better Trying Than Sleeping

Man purposes and God disposes

¹ Andrie Wongso, *Wisdom Success*, (Jakarta: PT Elex Media Komputindo, 2005), Page 24

DEDICATION

This thesis is dedicated to:

***My Almamater, Syariah and Law Faculty
of UIN Sunan Kalijaga Yogyakarta***

FOREWORD

بسم الله الرحمن الرحيم

ا لحمد الله ر ب العا لميمن , له الملك وله الحمد يحي ويميت وهو على كل شيء قدير.
اشهد ان لا اله الا الله و اشهد ان محمدا ر سول الله والصلاة والسلام على اشرف الا
نسباء والمرسلين محمد و علي اله واصحبه اجمعين . اما بعد.

Praise be to Allah SWT has given grace, guidance and His direction, so the author can resolve this Thesis well. His grace and guidance constantly treading the authors expect that in this life journey has always been on his way.

Sholawat and hopefully always regards to our role models of the Great Prophet Muhammad SAW who has brought us from the time of darkness into the bright days like today. May we get in his *syafa'at* later and hopefully we are including people who are lucky .. *amiin Ya Robbal 'alamin*.

The completion of the writing of this thesis is titled **SOCIOLOGY OF ISLAMIC LAW ON SEXUAL INEQUALITY, TRANSGENDER COMMUNITY CASE STUDY IN LSM KEBAYA, YOGYAKARTA.**

Not independent of assistance, guidance, and direction and input from various parties. For that with all humility, on this occasion the author would like thanks to:

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This thesis is certainly far from perfect, suggestion and constructive criticism borne authors expect. Hopefully this thesis would be beneficial to the world of education, sociology or law inforcement, especially the Islamic Law and readers in general. Amin Ya robbal alamin.

Yogyakarta, 1st of February 2012

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ABSTRACT

Transgender have been considered as someone who always marginalized in their life, so they always get moral discrimination, social and even religion. This Research aims to determine the existence of Yogyakarta's transgender community in terms of the social sciences, so that the Sociology of Islamic Law could accommodate all the issues concerning transgender. Transgender not as a whole time as marginalized figure that always get discrimination of moral, social, and even religion. This study then it could be known the extent to which development of transgender communities in Yogyakarta. What impact which is increasingly happening in the city of Yogyakarta with the development of the transgender community in this City. By this case how is the response from the general public in the current era with the growing contribution of transgender. This research is expected to provide a detailed understanding of the transgender world and it is not just a purely public assumption that cannot be accounted for or could not be responsible.

This research uses descriptive qualitative method. A technique of data collection is done using in depth of interviews which using a structured interview. It was conducted using the general instructions (interview guides) which contains only a great line that will be requested. Respondents were selected from the people who had the nature characteristic, which consist of people who have knowledge and able to explore the situation, and know more about the information required by the direct observation carried out intensively, recorded the documents and archival documents that support the research. Respondents in this research are the LSM Kebaya Board, and the transgender who become member of the transgender community in Yogyakarta Municipality, including the figures of Sociology, Religion and Psychology.

The result of this research was : first, The Profession of Transgender Yogyakarta are very small in scope such are: *Ngamen*, *Nyebong*, *salon* and doing sewing. Those jobs done by the transgender Yogyakarta since they didn't get formal employment or non-formal sector. Second, their marriage concept as same transgender, where their marriage was not getting recognition in law and religion. The transgender marriage concept does not exist in Islamic Law. Third, the factors that cause a person to become as Transgender are : Biological factor, The Environmental Factors or Environmental Effects, The Wrong Way of Educating and The Learning Process. In this case the biological factor is the inborn factors and this should not deserve to be blamed because it is considered as the nature of Allah SWT as the Creator. Based on Sociology of Islamic Law, rightly the Transgender must be exist in getting their existence, even they were a group of minority and they are having the equality of rights as people in general.

ABSTRAK

Waria selama ini dianggap sebagai sosok yang selalu termarginalkan di dalam kehidupannya, sehingga mereka selalu mendapatkan diskriminasi moral, sosial, bahkan agama. Penelitian ini bertujuan untuk mengetahui eksistensi komunitas waria Yogyakarta dalam hal ilmu sosial sehingga Sosiologi Hukum Islam bisa mengakomodir segala masalah mengenai waria, bukan seutuhnya waria sebagai sosok yang termarginalkan sehingga selalu mendapat diskriminasi moral, sosial, bahkan agama. Dengan studi komunitas keluarga besar waria Yogyakarta yang meliputi mengenai persebaran kaum waria di D.I.Yogyakarta, maka dapat diketahui sejauh mana perkembangan komunitas waria di Yogyakarta. Apakah dampak yang semakin terjadi di kota Yogyakarta dengan adanya perkembangan komunitas waria di Yogyakarta ini. Dengan ini bagaimana respons dari masyarakat umum di era sekarang dengan kontribusi waria yang semakin berkembang. Dengan penelitian ini diharapkan mampu memberikan pemahaman secara detail terhadap dunia waria bukan semata mata hanya berupa asumsi publik yang tidak bisa dipertanggungjawabkan.

Penelitian ini menggunakan metode kualitatif deskriptif. Teknik pengumpulan data dilakukan dengan menggunakan wawancara mendalam dengan menggunakan wawancara tidak terstruktur yang dilaksanakan menggunakan petunjuk umum (pedoman wawancara) yang hanya memuat garis besar yang akan ditanyakan. Responden dipilih dari orang-orang yang memiliki sifat sifat yang khas, yaitu terdiri dari orang yang memiliki pengetahuan dan mendalami situasi, dan lebih mengetahui informasi yang diperlukan oleh observasi langsung yang dilakukan secara intensif, mencatat dokumen dan arsip yang mendukung penelitian. Responden dalam penelitian ini adalah Pengurus LSM KEBAYA, dan para waria yang menjadi anggota komunitas waria di wilayah D.I. Yogyakarta, termasuk para tokoh Sosiologi, Agama maupun Psikologi.

Dalam penelitian ini diperoleh hasil sebagai berikut: *Pertama*, menyangkut praktek waria di Yogyakarta kaitannya dengan pekerjaan waria seperti: *Ngamen, Nyebong, salon dan menjahit*. Hal itu dikerjakan semenjak waria tidak mendapat pekerjaan dalam sektor formal. *Kedua*, Termasuk dalam konsep perkawinan menurut waria, dimana perkawinan itu tidak mendapatkan pengakuan secara hukum maupun agama. Dimana konsep perkawinan waria tidak bisa eksist menurut Hukum Islam. *Ketiga*, faktor penyebab seseorang menjadi waria adalah: faktor biologi, faktor lingkungan, salah dalam mendidik dan faktor dalam proses pembelajaran. Dalam hal ini faktor biologi merupakan faktor bawaan sejak lahir dan selayaknya hal ini tidaklah pantas untuk disalahkan karena hal ini dirasa sebagai kodrati dari Alloh SWT sebagai Sang Pencipta. Sehingga menurut pandangan Sosiologi Hukum Islam selayaknya mereka para waria harus bisa bertahan dalam hidupnya meskipun mereka adalah kaum minoritas, karena mereka mempunyai kesamaan hak dengan orang pada umumnya.

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6. Data Base Transgender

CURRICULUM VITAE

CHAPTER I

INTRODUCTION

A. The Background of problem

Sexual inequality is growing up day by day. The existence of Transgender community is growing up, this fact becomes evidence that sexual inequality is growing. Especially now, in Yogyakarta, the city which is so complex with unique culture highly visible from its municipal or city buildings, the Transgender community was so exist with their selves, without they were thinking of the community in their surround. This case seems the various union organizations that are patently clear in passes by one of its agencies with the role of nongovernmental organization or LSM. So that, the sexual inequality is the very visible Transgender community in Yogyakarta which is intentionally mating or doing marriage with each other species, although this is not legally at all by the recognition from the government.

So, in this case is not recognized by the employee of marriage register (PPN) by the religion affairs office in certain area. So, in fact the Transsexual or Transgender in Yogyakarta are getting social inequality. Then the sufficient social inequality at least the Transgender are so visible marginalized from the social community at large. This result because of the Transsexual or Transgender is a minority. So, the marriage are performed according to the existing class of Transgender in Yogyakarta, which is not a marriage according to the marriage definition which is defined according to the people on general based on KHI/ Islamic Law/ Shari'ah.

More specifically, Islam is a religion that respects the life of a biological instinct (sex), which is an important part of life. Already became a *sunnatullah*, that Islam is capable of handling all of that in a balanced, interesting and objective, as long as people still thinking that marriage is an important element in this life. Islamic Shari'ah prescribed invites couples always to try to find goodness, strength and struggle of their partners in a relation called *marriaging* " in addition to merely pleasure in intercourse (**having sex**).¹

According to Law No. 1 of 1974, the essential meaning of marriage is to tie between a man with one woman as husband and wife with the aim of forming a family (household), a happy and everlasting based on Belief in God the Almighty. Marriage is considered valid if performed according to the law of marriage each religion and belief, and recorded by the competent authorities according to legislation which is one form of worship that sanctity should be maintained by both husband and wife. Marriage aims to establish a prosperous and happy family forever not as just a moment. Marriage requires maturity and physical and mental preparation for *marriaging*. Marriage is something sacred and could determine a person's life path.² Marriage in every human's life is something that is considered sacred. Where the marriage became legal ties to bind the relationship between two beings of different sexes (husband and wife) Because, in this way is expected to the regeneration of human on this earth will be continue and sustainable. Not *marriaging* as according to the Transgender.

¹ Sudarsono, *Pokok-pokok Hukum Islam; MKDU*, cet. ke-1, (Jakarta : Rineka Cipta, 1992).

² *Al-Munawwir ; Kamus Arab-Indonesia*, cet. ke-14, (Surabaya : Pustaka Progressif, 1997), hlm. 1461. Hanya saja, dewasa ini kerap kali dibedakan antara *kawin* dan *nikah*, akan tetapi pada prinsipnya antara *perkawinan* dan *pernikahan* hanya berbeda pada bagaimana menarik akal kita saja.

و من آياتہ ان خلق لكم من انفسكم ازواجا لتسكنوا اليها وجعل بينكم مودة ورحمة ان
في ذلك لآيات لقوم يتفكرون³

This is consistent with the purpose of marriage is a legal offspring obtained. The other purpose of marriage which is the rights and obligations of husband and wife as together is the fulfillment of a biological or sex and it was suitable to the purpose of marrying according to *ushul fikh* :

درء المفسد مقدم على جلب المصلح⁴

Sexual life that is clean, pure, lawful would be achieved and included in the category of worship, Islam has conceptualized for a Muslim who has been enable birthly and spiritually for immediately entered into marriage.⁵ The marriage is seen as a bond that can neutralize the human sexual drive (support), so it will become a blessing countless value. In Islam also views that marriage became way to overcome sexual problems. Marriage is also a vehicle to avoid problems of sexual deviant. Problems in marriage arranged in the Law which regulates such a marriage Law No. 1 of 74 including the KHI (Islamic Law) and BW (Burgerlijk Wetbook). When they said candidate of husband, it will automatically appear the assumption that he was male. Likewise, if said candidate's wife, then the assumption that she will appear. Here is the beginning of explanation later ones I will try in this writing. In this case, then how do the

³ Q.S. Ar- Rum (30) : 21.

⁴ Asjmuni A. Rahman, *Qaidah-qaidah Fiqh (Qowa'idul Fiqhiyyah)* (Jakarta:Bulan Bintang, 1976) hlm. 83

⁵ Soemiyati, *Hukum Perkawinan Islam dan Undang-undang Perkawinan (Undang-undang No. 1 Tahun 1974, tentang Perkawinan)*, cet. ke-4, (Yogyakarta : Liberti, 1999), hlm. 12-15.

position of that in fact a transgender male but psychologically she is a woman, or the opposite one which is in the fact is a transsexual woman but psychologically he's a man. In fact, the reality on Field revealed the existence of "marriages" that occurred between them.⁶

Transsexualism is stigmatized in many parts of the world but has become more widely known in Western culture in the mid to late 20th century, concurrently with the sexual revolution and the development reassignment surgery (SRS) of sex Discrimination and negative attitudes towards transsexualism often accompany certain religious beliefs or cultural values. There are cultures that have no difficulty integrating people who change gender roles, often holding them with high regard, such as the traditional role for 'two-spirit' people found among certain native American tribes. As Merlyn Sopjan sayings, the Queen Transvestite of Indonesia, that life is not an option but a transgendered is like bad fate. According to him, humans are like puppets and God as the mastermind. So all things related to the puppets that have been conceptualized and directed by God and man in such a way as creatures only live through it. Similarly, the destiny of the existence of transgender as well as the grace of God that ought to be grateful. However, if its tendency unknown, then the applicable laws that the benefit one. Trans-gender identity is different from, though related to, sexual orientation. Sexual orientations among transgender people vary just as much as they do among cisgender people. Although few studies have been done, transgender groups almost always report that their members are more likely to be attracted to those with the same gender identity, compared to the population as a whole : that is trans-women are more

⁶ From Wikipedia, the free encyclopedia (*Redirected from WWW. Transsexual. Com*) at 01 pm 21st of may 2011

likely to be attracted to other women, and trans-men are more likely to be attracted to other men. Many transgender people who are attracted to others of the same gender will identify as gay, lesbian, or bisexual.

Talking about transgender, nowadays are growing up time to time. which cannot be released with sexual orientation conducted. When seen physically, it was as if transgender are gay, because he is interested in its kind. Especially, now in Yogyakarta we see the fact that even Transsexual are being marginalized, but the existence is still growing up until right now. The communities of Transsexual are very attractive to get research of their lifestyle. And now, that to be the question is how sociological view of Islamic Law accommodates the developing case of Transsexual. However, when viewed psychologically, The Transsexual are heterosexual, opposite sex are attracted to men, although the physical condition of men. Then, with the condition that "all wrong" so, how to implement meant that how sociological view of Islamic Law regard this case to be the right solution. Even people are Transsexual but actually they were same like us, that they need protection in their life to strengthen their existence. The same right of life, Education, freedom etc. even most of them (Transsexual) because of economic conditions that occurred in Yogyakarta, which are on average lower educational backgrounds among them are not even complete primary school.

Departing from the above facts, the authors were interested and called to try to explain the existence of "transgendered community", which located in the middle of Yogyakarta, then dissected using a glass eye Islam to be drawn into a suitable conclusion about the legal status and best solution to transsexual

community which is still being existed. Then the transgender or transsexuals should be seen as fellow humans, fellow members of society that their existence is not exclusively determined by the condition of his body only. They have the same rights as human beings in this life mostly to determine his fate and getting their right to pretend their existence as a human.

B. Formulations of the Problem

Based on the background, there are three formulations of the problem that will be studied and wanted to be known more detail in this research are:

1. What is the Practice of Transgender Community Activities in Yogyakarta?
2. Why do they become Transgender?
3. What is The Concept of marriage according to the Transgender Community in Yogyakarta?

C. Research Objectives and Purpose

1. Research Objectives

The Purpose that want to be achieved by the authors of this study is To explain the reality of Transsexual community that occurred in Yogyakarta and what is the Sociological view of Islamic law regard this phenomena, Then explored and analyzed based on Sociological view of Islamic law.

2. Objective of Research

The Objectives of this research includes the following:

- a. As knowledge as well as information on the implementation of transsexual community in Yogyakarta viewed by sociological view of Islamic Law perspective.
- b. To become a stub foundation for the development of Islamic science to expand the horizon of thinking in Islam in the face of dynamic social conditions based on analytical thinking and sociology.

D. Library Review

Transgender man or woman is identical or often associated with strange and many excommunicated person, I think this sort of thing need to leave, we must appreciate the transgender, they also respect him as a man just like us. Actually the awareness of transgender' have seen enough today, we have demonstrated the existence of transgendered contests in various places in all the world, this event can be interpreted that there has been much concerned with transgender. regarding the contest transsexual, transvestite who turns his face a lot of the same as heterosexual women, could be said even more beautiful than an ordinary woman, but one's perception is different with respect to transgender. The problems surrounding the transsexual recently start which is often used as materials interesting discussion and debate to be listened to. After all this time no one responded their existence, as if they do not exist on the surface of the earth. However, after people awoke from a long dream, appeared the writings either support or deny its existence and to discuss and explore around transgender with all dimensions of life that surrounded them. The writings of those whom are the results of investigation and research of the writers on the lives of these communities are often marginalized. However, research about the transsexual

community - the composer's knowledge - has never been done, either in the form of books, articles, reviews loose, or in a format specific research. Especially the main theme of this research, namely studies of transsexual community in Yogyakarta that a long day are growing up and continue long today in Yogyakarta.

As for the writings that have been explored about the key themes include the following:

Pandangan Hukum Islam Terhadap Perkawinan Waria di Kota Yogyakarta written By Munasochah , student of Syariah Faculty UIN Yogyakarta. It was told that actually that the Transsexual is growing up time to time and how Islam regard this case to in force the Islamic Law and answer the problem for the Transsexual. Even the Transsexual are legally lawful to be killed according to Shari'ah/Islamic Law.⁷

Waria dan Pengubahan Kelamin Ditinjau dari Hukum Islam written by MI Aly Mansur, B.A and Noer Iskandar Al-Barsany. As the title suggests, this book is to discuss and explore issues surrounding the transgender by only focusing on Islamic law reviews against genital alteration that they do. This book presents many facts on the field and second interviews with the writers among transgender, the medical and legal experts, especially the ulama' associated with the sex change. While at the end of the book author concludes, after analysis, that changing sex is forbidden in the law of Islam, except when done out of necessity with certain considerations, both from the team doctor of psychiatry and the team surgeons.⁸

⁷ Munasochah, “ *Pandangan Hukum Islam Terhadap Perkawinan Waria di Yogyakarta*”, Skripsi tidak diterbitkan, Fakultas Syari'ah UIN Sunan Kalijaga Yogyakarta, 2004.

⁸ M.I. Aly Manshur dan Noer Iskandar al-Barsany, cet.ke-1, *Waria dan Pengubahan Kelamin*, (Yogyakarta : Nur Cahaya, 1981), hlm.20.

The Other books which are also still talking about transgender was *Waria dan Penyakit Menular Seksual ; Kasus di Dua Kota di Jawa* written by Koeswinarno.⁹ Like its title, this book is talking about the transgender who is associated with the reality of sexually transmitted diseases which occurred among the marginalized of this.¹⁰ In the book the author describes the research report clearly and detailed enough about the life of transvestite results of investigations conducted in two cities in Java) especially about their sex lives. At the end of this book, Koeswinarno presents several proposal and suggestions to the several party to the sexual life of this community by under controlling and able to avoid the spread of sexually transmitted diseases.

In addition, there was a book called *Transseksualisme* authored by Yash. The book is an S-1 author's thesis at the faculty of Psychology, University of Gajah Mada which is presenting a case about the development of research results Transsexual women to men.¹¹ As well as a study, this book contains a lot of research methods used by the author in doing this research. And at the end of this book, the author concludes that the Transsexual women are women genetically and physically normal, but they felt that he was male. Vagueness about the existence of transsexual women may be because people tend to push some confusion that may occurred. Tomboy girls are left undisturbed, or sometimes even a pride. In contrast, directly parents anxious saw his son acting womanish, or

⁹ Koeswinarno, dalam bukunya berjudul, *Waria dan Jenis Penyakit Menular Seksual*, (Yogyakarta : Pusat Penelitian Kependudukan Universitas Gadjah Mada, 1996), hlm.63.

¹⁰ Penyakit menular seksual dapat disebutkan diantaranya yang paling terkenal adalah Syphilis dan AIDS. Untuk lebih jelasnya dapat dilihat dalam buku Koeswinarno, *Waria dan Penyakit Menular Seksual*, cet. ke-1, (Yogyakarta : Pusat Penelitian Kependudukan Universitas Gadjah Mada, 1996), hlm. 61-75.

¹¹ Yash, *Transseksualisme; Sebuah Studi Kasus Perkembangan Transeksual Perempuan ke Laki-laki*, cet. ke-2, (Semarang : Aini, 2003).

dressed up with lipstick and wearing shoes mama. Women who wear trousers and short hair we view casual style. But the man wearing a dress and we think necessarily transvestite. Transsexualism according to Dr. Barry M. Maletzky (a psychiatrist from Portland, USA), is a matter of appropriateness, the problem of harmony.

So, the transsexuality absolutely nothing related with fashion and style. Transsexual divided into two types, namely a true transsexual (transsexual true), and transsexual secondary (secondary transsexual). According to recent statistics show, that the current number of male-to-female range from 18,000 to 33,000, and female-to-male is approximately 54.000 to 100,000, this indicates that female to male transsexual turned out more from men to women Because that, they feel trapped inside the wrong body, feeling uncomfortable with sex anatomy that are owned and want to replace genital owned a male genital. Furthermore, they also want to be recognized and live legally (by law) as a member of the male gender. And individuals who have to have a sexual orientation heterosexual, homosexual, or bisexual. In addition, the authors also describe the development of Transsexual women in the study of cases under investigation into several stages.

At least because there was still a Little reference that reviews the status of "Transsexual community" so the sociological view of Islamic Law would give explanation and solution how should it be. And what related to psychology condition in every Transsexual. Researchers still lack of concern to the issues of transgender, the transgender especially concerning of Sociological view of Islamic law and its relation to society in Yogyakarta.

Based on the facts and reasons stated above, the researcher was interested in studying about the "Transgender community" in Yogyakarta in a perspective of sociology of Islamic law and the terms that exist in a sexual inequality which is still growing up, especially in Yogyakarta.

E. Theoretical Framework

The Construction on the during of the growing transgender community is considered very disgusting. Transgender are not only considered as a gender identity that is autonomous, which separated from the construction of men and women, but more than that transgender are constructed as other forms that must be killed. One of the basic transgender should be prohibited is that in the perspective of many religions not recognized their existence. An understanding of religious texts during about it which is not very accommodates transgender existence. Transvestite by religions (especially Islam) will be treated as a sexual disorder as well as social disorders (diseases of society) that must be eradicated. Single interpretation of religion in the life form it is clear that heterosexuals do not provide a place for the emergence of homosexual movement that became a habit of transgender for this. The law only recognizes namely male and female. Likewise with the marriage problems, the researchers are being interested to research about Transsexual community in Yogyakarta . Even legally the marriage existence was not recognized by the government. When we find a man to live together with the transgender, the local community and friends of transvestite by itself will know and understand it, not all of the society just the people outside that are less familiar with them and tend to equate them with the gays.¹²

Departing from the title of this thesis, Sociology of Islamic law on sexual inequality (Transgender Community Case Study in LSM Kebaya, Yogyakarta) is due to the development of the growing transgender community, especially during these transgender are always seen as a marginalized figure in which they always have limitations in carrying out the existence of them as a minority people. Transgender should not be seen as someone who does not have the clarity of

¹² Wawancara *dengan A (Waria) pada Hari Minggu* Tanggal 23 Oktober 2011 jam 14.30-16.30 WIB di Salonnya yang terletak di daerah Babarsari, Yogyakarta.

status, both male or female. Transgender in sociology is part of the community, it is considered equal to other human beings (zoon pollution). In explanation of the title of this thesis as described above it can be concluded that transgender are not always understood in the texts of the al- Qur'an and as-Sunnah, so that none of their freedom is not found to be exist or developed in the community. In sociological view the Transgender have to keep growing to exist even though with their limitations because they are social creatures where they are have the same as the other creatures and they are getting equality in rights and duties as human beings. Although Islamic law strictly prohibits the presence of their existence as a transgender, even the transgender felt to be lawful to be killed but in the present era which is growing transgender in Islamic law should be viewed sociologically, so it is not textuality but conceptuality should we see in transgender issues, remember that transgender as same human being same with others that they are same in becoming the divine creation of God (Alloh SWT). Although in certain aspects they could not be exist, as in they understand the concept of marriage.

Indonesia as the State of law, where everything must be based on law, including the legal issues of marriage. Including the concept of transgender marriage, that they only understand in the context of being together (living together) with his transgender' s partner (*Lekongnya*), so it is not through a legal marriage according to the rules of government. It is there because Indonesia does not recognize the existence of same-sex marriage. So in this case to establish marriage the transgender have limitation. So, the thing that to be the point to transgender that they are only familiar with the concept of living together with his partner (*lekongnya*).

As for the theory that can be built in this research is the contextualization of Islamic law, where Islam had to give protection to the transgender as morally.

They still will have similarities in terms of legal protection, as well as social life is applying for them. Islam is a religion of “*Rahmatan lil’Alamin*” where Islam as religion that is very noble in its application, then to be the real religion Islam should accommodate the growing of social problems in his era. The development of transgender are increasingly marginalized socially, so they as Transgender are increasingly is limited the existence of life, including their right to live. It is not appropriate when Islam marginalize people that have been marginalized by killing the Transsexual existence because Islam is a religion that is highly relevant in any case.

Psychologically aspect, person becomes transvestite also caused by psychological factors, which in his childhood, boys faced an unpleasant psychological problems either with parents, the other sex, frustration heterosexual, there is no harmonious family climate that influence neither the psychological development of children nor the desire of parents to have daughters but in fact his son was a boy. Under these conditions, has led to treatment or unpleasant psychological experience and have established the behavior of men to be feminine even femininity. So, someone will have sexual abnormality due to the influence of family and environmental (acquired).

In terms of the social condition, the social environment less conducive to encourage the deviation sexual behavior. Various public stigma and isolation towards positioning themselves as transgender, the transsexual community or groups formed by the community. These conditions contributed to the transgender to join the community and increasingly mature into a transvestite both in behavior and the orientation of sexuality. In the existing social context, although transgender are said to be the minority but they should have equality in the rights of his life. Including the right of where they have protection against existence

itself. Because transgender basically have the same advantages and also limitations of thing with people in general.¹³ In International Human Rights mentioned about the clarity of clarity regarding Transgender/Transsexual rights protection should get it. Based on UDHR (Universal Declaration of Human Right) as which has explained in the following article in the UDHR in 1948:

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

¹³ Internet acces, http://en.wikipedia.org/wiki/Universal_Declaration_of_Human_Rights on the 10th of December 2011 at 01.00 pm

Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.

Everyone has the right to recognition everywhere as a person before the law.

Article 7.

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him. Etc

However transgender is one of the abnormalities that have been formed since in the womb of his mother, one of which is caused by hormonal imbalance.¹⁴ Therefore, the authors feel the problems experienced by the transgender is actually a lesson for society to appreciate and accept the differences, whatever differences it is as unique. The transgender should be seen as fellow humans similar like us, as a fellow members of society that their existence is not just determined by the condition of his body only. But sociology view about the transgender case that actually they have the same rights as human beings in this life mostly to determine his fate, to survive their existence, so the transgender must be exist. So, The purposes of Islamic Law is the Maslahah of the world and hereafter, refuse mafsadah based on *Qaidah-Qaidah Fiqh*.

F. Research Methods

1) Types and Research Approach

Reviewed from the object, this research included field research, in Transgender community of Yogyakarta (field research), because the data necessary to prepare this manuscript.¹⁵ This research is a type of field research is the study which is conducted in specific communities, in this

¹⁴ Koeswinarno, *Waria dan Penyakit Menular Seksual*, cet. ke-1, (Yogyakarta : Pusat Penelitian Kependudukan Universita Gadjah Mada, 1996), hlm. 5.

¹⁵ Winarno Surahmat, *Pengantar Penelitian Ilmiah*, (Bandung: Tarsito, 1980), hlm. 17.

case were the transgender who have committed "marriage" through the PKBI Yogyakarta and also LSM Kebaya Yogyakarta as media which connecting between the author, with the transvestite in Yogyakarta who have committed "marriage" (respondents).

2) The nature of Research

The nature of this the study is prescriptive which is describing the existing data in the field as well as provide an assessment of the Shari'ah and sociology point of Transsexual community so it could be known clearly the action by the Transsexual community in Yogyakarta based on Sociological view of Islamic Law perspective.

3) The data collection

Data Collection Techniques to obtain sufficient data and according with the subject matter investigated, the authors use multiple data collection methods which are complementary to each other, these methods include:

a. Observation

Observation is a method or ways to analyze and conduct a systematic recording of behavior by seeing or observing individuals or groups directly.¹⁶ In this observations could be known as detail about the transgender sexually deviant behavior, and also the factors which cause a person to become a transgender. In terms of observations regarding this research, can also be shown about the distribution of transgender in Yogyakarta.

¹⁶ Irawan Soehartono, *Metode Penelitian Sosial*, cet. ke-5 (Bandung: PT Raja Rosdakarya, 2002), hlm. 63.

b. Interview

Interview is a conversation with a certain intention; conversations were conducted by two parties, namely persons who interviewed as asking questions and people who interviewed as people who provide answers to the questions.¹⁷ So in terms of this interview, it can be known clearly regarding the kind of types of discrimination felt by transgender people in Yogyakarta, including discrimination forms in the terms of social, religious or political. The interview was conducted by the researcher and the respondent in order to obtain accurate data concerning the clarity of transgender, especially in the form of transgender discrimination in society.

c. Documentation

In qualitative research, the documentation is done to obtain additional data. The method of documentation is to find data about the things or variable form of notes, transcripts, books, newspapers, magazines, inscriptions, agenda, and so on. It can be affirmed that the documentation is the manufacture and storage of evidence (pictures, text, and sound) to all good things or objects are also events that occurred.

In this research authors take two sources of data, namely field's data, in this case of "Transgender community" that occurred among to the transgender which has religious of Islam in Yogyakarta, and from all the books and literature relevant to the issues discussed in this thesis. Both sources of data are obtained through interviews (interviews guided) by the transvestite in Yogyakarta who has committed "marriage" through the

¹⁷ Suharsimi Arikunto, *Prosedur Penelitian dalam Suatu Pendekatan Praktek*, (Jakarta: Rineke Cipta, 1996), hlm. 145.

PKBI as a media connecting, observation (observation), documentation and reading.

4) The problem Approach

In analyzing the data obtained from the results of this research, researchers integrating (1) normative approaches on the one hand, and (2) sociological and (3) psychological approaches on the other. Normative approach used to understand the norms "which should" (das sollen), as has been formulated by the Personality '. The sociological approach used to understand the norms of "actual" (das sein), which is understood and accepted in society.

5) The data Analysis Method

Data analysis is a process to organize and sorten the data into patterns, categories and descriptions of the basic unit in order to discover and to formulate working hypotheses as suggested by the data.¹⁸ The authors used a qualitative descriptive analysis, namely after the data collection and selection of data, the authors try to simplify the data into a form of the exposure to facilitate the reader in understanding, then clearly interpreted to answer the problem posed, the data presented as detailed as possible with description as well as qualitative analysis deductive steps that analyzes public data, then the data and the fact that general conclusion of a special nature as the following:

- 1) The data qualifications according the research problem.
- 2) The qualifications then are systemized.¹⁹

¹⁸ Burhan Bungin, *Analisis data Penelitian kualitatif*, (Jakarta: PT. Raja Grafindo Persada, 2005), hlm. 191-192.

¹⁹ Lexi J. Molcong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 1993), hlm. 34.

3) The data that has been in systematic then in the analysis on which to the base of the deduction. After the data has been collected on the transgender community, then later performed the analysis and diagnosis so variety. So that the data obtained to produce a valid conclusion, therefore authors use the following method:

- a. **Induction**, namely used to analyze specific data that have a common element so can be generalized into a general conclusion.
- b. **Deduction**, used to provide specific evidence on a common understanding that existed before. This is done to determine the extent to which state and society in conditions affecting the existence of cases that exist in the data obtained.

Furthermore, aggregate data are analyzed based on aspects of applicable law and sociology perspective, in this case the law of Islam. With this kind of data analysis, and then obtained a final conclusion about the Transgender community in Yogyakarta from the existing cases of the data.

G. Systematic of Discussion

Systematic preparation of this research are described in chapter form a stand-alone but are interconnected between chapters to one another and constitute a unity which cannot be separated. From each chapter is divided into several sub-chapters that are interconnected. In this way the writing system is expected to be formed which will be seen a system that coherently. So, the discussion of this research by three phases, namely introduction, contents, and cover. From these parts consist of chapters and within chapters are sub-sub-chapters. Introductory chapter is placed at the first stage consisting of : first, the background of the problem, it is obviously necessary to clarify and to know the factors which is the

basis or supporting the emergence of issues to be examined as well as clarify the reasons that are considered interesting and important to be investigated. Second, the principal problem, which is in need to know the context in comprehensive research and focused to avoid inconsistencies derivation or discussion. Third, the purpose and usefulness the research. It is intended for research done really have a productive and constructive vision for the development of knowledge. Fourth, a review of the literature. It is necessary to know how far the development of the public assumption which thinking about this, and I put myself to this research. Fifth, theoretical framework, namely as a way of view and frames of reference of the research undertaken. Sixth, the research method in which it is meant as steps to be taken in analyzing the data and continued by the Systematic of Discussion.

Then the second stage of Contents consists of three chapters, namely chapters II, III, and chapter IV. The second chapter covered an overview of the implementation of marriage in Islam. This is necessary because this research is basically focused on the marriage and sociology. This chapter is divided into four sub, first, discuss the definition of Transsexual. Second, discuss about sexual inequality caused of the developing of transsexual. And giving a true solution to overcome this phenomenon. Third, the Islamic Law view in regarding to transsexual. Fourth, explore the sociology perspective about the developing of transsexual and legal consequences arising from the implementation of the marriage.

Chapter three. The Existence of transgender community and its impact to society. It is necessary to give an overview of the implementation and the existence of transsexual community at this time. This chapter is divided into four sub, first, Transgender and its community. Second, the action of Transgender in society. Third, Transgender factors in Yogyakarta. The fourth, The Transgender in historical aspect based on Islamic law.

The fourth chapter, namely the analysis of sociological perspective of Islamic law to sexual inequality to the development Transgender community in Yogyakarta. It consists of 2 sub: The first, the analysis of principal purposes of the Islamic law and the sociological analysis of Islamic law in the concept of marriage according to the transgender community, Yogyakarta.

Furthermore, the Fifth chapter namely closing: Conclusion and suggestions.

CHAPTER V

CLOSING

A. Conclusion

Based on the results of the research conducted in the field, it can be concluded that the transgender in Yogyakarta a few part of them there were who did marriage with their couple as same as transgender. Lastly they lived together with their transgender partner, although in this case their existence is not recognized by the law or even religion. The Profession of Transgender Yogyakarta are very small in scope such are: *Ngamen, Nyebong, salon* and sewing. That jobs done by the transgender Yogyakarta since they didn't get formal employment or non-formal sector. The Distribution of Transgender according to the data from LSM Kebaya, Yogyakarta consists of two districts and 1 region of Municipality. Each region varies between transgender spread from one to another.

Some factors that cause a person to become as Transgender are : Biological factor, The Environmental Factors / Environmental Effects, The Wrong Way of Educating and The Learning Process.

Sociology of Islamic law should provide equal rights for transgender, not marginalize them by any reason due to every human being has the equality subject of rights, according to the UDHR. So, equality is also upheld by Islam as a religion that ***Rahmatan lil'alam***. Transgenders continue to exist in their lives as an effort to avoid a larger ***Mafsadat***, in order to get benefit with ***Mudharat***

which is lighter than it. This corresponds with the runway of *Qawaidhul Fikhiyyah* explained that:

إذا تعارض مفسدتان روعي اعظمهما ضررا بارتكاب اخفهما

In the view of the growing of transgender community in Yogyakarta, based on Sociology of Islamic law can be concluded that: Islam should give freedom to the existence of the rights of transgender in this life and not justified under any excuse when they get discrimination or marginalized in any case, in order to maintain the soul, mind, property, descent or religion accordance with the principal of Islamic Law itself. In The Sociology of Islamic Law, rightly the Transgender must be exist in getting their existence, even they were a group of minority.

B. Suggestions

1. For The Transgender

The Suggestions for the transgender, one way to fight for their identity and community. There should be unity in the community. If the transgender community can come together and become a great power. So in struggling their rights in society will be easier then accepted by society. Togetherness and solidarity is the most important thing to survive their existence, it would be easier. Moreover in the context of community life as Transgender has a very important positive role in fighting for their existence as a group of minority.

2. For the Community

For the Society, all citizens have the same dignity and status. There is no particular distinction. All beings are equal before God only their good deeds that distinguish them later his degree. Especially in terms of public perception about transgender in order to be changed. No longer has perception negatively afflicted to the transgender. Since the transgender as a citizen has the right to be respected. It no longer makes transgender as the marginalized, people who violated the natural or the sick. Any form of discrimination that actually brings it outwardly or psychological impact resulting transgender feel wasted in the community. Sex-change operation is a violation of Sunnatullah.

3. For the scholars / Ulama'

In the context of national and state life, especially country of Indonesia, should freedom in terms of legal enforcement of equal rights. So the problem as Ulama who understands well to transgender based on religion context, so the transgender in terms of religion, not put on the context of today's of transgender serve in the same concept with a history of Prophet Luth's people ancient, which happened a hundred years ago. So, the Nash understanding in religion caused that the transgender do not get space in society, then discrimination as a result of social interaction which is always obtained by a group of transgender. Understanding the context of religious texts in order to be considered in sociological and psychological reasons in the present era is not just the understanding about transgender based on texts, the point is to obtain complete justice as desired in Islam, where Islam gives ***Rahmatan lil 'alamin*** including the justice for minorities group, the transgender .

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List of Translation

CHAPTER I			
No	Page	Footnote	The Translation
1	3	3	And among the signs of their authority (Allah SWT) he is who created for you wives from your own kinds. So, you tend to him and feel peaceful, and created among you a sense of compassion. And indeed, in this sign really there for the people who think (believe)
2	3	4	Refused the “Mafsadah” (Destruction), would take precedence over the attractive benefit (Maslahah)
CHAPTER II			
3	37	27	Prophet saw (Sallallaahu 'alaihi wa sallam) cursed men who resemble women and women who resemble men
4	39	28	Then we (Allah SWT) saved him and his followers except his wife: because he was among those who left (destroyed).
5	39	29	And we (Allah SWT) sent down to them hail, then look at what was the end / the end of the sinner's
6	39	30	And his people came to him with a hurried race. and long ago they were always doing the evil deeds, the Prophet Luth said: O my people, this is the daughter of mine, they are more sacred to you, then please be cautious to Allah SWT and do not pollute (my name) to my visitor. Is there not among of you those people who have sense/ think ?
7	39	31	Then when our command came, We (Allah SWT) made the country of Luth People was a top to the bottom (our earth was turning it down),and we rained them with stones of baked clay with insistent insistently (as a torment from god)
8	41	35	That it is he (Allah SWT) who created in pairs of male and female
9	41	36	O you the people ! : please be Fear to your god, Alloh SWT. Which he has created you from a self (Adam), and from Allah SWT created him his wife (Eve) : and from him Allah SWT that he propagates in both men and women that much. and please keep your duty to Allah SWT to use your name then ask each other mutually. and guard “Silaturrahim relationship”. indeed Allah always keep and guide on you.
CHAPTER III			
10	103	34	And we Allah SWT, also sent Luth upon his people. Remember that, when he said to his people: why do you act “faahisya” (evil deeds) ? which has not been done by anyone in the world before you?
11	103	35	Verily you come to men (same sex) to release your passion (to them), not to the woman, in fact you are a people who exceed the limit.
CHAPTER IV			
12	111	1	And not we (Allah SWT) sent you except to be a mercy for the whole of nature.
13	116	4	Refused the “Mafsadah” (Destruction), would take precedence over the attractive benefit (Maslahah)
14	118	7	And of everything we (Allah SWT) created all in pairs, so that you will remember the greatness of God.

15	123	14	The Madharat” (Destruction) must be erased/ eliminated
16	124	15	Allah SWT, requires to the ease, and Allah SWT did not requires to the difficulty
17	124	16	And he (Allah SWT) does not make against you in a narrowness of religious affairs
18	124	17	Cannot be denied that the legal changes because of the changing of times/ era
19	127	19	if it contradicts between two “Mafsadat”, then consider whether the greater of Madllarat”, then done it with a lighter of Madllarat”

The Biography of Ulama' and Scholars

- **Hassan Hathout**

He is the founder of "Islamic of Southern California", and he was born in Sheib El Kom ", Egypt in 1924, and he is a graduate of Chairo Medical School in 1948, then he continued his medical studies at the University of Eidenburgh, Scotland. and then he also co-founded *The Kuwait Medical School*. Then he moved to *United States of America* and then there he also founded *The Islamic of Southern California*.

- **As-Sayyid Sabiq**

At first, he begins his education at Kuttah, where he first started learning to read, write and memorize the Quran and then complete his education at Al-Azhar I'tidaiyyah for 5 years, Tsanawiyyah for 5 years, and on the faculty of Sharia for 4 years , then he entered Takhosus (Vocational) for 2 years and get the As-Shahadah Al-Alimiyyah (named as the highest degree at Al-Azhar at the time, similar thing with Doktor). The book is very well known include: *Fiqh As-Sunnah, Al-Aqaid al-Islamiyya, and the Da'wa al-Islam, Islamuna etc.*

He is also a theologian 'of the famous Al-Azhar University, Chairo. And he also colleagues with Hassan al-Banna, a leader of the Muslim Brotherhood movement. He also wrote various books of religious and political. He also includes proponents of ijtihaad and always taught mankind to return to Al-Quran and As-Sunnah. Around the 1950's he had become a Professor in the Department of Islamic Jurisprudence at University of Fuad I. As for his famous works are the Fiqh As-Sunnah, and besides that also he also compiled the book of *Aqidah Al-Islamiyah*.

- **Asy-Syaukani**

His full name is: **Qadi Muhammad Bin Ali Bin Abdullah Bin Al-As-San'ani Syaukani**. He was a defender of the Sunnah and becomes as Imam of Mujaahid as the exterminator of bid'ah.

As he was born in the year 1173 H. which is precisely in the village of Syaukan, and grew up there. He studied the Quran and listened intently and learning from the great scholars and memorize not the least of the book of Matan, Nahwu, shorof, and also Balaghah and he has also mastered the science of Ushul Fiqh, also researching and debating procedures, so that he became Imam who deserves a thumbs up as a role model. Throughout his life he was just struggling with the knowledge either by reading or by teaching until his death in 1259 H.

Asy- Syaukani studied the Fiqh of Imam Zaid , until he became a famous figure, fabricate, and doing fatwa, and then learn Hadith to achieve superior levels of persons in his era. And then

he finally let go of the shackles of taqlid, and becomes a defender of the Sunnah and subvert the enemy of his enemy. In the consideration, ta'qlid is unlawfull, and for this he also wrote a treatise called *Al-Ijtihad QauluL Mufidz Fi Adillatil Wat taqlid*.

- **Muhammad Abu Zahra**

He was a great ulama' from Egypt who is renowned as an expert on Islamic law in the world. And he also completed his study at the University of Al-Azhar, Chair. In the course of his career, he was sent to France for a scientific mission called *Bi'sah Al-Malik Al-Faruq*. Although no doubt in his intellectual credibility, Abu Zahra does not have a place to dedicate and actualizing his knowledge to his almahad. However, a University laced him on an Islamic Legal Studies. Starting from this University, the quality of his scholarship is increasingly popular on Islamic Law. So in year of 1950 he earned a Professor Degree.

- **Al- Syatibi**

Al-Syatibi (died in 790 H) . The figure of Al-Syatibi almost always appears in every discourse of renewal of Islamic legal thought. His name has not been too popular when he was alive. Perhaps this is due to that he was born from a humble family, and he also lived in Cordova transition period, the last of Islamic city in Spain., To the stage of destruction. Actually it can be said as the last link of the great Islamic scientist, which comes from the western region after Ibn Rusyd (died 549 H), and Ibn Qayyim al-Jauziyah (which died 751 H). where the Spaniards fell to the Christian government in the year 892H / 1496 Before Christ/ BC.

The concept of Al-Syatibi which is the most famous is *Maqasyid al-Sharia* literally pass over the purpose of the law application. Since the publication of the book of al-al syatibi entitled by "muwafaqat" works brilliantly, maqasyid ash sharia became a standard concept in the science of "ushul fiqh" oriented to the goals of Islamic Law (Sharia).



KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
FAKULTAS SYARI'AH DAN HUKUM
Alamat : Jl. Marsda Adisucipto Telp/Fax. (0274) 512840 Yogyakarta 55281

Nomor : UIN.02/AS/PP.01.1/ 034 /2011

Yogyakarta, 15 Desember 2011

Lampiran : -

Hal : Rekomendasi Pelaksanaan Riset/ Penelitian

Kepada

Yth. Kepala Lembaga Swadaya Masyarakat Kebaya, Yogyakarta
(Kepala LSM Kebaya)

Assalamu'alaikum Wr. Wb.

Berkenaan dengan penyelesaian tugas penyusunan skripsi, mahasiswa kami perlu melakukan penelitian guna pengumpulan data yang akurat. Oleh karena itu kami mohon bantuan dan kerjasama untuk memberikan ijin bagi mahasiswa Fakultas Syari'ah dan Hukum :

Nama : Muta' Ali Arauf

NIM : 08350039

Semester : VII

Jurusan : Al-Ahwal Asy-Syakkhsiyyah (AS)

Judul Skripsi : *Sociological view of Islamic Law to Sexual Inequality
(Transsexual Community Case Study in Yogyakarta City)*

Guna mengadakan penelitian (riset) di wilayah kota Yogyakarta.

Atas bantuan dan kerjasamanya, kami ucapkan terimakasih.

Wassalamu'alaikum Wr. Wb



Hj. Fatma Amilia, S.Ag., M.Si

NIP. 19720511 199603 2 002

Tembusan :

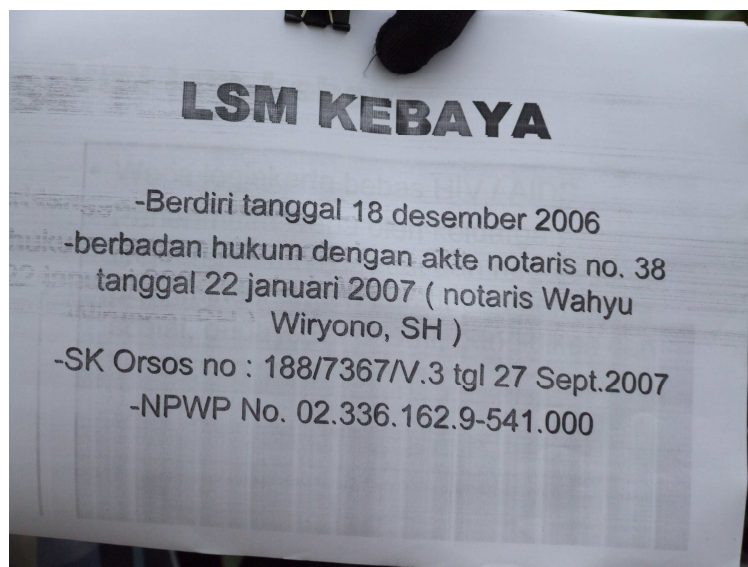
1. Dekan Fakultas Sya'riah dan Hukum UIN SU-KA, Yogyakarta
2. Arsip

INTERVIEW GUIDE

1. Since when did you decide to become a transgender ?
2. In fact, what made you decide to become a transgender ?
3. Since that time, when you decide to become a transgender , what reaction is happening around you? is there a difference?
4. Personally, actually what factor which make you choose to make yourself decide to become a transgender ?
5. With the existence of yourself as a transgender , if you have a lot of problems when hanging out in the community around you? even if so, how do you respond to this ?
6. When talking about the transgender, is there a difference in meaning in terms of meaning between gays, homosexuals and transgender ?
7. According to you, to the problem of HIV and AIDS are increasingly growing in society, Is transgender became a principal role in this?
8. Is transgender in the city of Yogyakarta have their own organizations in providing their aspirations as a minority ?
9. As a whole, whether all transgender in Yogyakarta under the protection of LSM kebaya ?
10. When speaking of the future, are you intending to get married?
11. When will you marry your partner, Is you choose to play as male or female in this case ?
12. When talking about the descent, obviously highly unlikely when a transgender will be get it ? Next, what is your step when it later decided in this case?
13. Whether as a transvestite, do you follow a routine activity as a form of agency activities on your activity as a member of the transgender community Yogyakarta ?
14. Furthermore, what would you expect in the future as a transgender, as we all know that today is still a lot of discrimination obtained by other transgender friends in general? What would you say to the public at large?
15. The concept of marriage that exists, do you plan to move out of the country such as Holland as possible, to legalize the same-sex marriage ?

INTERVIEW GUIDE

1. Regarding to this LSM, how is the history of this LSM Kebaya, Yogyakarta ?
2. How is the organizational structure of this LSM ?
3. What is the basis for your consideration, this LSM chose to focus in terms of health, particularly on HIV / AIDS? What about the other LSM besides you, is there any other LSM with the same LSM that you coached which same in the vision and mission?
4. Do this LSM is fully managed by transgender ? actually, what is the main purpose of it ?
5. How far, did you and the other friend of same transgender socializing about the HIV and AIDS ?
6. Previously, have you and other friends of transgender do socialization ? if it yes, does it in any form?
7. What is your usual facilities, which you and other members of the transgender used, in a process to support the vision and mission of your organization's ? then what the problems are the most fundamental in the process of socialization of your ? and what causes it?
8. In reality, how far you and your friend of same transgender friends who are in the knowing about sexually transmitted diseases ?
9. What efforts and how form of the efforts which done by LSM Kebaya, seeks to reduce the risk of spread of HIV and AIDS?
10. Do all people living with HIV/ ODHA are also under the auspices of this LSM kebaya, in the meaning that they were quarantined by this LSM ?



The Profile of LSM Kebaya, Yogyakarta



The Situation in LSM Kebaya, Yogyakarta



The Author and Mami Vinolia's Family



The Author and Tika, a Transgender



The Author, Mami Vinolia and The ODHA



The Author and Selvi. a Transgender



kebaya

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PROFIL LSM KEBAYA

- Berdiri tanggal 18 Desember 2006
- Berbadan Hukum dengan Akta Notaris no. 38 tanggal 22 Januari 2007 (Notaris Wahyu Wiryono, SH)
- SK Orsos (Organisasi Sosial) 188/7367/V.3 Tgl 27 September 2007
- NPWP No. 02. 336.162.9-541. 000



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VISI LSM KEBAYA

- **Waria Yogyakarta bebas HIV/AIDS**
- **Penerimaan Waria oleh keluarga, lingkungan masyarakat, dan Negara tanpa adanya diskriminasi dalam kehidupan bernegara sosial, Budaya, ekonomi, pendidikan dan kesehatan serta Agama**



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MISI LSM KEBAYA

- **Melakukan Pendekatan perubahan perilaku sexual berisiko, maupun perubahan perilaku sosial dengan melakukan kegiatan pendampingan, pengorganisasian, pemberdayaan, dan Advokasi sebagai suatu upaya penguatan kapasitas diri pada Waria**
- **Melakukan pemberdayaan ekonomi terhadap waria untuk menciptakan figure waria mandiri/ berdaya sebagai salah satu pendekatan untuk pencegahan dan penanggungan HIV/AIDS**



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STRUKTUR ORGANISASI LSM KEBAYA

- **Pelindung/ Penasehat (GKR HEMAS-
Dr. Yandri Wijayanti S.Ph.D)**
- **Direktur/ Proram Manager : (Vinolia
Wakijo)**
- **Koordinator Lapangan : (Arum
Marischa)**
- **Case Manager : (Rully Malay)**
- **Finance : (Yuni Shara)**
- **Petugas Lapangan : (Yetti R, Wulan
A, Tika A, Sisi R, Susi Arumingrum**



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Keluarga Besar Maria Yogyakarta

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KELENGKAPAN SARANA DAN PRASARANA LSM KEBAYA

- **Kantor sekretariat LSM Kebaya terletak di Jalan Gowongan Lor JT III/148 Penumping**
- **Shelter KDS Violet**
- **Kube LSM Kebaya**
- **Salon Violet**
- **Lembaga fun rising**



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JARINGAN KERJASAMA LSM KEBAYA

- Para Funding (UNAIADS, HIVOS, GF)
- Institusi Pasangan (Depkos RI, Dinsos Prop. DIY, Dinkesos Kota, Dinkes Prop. DIY, Dinkes kota YK, dsb)
- Jaringan kerja HIV/AIDS (KPA Prop. Dan KPA Kota YK, Puskesmas dan Rumah Sakit Rujukan)
- Jaringan GWL, INA, LGBT
- LSM (Yayasan Spiritia, Srikandi Sejati, GN, Srikandi Pasundan,

**Ardanari Institut, PKBI, Vesta,
Victory Plus, PLU dsb)**

- **Universitas/ Lembaga pendidikan /
Pusat Study**



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SUMBER PENDANAAN LSM KEBAYA

- **UNAIDS (Bulan Maret 2007-Maret 2008)**
- **HIVOS (Bulan September 2008-Februari 2009)**
- **GF (Juli 2009- Maret 2010: 9 Bulan)**



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KEGIATAN LSM KEBAYA

- **Outrech/ penjangkauan untuk memberikan sosialisasi mengenai HIV dan AIDS, IMS serta memberikan perilaku sexual yang aman (menawarkan pemakaian kondom), serta perubahan perilaku sosial**
- **Pendampingan ODHA Waria melalui penyediaan shelter dan layanan CST (Care support and Treatment) akses layanan jamsostek kelompok**
- **Menyelenggarakan pertemuan rutin ODHA Waria yang di**

**implementasikan dalam kegiatan
close meeting**

- **Menyelenggarakan pelatihan peningkatan kapasitas diri waria (pelatihan PE, Lay Conselor, Pengorganisasian kelompok basis)**
- **Menyelenggarakan pertemuan koordinasi dengan jaringan dan Stake Holder**
- **Melaksanakan kegiatan test VCT kelompok di komunitas dalam pertemuan rutin komunitas di 8 titik komunitas waria di Yogyakarta**



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Keluarga Besar Waria Yogyakarta

Sekretariat:
Jl. Gowongan Lor JT III / 148 Yogyakarta 55232
[Phone] 0274 - 912 7373
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Kegiatan yang telah dilaksanakan kerjasama program UNAIDS, HIVOS, GF, VICTORY PLUS (SPIRITIA)

- **Pelatihan peningkatan kapasitas staf (pelatihan Lay Conselor, BCC, managemen & retreat, peer educator)**

- **Penguatan kapasitas lembaga (Restrukturisasi organisasi), pengalihan layanan Bapel Jamkesos, audiensi**
- **Pemberian Nutrisi ke ODHA Waria**
- **Pertemuan open & close meeting (Spiritia)**
- **Pertemuan PE, pertemuan regional waria, pertemuan komunitas waria**
- **Pembentukan pilot project dan pemberian bantuan usaha (HIVOS)**
- **Pelatihan pemberdayaan keterampilan (Merangkai bunga, membuat bingkai foto dan membuat perhiasan dari manic manic**
- **FGD (GF)**



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KERJASAMA LSM KEBAYA DENGAN DINSOS PROP.DIY

- **Pelatihan keterampilan salon dan olah pangan**
- **Pelatihan pendampingan tuna sosial**
- **Pembekalan pendampingan Proyek uji coba penanganan waria melalui pendekatan Waria melalui pendekatan LSM, ORSOS**



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KERJASAMA LSM KEBAYA DENGAN JARINGAN REGULER

- **Partisipasi dalam FKY (Waria on Stage), opera deleilah**
- **Peringatan HAS (FK UGM, Jari Mulia, KPA, Victory Plus)**
- **Pawai Gong Xi Fat Chai**
- **Pawai peringatan HUT Kota Yogyakarta**
- **Hearing UU anti pornografi, dan anti kekerasan oleh satpol pp di kantor DPRD Propinsi DIY**

- **Jogja Principle**
- **Kegiatan Jaringan IDAHO**
- **Reuni Waria (kerja sama GKI Semarang)**



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KEGIATAN PENELITIAN LSM KEBAYA

- **Penelitian/ Skripsi tentang waria**
- **Pembuatan Film documenter tentang waria**
- **Pemotretan Waria (kegiatan waria dalam foto) pameran foto**



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KEGIATAN YANG AKAN DILAKSANAKAN LSM KEBAYA

- **Kegiatan pengayaaan atau pelatihan peningkatan keterampilan berwirausaha / manajemen & pengelolaan usaha bekerjasama dengan Depsos RI dalam project uji coba penanganan waria melalui pendekatan kemitraan LSM dan ORSOS**

- **Kegiatan seminar/ workshop tentang pendekatan sosial ekonomi sebagai suatu upaya pemberdayaan waria, perwujudan identitas kewarganegaraan, membangun pola perubahan perilaku sosial**
- **Pertemuan dengan masyarakat lokal tempat waria berdomisili sebagai upaya Advokasi terhadap eksistensi waria**



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HAL HAL YANG MASIH DIPERJUANGKAN OLEH LSM KEBAYA

- **Diskriminasi sosial politik terhadap waria, (oleh keluarga, lingkungan , masyarakat dan Negara)**
- **Kekerasan fisik terhadap waria yang kerap dilakukan oleh oknum polisi PP, ormas islam radikal dan kelompok anti waria**
- **Kartu Tanda kependudukan**

- **Kegiatan peningkatan ketaqwaan terhadap Tuhan YME (Yang Maha Esa)**
- **Pemerataan kesempatan kerja dan juga usaha**



TERIMA KASIH



DATABASE PENDAMPINGAN WARIA LSM KEBAYA DIY PER-31 MEI 2011

No	Nama	Tanggal Lahir	Daerah asal	Area Tempat tinggal	Pendidikan	Pekerjaan
Wilayah Kodya Yogyakarta						
Komunitas Kricak (Sidomulyo)						
1	Fera	12/Jul/78	Semarang, Jateng	Sidomulyo	SMU	Nyebong
2	Jolil	30/Apr/74	Medan, Sumut	Sidomulyo	SD	Nyebong
3	Dian	1/Sep/40	Medan, Sumut	Sidomulyo	SMU	Nyebong
4	Erin	15/Jan/86	Bandung, Jabar	Sidomulyo	SMP	Nyebong
5	Agnes	11/Nov/79	Pontianak, Kalbar	Sidomulyo	SMP	Nyebong
6	Sarah	5/Oct/82	Medan, Sumut	Sidomulyo	SMP	Nyebong
7	Amanda	23/Aug/78	Makasar, Sulsel	Sidomulyo	SMU	Voulater
8	Shinta Moy	5/Apr/68	Pontianak, Kalbar	Sidomulyo	SD	Nyebong
9	Shella	6/Jun/79	Padang, Sumbar	Sidomulyo	SMU	Nyebong
10	Bunga Besar	12/Jan/74	Medan, Sumut	Sidomulyo	SD	Nyebong
11	Bunga Kecil	8/Jun/78	Medan, Sumut	Sidomulyo	SD	Nyebong
12	Fredy	12/Jan/66	Medan, Sumut	Sidomulyo	SMU	Nyebong
13	Urmila	27/Nov/66	Medan, Sumut	Sidomulyo	SMU	Nyebong
14	Inka	30 tahun	Medan, Sumut	Sidomulyo	SMU	Nyebong
15	Sherly Besar	27/Apr/76	Medan, Sumut	Sidomulyo	SMP	Nyebong
16	Gita	10/Aug/77	Medan, Sumut	Sidomulyo	SD	Nyebong
17	Eva Zein	1/Feb/63	Curup, Bengkulu	Sidomulyo	SD	Kapster
18	Rina	30/Jul/57	Medan, Sumut	Sidomulyo	SMP	Nyebong
19	Festa	15/Dec/77	Medan, Sumut	Sidomulyo	SMU	Nyebong
20	Yetty	23/Mar/59	Medan, Sumut	Sidomulyo	SMU	Voulater LSM
21	Endang Marni	12/Jun/52	Jatim	Sidomulyo	Tidak Sekolah	Nyebong
22	Yessica	5/Dec/57	Medan, Sumut	Sidomulyo	SMU	Nyebong
23	Shinta	21/Sep/60	Medan, Sumut	Sidomulyo	SMP	Nyebong
24	Ninik K	55 tahun	Muntlan	Sidomulyo	SMP	Nyebong
25	Nining	50 tahun	Medan, Sumut	Sidomulyo	SMP	Nyebong
26	Fredy	12/Jan/66	Medan, Sumut	Sidomulyo	SMU	Nyebong
27	Surti	25 tahun	Purbalingga	Sidomulyo	SMU	Nyebong
28	Henry	30 tahun	Cilacap, Jateng	Sidomulyo	SMU	Nyebong
29	Henry T	35 tahun	Medan, Sumut	Sidomulyo	SMU	Nyebong
30	Idamas	24/Jul/66	Medan, Sumut	Sidomulyo	SMU	Nyebong
31	Dini	29/Jul/82	Medan, Sumut	Sidomulyo	STM	Nyebong
32	Puput	23/May/84	Medan, Sumut	Sidomulyo	SMP	Nyebong
33	Anggun	45 tahun	Medan, Sumut	Sidomulyo	SMP	Nyebong
34	Ayu	30 tahun	Medan, Sumut	Sidomulyo	SMP	Nyebong
35	Puspa	8 Nov. 1958	Nuta Puli Sumut	Kricak Sidomulyo	SMU	Nyebong
36	Bonur	11 Nov. 1956	Pematang Siantar	Kricak Sidomulyo	SD	Nyebong
37	Desta	23-Sep-72	Padang, Sumbar	Kricak Sidomulyo	SLTA	Nyebong
38	Okky	29-Sep-77	Pematang Siantar	Kricak Sidomulyo	SMU	Nyebong
39	Tutik L	8/Aug/69	Medan, Sumut	Sidomulyo	SD	Nyebong
Komunitas Badran						
40	Rinda	27/May/74	Medan, Sumut	Badran	SMP	Nyebong
41	Wulan	21/Mar/65	Tasikmalaya, Jabar	Badran	SD	Voulater LSM
42	Wani	20/Mar/59	Palembang, Sumsel	Badran	SD	Nyebong
43	Pina	19/Sep/68	Palembang, Sumsel	Badran	SD	Nyebong
44	Devi	17/Apr/63	Palembang, Sumsel	Badran	SD	Nyebong
45	Dharma	29/Dec/60	Palembang, Sumsel	Badran	SD	Nyebong
46	Sherly Kecil	18/Mar/87	Kodya, YK	Badran	SMU	Nyebong
47	Tika	10/Nov/76	Sleman, YK	Badran	SMU	Kapster
48	Vinolia W	9/May/57	Kodya, YK	Badran	SD	VoulaterLSM
49	Yuni Shara	2/Oct/67	Kodya, YK	Badran	SMU	VoulaterLSM
50	Ririn	44 th	Kodya, YK	Badran	SMU	Kapster / Nyebong
51	Ari Rosita	58 th	Kodya, YK	Badran	SD	Restorasi KA
52	Mia	38 th	Tasikmalaya, Jabar	Badran	SMU	Nyebong
53	Nita	6/Nov/87	Kupang NTT	Badran	PT	Nyebong
54	Enny Mentik	45 th	Cirebon, Jabar	Badran	SD	Dagang
55	Sarinah	50 th	Kroya, Jateng	Badran	SD	Nyebong
56	Sonya	30 th	Cilacap, Jateng	Badran	D3	Voulater LSM PKBI
57	Angel	24/Mar/82	Kodya, YK	Badran	SMU	Nyebong
58	Puput	36 th	Badran	Badran	SMP	Salon
59	Tika P	35 th	Palembang, Sumsel	Badran	SMP	Nyebong

Komunitas lain						
60	Ike Laura	6/Sep/80	Kodya, YK	Keparakan	SMU	Salon
61	Tini	50 th	Kodya, YK	Purwokinanti	SD	Salon
62	Memey	24/Aug/80	Kodya, YK	Sosrodipuran	SMU	Nyebong
63	Ari Pardiana	42 th	Kodya, YK	Danunegaran	SMU	Voulenter LSM
64	Elly Madura	43 th	Pamekasan, Madura	Surokarsan	SD	Salon
65	Desi K	42 th	Kodya, YK	Jogoyudan	SD	Pengamen
66	Aniek Carera	41 th	Boyolali, Jateng	Jogoyudan	SMP	Nyebong
67	Zonder	45 th	Kodya, YK	Pathuk	SD	Dagang
68	Okky G	43 th	Kodya, YK	Gedong Kuning	SMU	Nyebong
69	Susi	31 th	Solo, Jateng	Balerejo, Timoho	SMU	Tailor's
70	Mimin	42 th	Kodya, YK	Juminahan	SD	Dagang
71	Sugi	37 th	Kodya, YK	Juminahan	SD	Swasta
72	Purwaty	43 th	Kodya, YK	Miliran	SMP	PRT
73	Windy	44 th	Kodya, YK	Miliran	SMP	Nyebong
74	Hery K	40 th	Kodya, YK	Jl.Kenari	SMP	Dagang
75	Sarita	33 th	Kodya, YK	Pakualaman	SMU	Swasta
76	Sandra	44 th	Kodya, YK	Keparakan	SMP	Dagang
77	Moyang	65 th	Kodya, YK	Pathuk	SD	Dagang
78	Tika	1/Aug/82	Kodya, YK	Pathuk	SMU	Nyebong
79	Dea	3/Aug/83	Kodya, YK	Pajeksan	SMU	Nyebong
80	Kiki Laura	15/Jul/84	Kodya, YK	Pajeksan	SMU	Nyebong
81	Reza	31 th	Bantul, YK	Pajeksan	SMU	Voulenter LSM
82	Wiwit	19/Dec/83	Magelang, Jateng	Pajeksan	SMU	Nyebong
83	Wiwik Bombom	25 th	Magelang, Jateng	Kadipaten	SD	Nyebong
84	Betty	35 th	K.Progo, YK	Brosot, Kulon Progo	SMP	Nyebong
85	Inung	24 th	Kodya, YK	Jalan Magelang	Sarjana PT	Wiraswasta
86	Maya T	42 th	Jatim	Bumijo	SMP	Salon
87	Nunik	38 th	Kodya, YK	Bumijo	SMU	Buruh
88	Hemmy Bugel	56 th	Kodya, YK	Penumping	SMU	Swasta
89	Sisca	42 th	Kodya, YK	Penumping	SMU	Salon
90	Henny Sutopo	57 th	Kodya, YK	Cokrokusuman	Sarjana Muda	PNS
91	Tuti	22/Jul/81	Kodya, YK	Mijilan	SMU	Nyebong
92	Mugiyati	45 th	Kodya, YK	Mijilan	SD	Dagang
93	Rita	39 th	Kodya, YK	Gendeng, Timoho	SMU	Dagang
94	Hana	6/Jun/86	Magelang, Jateng	Purwokinanti PA I/276 B	SMP	Nyebong
95	Azizah	9/Sep/70		Notoyudan GT II/1086	SD	Dagang
96	Sisi	27/Nov/77	Kodya, YK	Jl.Ireda no.82 Keparakan Kidul	S1	Dagang
97	Irma	6/Mar/67	Kodya, YK	Jl.Ireda no.82	SMU	Nyebong
98	Novi Kecil	29/Nov/78	Kodya, YK	Notoyudan GTII/1035	SMU	Nyebong
99	Chaty	21 th	Kalimantan	Sagan	Kuliah	Nyebong
100	Dian	23 th	Kodya, YK	Sagan	SMU	Nyebong
101	Rika	25 th	Palembang, Sumsel	Gowongan	SMP	Nyebong
102	Ambar	27 th	Ngawi, Jatim	Surokarsan	SMU	Nyebong
103	Santi Bagyo	49 th	Kodya, YK	Gowongan Kidul	SMU	Dagang
104	Melati	1/Feb/81	Sumatera	Mijilan	S1	Nyebong
105	Mulyadi	50 th	Kodya, YK	Tukangan	SD	Pengamen
106	Susmex	29/Aug/79	Magelang, Jateng	Jetis Pasiraman	D3	Dagang
107	Kus Moblak	19/Jan/77	Kodya, YK	Tamansari	SD	Salon
108	Brenda	1/Feb/00	Kodya, YK	Tamansari	D1	Salon
109	Ari Yeni	16/Jan/76	Kodya, YK	Tamansari	SD	Nyebong
110	Vera	29 th	Kodya, YK	Tamansari	SMU	Nyebong
111	Lulu	26 th	Kodya, YK	Tamansari	SMU	Nyebong
112	Lexa	22/Nov/88	Kupang, NTT	Tamansari	SMP	Nyebong
113	Citra	65 th	Kodya, YK	Gandekan	SMP	Dagang
114	Welly	48 th	Bantul, YK	Nitipuran	SD	Wiraswasta
115	Betty	31 th	K.Progo, YK	Brosot, Kulon Progo	SMP	Nyebong
116	Nur	40 th	Kodya, YK	Tungkak	SMP	Nyebong
117	Intan	36 th	Kodya, YK	Patangpuluhan	SMU	Nyebong
118	Rivana	26 th	Semarang, Jateng	Patangpuluhan	SMP	Nyebong
119	Mira	38 th	Sumenep, Madura	Patangpuluhan	SD	Nyebong
120	Novi Besar	34 th	Surabaya, Jatim	Patangpuluhan	SMU	Nyebong
121	Nurkayla	14/Dec/91	Lombok Timur	Patangpuluhan	SMEA	Nyebong
122	Reynita	8/Aug/85	Bantul	Patangpuluhan	SMA	Nyebong
123	Maryani	15/Aug/60	Yogyakarta	Notoyudan	SMA	Aktivis Ponpes
124	Leni	37 th	Palembang,Sumsel	Tukangan	SMP	Dagang
125	Meri Ndut	55 th	Jakarta	Tukangan	SMP	Dagang
126	Laserin	62 th	Pekalongan, Jateng	Gedongtengen	SD	Dagang
127	Arum	27 th	Kodya, YK	Notoprajan	SMU	Voulenter LSM
128	Sakinah	32 th	Purwanggan, YK	Purwanggan, YK	SMU	Dagang
129	Inneke	35 th	Jetis, YK	Jetis, YK	SMU	Salon
130	Sisca Sigit	25 Nov. 1987	Jakal, YK	Patangpuluhan	SMU	Nyebong
131	Nur Koco	42 th	Kodya, YK	Kuncen	PT	Salon
Komunitas Lempuyangan & Jl. Solo						

132	Kelly	11/Feb/00	Medan, Sumut.	Stasiun Lempuyangan	SD	Pengamen
133	Romlah	7/Aug/50	Palembang, Sumsel.	Stasiun Lempuyangan	SD	Pengamen
134	Fanny	28 th	Saparua, Ambon	Stasiun Lempuyangan	SD	Pengamen
135	Larasaty	2/Aug/72	Brebes, Jateng	Stasiun Lempuyangan	SD	Pengamen
136	Inul	36 th	K.Progo, YK	Stasiun Lempuyangan	SMP	Pengamen
137	Ance	23/Dec/86	Bandung, Jabar	Stasiun Lempuyangan	SMP	Pengamen
138	Oneng	40 th	Kalbar	Stasiun Lempuyangan	SMU	Pengamen
139	Uud	21/Jul/72	Solo, Jateng	Stasiun Lempuyangan	SD	Pengamen
140	Tata	40 th	Malang, Jatim	Stasiun Lempuyangan	SMP	Pengamen
141	Jenny	35 th	Tasikmalaya, Jabar	Stasiun Lempuyangan	SMU	Pengamen
142	Pieter	36 th	Saparua, Ambon	Stasiun Lempuyangan	SMU	Pengamen
143	Indri	23/Sep/73	G.Kidul,	Jl. Solo	SMP	Pengamen
144	Erni / Lia	25 th	Bantul, YK	Jl. Solo	SD	Pengamen
145	Brenda	22 th	Brebes, Jateng	Jl. Solo	SMP	Pengamen
146	Kesya	22 th	Bantul, YK	Jl. Solo	SD	Pengamen
147	Tasya	33 th	Cilacap, Jateng	Jl. Solo	SD	Pengamen
148	Even	28 th	Solo, Jateng	Stasiun Lempuyangan	SD	Pengamen
149	Mira	35 th	Wates, YK	Stasiun Lempuyangan	SMP	Pengamen
150	Inneke	20 tahun	Wates, YK	Stasiun Lempuyangan	SMA	Pengamen
151	Erica	25 tahun	Wates, YK	Stasiun Lempuyangan	SMA	Pemulung
152	Tiara	20 th	Kutoarjo, Jateng	Stasiun Lempuyangan	SMP	Pengamen
153	Dewi Kusuma	35 th	Bantul, YK	Stasiun Lempuyangan	SD	Pengamen
154	Jamilah	39 th	Purwoker-	Stasiun Lempuyangan	SMP	Pengamen
155	Christine	35 th	Kutoarjo, Jateng	Stasiun Lempuyangan	SD	Pengamen
156	Sisca	32 th	Wates, YK	Stasiun Lempuyangan	SD	Pengamen
157	Rini Kaleng	32 th	Kodya, YK	Stasiun Lempuyangan	SD	Pengamen
158	Wahyu	30 th	Kodya, YK	Stasiun Lempuyangan	SMP	Pengamen
159	Lastri	40 th	Cilacap, Jateng	Stasiun Lempuyangan	Tidak Sekolah	Pengamen
160	Hesti	25 th	Purworejo, Jateng	Stasiun Lempuyangan	SD	Pengamen
161	Sablah	55 th	Solo, Jateng	Stasiun Lempuyangan	SD	Pengamen
163	Inem	53 th	Semarang, Jateng	Stasiun Lempuyangan	Tidak Sekolah	Pengamen
164	Yanti	35 th	Sragen, Jateng	Stasiun Lempuyangan	SD	Pengamen
165	Sri Ngamen	50 th	Solo, Jateng	Stasiun Lempuyangan	SD	Pengamen

Wilayah Sleman

166	Septi	29 th	Tj.Karang, Lampung	Jombor	SMU	Pengamen
167	Rista	30 th	Magelang, Jateng	Jombor	SMP	Nyebong
168	Susi	40 th	Pamekasan, Madura	Jombor	SD	Nyebong
169	Andri	27 th	Prambanan, Sleman	Prambanan, Sleman	SMU	Salon
170	Mita	30 th	Prambanan, Sleman	Prambanan, Sleman	SMU	Salon
171	Ade	20 th	Prambanan, Sleman	Prambanan, Sleman	SMU	Salon
172	Anita	28 th	Prambanan, Sleman	Prambanan, Sleman	SMU	Salon
173	Shanty	28 th	Sleman, YK	Prambanan, Sleman	SMP	Nyebong
174	Roni	31 th	Sleman, YK	Prambanan, Sleman	SMU	Nyebong
175	Vina	14/Apr/84	Sleman, YK	Gowok, Sleman	SMU	Nyebong
176	Mince	46 th	Klaten, Jateng	Kuningan, Sleman	SD	Salon
177	Rika	12/Dec/85	Kalimantan	Jakal KM 17, Sleman	Kuliah	Nyebong
178	Nuke	55 th	Sleman, YK	Jakal, Sleman	SMP	Salon
179	Sany	42 th	Semarang, Jateng	Jl.Godean, Sleman	SMU	Salon
180	Riki	43 th	Sleman, YK	Pakem, Sleman	SMU	Salon
181	Vera	4/Jan/67	Klaten, Jateng	Maguwohar-jo, Sleman	SMP	Pengamen
182	Rully Malay	23/Mar/63	Makasar, Sulsel	Maguwohar-jo, Sleman	PT	Pengamen
183	Tira Samidjo	11/Aug/68	Kodya, YK	Maguwohar-jo, Sleman	SD	Pengamen
184	Sasha	27/Jun/67	Klaten, Jateng	Maguwohar-jo, Sleman	SD	Pengamen
185	Helmy	24/Mar/87	Solo, Jateng	Maguwohar-jo, Sleman	SD	Pengamen
186	Netty	33 th	Jateng	Gejayan, Sleman	SMU	Salon
187	Yeco C.S.	30 th	Jateng	Gejayan, Sleman	PT	Nyebong
188	Riza	22 th	Temanggung, Jateng	Jl.Godean	SMU	Nyebong
189	Sani Puspo	65 th	Sleman, YK	Jombor	PT	Designer
190	Wahyu	27 th	Solo, Jateng	Jombor	SMU	Nyebong
191	Aning	40 th	Kodya, YK	Gamping	SMU	Penjahit

Wilayah Bantul

192	Frensy	50 th	Bantul, YK	Imogiri	SD	Salon/Nyebong
193	Perse	39 th	Bantul, YK	Jetis, Jl.Imogiri	SMP	Dagang
194	Wati.K	31 th	Bantul, YK	Kepek Barongan	SMU	Salon
195	Avi	27 th	Jateng	Jl.Imogiri Barat	SMP	Kuliah
196	Tenong	30 th	Bantul, YK	Mbulus, Jl.Imogiri	SMP	Swasta
197	Yayuk Dasuki	40 th	Bantul, YK	Poncosari, Bantul	SMU	Dagang
198	Henry Saraswati	40 th	Bantul, YK	Poncosari, Bantul	SMU	Salon
199	Wiwik Sarkowi	48 th	Bantul, YK	Srandakan, Bantul	SD	Dagang
200	Erma	37 th	Bantul, YK	Srandakan, Bantul	SMP	Salon
201	Enis Basuki	43 th	Bantul, YK	Sanden, Bantul	PT	Salon
202	Reny J	34 th	Bantul, YK	Pandak, Bantul	SMP	Nyebong
203	Etik	37 th	Bantul, YK	Manding	SMU	Salon
204	Erna S	48 th	Bantul, YK	Jodog, Bantul	SMP	Salon

205	Parjono	69 th	Bantul, YK	Sanden, Bantul	PT	Pensiunan
206	Melly	32 th	Kodya, YK	Tegal Krapyak, Bantul	SMU	Salon
207	Maya K	33 th	Bantul, YK	Dukuh, Bantul	SMP	Nyebong
208	Inung	4/Jan/78	Bantul, YK	Bantul	SD	Nyebong
209	Bety	50 th	Bantul, YK	Jodog, Bantul	SMP	Dagang
210	Shinta Ratri	44 th	Semarang, Jateng	Kotagede, Bantul	PT	Dagang
211	Tasya	22/Jun/81	Tj.Karang, Lampung	Dongkelan, Bantul	SMU	Nyebong
212	Mita	2/Jun/81	Surabaya, Jatim	Dongkelan, Bantul	SD	Nyebong
213	Nurlela	38 th	Bantul, YK	Dongkelan, Bantul	SMU	Nyebong
214	Susi Sutiman	53 th	Bantul, YK	Kasongan, Bantul	SD	Salon
215	Jonggrang	29 th	Bantul, YK	Jl.Imogiri Barat	SMU	Swasta
216	Tinuk	40 th	Kodya, YK	Kotagede, Bantul	SMU	Salon
217	Anti	16/Mar/85	Bantul, YK	Bantul	SMP	Nyebong
218	Desi	46 th	Bantul, YK	Padokan Lor, Bantul	SMU	Salon
219	Erny	30 th	Bantul, YK	Niten, Bantul	SMP	Catering
220	Chandra	30/Jul/79	Tlg.Agung, Jatim	Banguntapan, Bantul	SMU	Guru
221	Lia	22 th	Bantul, YK	Bantul Kota	SMP	Nyebong
222	Dewi P	43 th	Bantul, YK	Bantul Kota	SMP	Nyebong
223	Tesy	35 th	Bantul, YK	Bantul Kota	SD	Nyebong
224	Tira Nur	23 th	Bantul, YK	Bantul Kota	SD	Nyebong
225	Raci	16-Mei-65	Medan, Sumut	Kricak Sidomulyo	SMU	Nyebong
226	Dorys	02-Mei-75	Jakarta	Jombor Sleman	SMU	Nyebong
227	Tiara	3 Jun. 1985	Bantul	Jombor Sleman	SMU	Nyebong
228	Sisri	03-Feb-70	Bambanglipuro Bantul	Bambanglipuro Bantul	SMU	Nyebong
229	Evi Muji	20 Feb. 1983	Miri pandowoharjo	Pandowoharjo Bantul	SMU	Nyebong
230	Windy (Wisnu)	19 tahun	Bantul	Bantul Kota	SMU	Nyebong
231	Sulistiawati	05-Sep-81	Bambanglipuro Bantul	Bambanglipuro Bantul	SMU	Nyebong
232	Lisa	35 th	Bantul, YK	Bantul Kota	SD	Nyebong
233	Hera Hermawan	27-Jul-85	Jampirejo Temanggung	Jl. Godean Sleman	SMU	Nyebong
234	Yani	36 th	Bantul, YK	Bantul Kota	SD	Nyebong

Jogjakarta, 31 Maret 2011
Direktur LSM Kebaya

VINOLIA WAKIJO

DATABASE WARIA DI DIY

No	Nama	USIA					Daerah asal		Area Tempat tinggal	Pendidikan						Pekerjaan						
		<15	15 - 24	25 - 34	35 - 44	>45	Luar	DIY		TS	SD	SMP	SMU	SM	PT	PSK	Ngamen	PSK +	Wiraswasta	LSM	PNS	Lainnya

Wilayah Kodya Yogyakarta

Komunitas Kricak (Sidomulyo)

1	Fera			1			1		Sidomulyo				1			1						
2	Jolil			1			1		Sidomulyo		1					1						
3	Dian					1	1		Sidomulyo				1			1						
4	Erin		1				1		Sidomulyo			1				1						
5	Agnes			1			1		Sidomulyo			1				1						
6	Sarah			1			1		Sidomulyo			1				1						
7	Amanda			1			1		Sidomulyo				1				1					
8	Shinta Moy				1		1		Sidomulyo		1					1						
9	Sheila			1			1		Sidomulyo				1			1						
10	Bunga Besar			1			1		Sidomulyo		1					1						
11	Bunga Kecil			1			1		Sidomulyo		1					1						
12	Lisa Kecil			1			1		Sidomulyo			1				1						
13	Fani				1		1		Sidomulyo		1					1						
14	Mirna			1			1		Sidomulyo		1					1						
15	Urmila				1		1		Sidomulyo				1			1						
16	Endang Rubiyem					1	1		Sidomulyo		1					1						
17	Sherly Besar			1			1		Sidomulyo			1				1						
18	Gita			1			1		Sidomulyo		1					1						
19	Eva Zein				1		1		Sidomulyo		1					1						1
20	Rina					1	1		Sidomulyo			1				1						
21	Parmi					1	1		Sidomulyo	1												1
22	Yetty					1	1		Sidomulyo				1							1		
23	Lisa Besar					1	1		Sidomulyo	1						1						
24	Endang Marni					1	1		Sidomulyo	1						1						
25	Yessica					1	1		Sidomulyo				1			1						
26	Shinta					1	1		Sidomulyo			1				1						
27	Fredy				1		1		Sidomulyo				1			1						
28	Tutik				1		1		Sidomulyo		1					1						
Total		0	1	12	6	9	28	0		3	10	7	8	0	0	24	0	1	0	1	0	2

Komunitas Badran

29	Rinda			1			1		Badran			1				1						
30	Wulan				1		1		Badran		1								1			
31	Wani					1	1		Badran		1					1						
32	Pina				1		1		Badran		1					1						
33	Devi				1		1		Badran		1					1						
34	Dharma					1	1		Badran		1					1						
35	Sherly Kecil		1					1	Badran				1			1						
36	Tika			1				1	Badran				1				1					
37	Lia				1		1		Badran				1				1					
38	Vinolia W					1		1	Badran		1								1			
39	Yuni Shara				1			1	Badran				1						1			
40	Ririn				1			1	Badran				1				1					
41	Ari Rosita					1		1	Badran		1											1
42	Mia				1		1		Badran				1			1						
43	Reni			1			1		Badran			1				1						
44	Nita			1			1		Badran						1	1						
45	Enny Mentik					1	1		Badran		1					1			1			
46	Sarinah					1	1		Badran		1					1						
47	Sonya			1			1		Badran					1			1					
48	Angel			1				1	Badran				1			1						
49	Tika P				1		1		Badran			1				1						
Total		0	1	6	8	6	14	7		0	9	3	7	1	1	12	0	4	1	3	0	1

Komunitas lain

53	Ari Pardiana				1		1	Danunegaran				1							1			
54	Elly Madura				1		1	Surokarsan		1											1	
55	Desi K				1		1	Jogoyudan		1						1						
56	Aniek Carera				1		1	Jogoyudan			1				1							
57	Zonder					1		Pathuk		1								1				
58	Okky G				1		1	Gedong Kuning				1			1							
59	Susi			1			1	Balerejo, Timoho				1						1				
60	Mimin				1		1	Juminahan		1								1				
61	Sugi				1		1	Juminahan		1								1				
62	Purwaty				1		1	Miliran			1										1	
63	Windy				1		1	Miliran			1				1							
64	Hery K				1		1	Jl.Kenari			1							1				
65	Sarita			1			1	Pakualaman				1						1				
66	Sandra				1		1	Keparakan			1							1				
67	Moyang					1	1	Pathuk		1								1				
68	Tika				1		1	Pathuk				1			1							
69	Dea			1			1	Pajeksan				1			1							
70	Kiki Laura			1			1	Pajeksan				1			1							
71	Reza				1		1	Pajeksan				1					1					
72	Wiwit			1			1	Pajeksan				1			1							
73	Upik					1	1	Pajeksan				1			1							
74	Wiwik Bombom			1			1	Kadipaten		1					1							
75	Betty				1		1	Brosot, Kulon Progo			1				1							
76	Inung			1			1	Jalan Magelang						1				1				
77	Maya T				1		1	Bumijo			1							1				
78	Nunik				1		1	Bumijo				1									1	
79	Mami Bugel					1	1	Penumping				1						1				
80	Sisca				1		1	Penumping				1									1	
81	Mami Topo					1	1	Cokrokusuman					1							1		
82	Tuti				1		1	Mijilan				1			1							
83	Mugiyati					1	1	Mijilan		1								1				
84	Rita				1		1	Gendeng, Timoho				1						1				
85	Hana			1			1	Purwokinanti PA I/276 B			1				1							
86	Azizah				1		1	Notoyudan GT II/1086		1								1				
87	Sisi				1		1	Jl.Ireda no.82 Keparakan						1				1				
88	Irma					1	1	Jl.Ireda no.82				1			1							
89	Novi Kecil				1		1	Notoyudan GTII/1035				1			1							
90	Chaty			1			1	Sagan					1		1							
91	Dian				1		1	Sagan				1			1							
92	Rika				1		1	Gowongan			1				1							
93	Ambar				1		1	Surokarsan				1			1							
94	Santi Bagyo					1	1	Gowongan Kidul				1						1				
95	Melati				1		1	Mijilan						1	1							
96	Mulyadi					1	1	Tukangan		1						1						
97	Susmex				1		1	Jetis Pasiraman					1					1				
98	Kus Moblak				1		1	Tamansari		1											1	
99	Brenda				1		1	Tamansari					1								1	
100	Ari Yeni				1		1	Tamansari		1					1							
101	Vera				1		1	Tamansari				1			1							
102	Lulu				1		1	Tamansari				1			1							
103	Lexa			1			1	Tamansari			1				1							
104	Citra					1	1	Gandekan			1							1				
105	Welly					1	1	Nitipuran		1								1				
106	Betty				1		1	Brosot, Kulon Progo			1				1							
107	Nur				1		1	Tungkak			1				1							
108	Intan				1		1	Patangpuluhan				1			1							
109	Rivana				1		1	Patangpuluhan			1				1							
110	Mira				1		1	Patangpuluhan		1					1							
111	Novi Besar				1		1	Patangpuluhan				1			1							
112	Leni				1		1	Tukangan			1							1				
113	Meri Ndut					1	1	Tukangan			1							1				
114	Laserin					1	1	Gedongtengen		1								1				
115	Arum				1		1	Notoprajan				1						1				
116	Nur Koco				1		1	Kuncen						1				1				
Total		0	8	23	23	13	19	48		0	16	16	27	4	4	30	2	2	23	1	1	8

Komunitas Lempuyangan & Jl. Solo

117	Kelly				1		1	Stasiun Lempuyangan		1						1				
118	Romlah					1	1	Stasiun Lempuyangan		1						1				
119	Betty					1	1	Stasiun Lempuyangan	1							1				
120	Fanny			1			1	Stasiun Lempuyangan		1						1				
121	Larasaty				1		1	Stasiun Lempuyangan		1						1				
122	Inul				1		1	Stasiun Lempuyangan			1					1				
123	Lilis			1			1	Stasiun Lempuyangan		1					1					
124	Dona		1				1	Stasiun Lempuyangan			1				1					
125	Ance		1				1	Stasiun Lempuvanaan			1				1					

129	Pieter				1		1		Stasiun Lempuyangan				1				1							
130	Cindy			1			1		Stasiun Lempuyangan			1					1							
131	Indri			1				1	Jl. Solo			1					1							
132	Erni / Lia			1				1	Jl. Solo		1						1							
133	Brenda		1				1		Jl. Solo			1					1							
134	Kesya		1					1	Jl. Solo		1						1							
135	Tasya			1			1		Jl. Solo		1						1							
136	Even			1			1		Stasiun Lempuyangan		1						1							
137	Mira				1			1	Stasiun Lempuyangan			1					1							
138	Yossi				1		1		Stasiun Lempuyangan			1					1							
139	Christine			1			1		Stasiun Lempuyangan		1						1							
140	Dewi Kusuma				1			1	Stasiun Lempuyangan		1						1							
141	Novi			1			1		Stasiun Lempuyangan		1						1							
142	Jamilah				1		1		Stasiun Lempuyangan			1					1							
143	Christine				1		1		Stasiun Lempuyangan		1						1							
144	Lili				1		1		Stasiun Lempuyangan			1					1							
145	Sisca			1				1	Stasiun Lempuyangan		1						1							
146	Erna Wawan				1			1	Stasiun Lempuyangan		1						1							
147	Erna Waing					1	1		Stasiun Lempuyangan	1							1							
148	Uki			1			1		Stasiun Lempuyangan		1						1							
149	Romi				1		1		Stasiun Lempuyangan		1						1							
150	Rini Kaleng			1				1	Stasiun Lempuyangan		1						1							
151	Wahyu			1				1	Stasiun Lempuyangan			1					1							
152	Puspa		1				1		Stasiun Lempuyangan		1						1							
153	Lolita					1	1		Stasiun Lempuyangan	1							1							
154	Dewi Talang				1		1		Stasiun Lempuyangan		1						1							
155	Elis				1		1		Stasiun Lempuyangan		1						1							
156	Lilik Palembang			1				1	Stasiun Lempuyangan			1					1							
157	Sarinten					1	1		Stasiun Lempuyangan			1					1							
158	Lastri				1		1		Stasiun Lempuyangan	1							1							
159	Resti			1			1		Stasiun Lempuyangan		1						1							
160	Sablah					1	1		Stasiun Lempuyangan		1						1							
161	Inem					1	1		Stasiun Lempuyangan	1							1							
162	Eni Jalu					1	1		Stasiun Lempuyangan		1						1							
163	Sri Ngamen					1	1		Stasiun Lempuyangan		1						1							
Total		0	5	16	17	9	37	10		5	27	14	1	0	0	1	46	0	0	0	0	0	0	0

Wilayah Sleman

164	Septi			1			1		Jombor			1				1								
165	Rista			1			1		Jombor			1				1								
166	Susi				1		1		Jombor		1					1								
167	Ayu				1			1	Prambanan, Sleman			1				1								
168	Ade			1				1	Prambanan, Sleman			1				1								
169	Shanty			1				1	Prambanan, Sleman			1				1								
170	Roni			1				1	Prambanan, Sleman				1			1								
171	Vina		1					1	Gowok, Sleman				1			1								
172	Mince					1	1		Kuningan, Sleman		1							1						
173	Rika		1				1		Jakal KM 17, Sleman					1		1								
174	Nuke					1		1	Jakal, Sleman			1						1						
175	Sany				1		1		Jl.Godean, Sleman				1					1						
176	Riki				1			1	Pakem, Sleman				1					1						
177	Vera				1		1		Maguwohar-jo, Sleman			1					1							
178	Rully Malay				1		1		Maguwohar-jo, Sleman						1		1							
179	Tira Samidjo				1			1	Maguwohar-jo, Sleman		1						1							
180	Sasha				1		1		Maguwohar-jo, Sleman		1						1							
181	Chenny					1	1		Maguwohar-jo, Sleman			1					1							
182	Helmy		1				1		Maguwohar-jo, Sleman		1						1							
183	Netty			1			1		Gejayan, Sleman				1					1						
184	Yeco C.S.			1			1		Gejayan, Sleman						1	1								
185	Riza		1				1		Jl.Godean				1			1								
186	Sani Puspo					1		1	Jombor						1			1						
187	Wahyu			1			1		Jombor				1				1							
188	Aning				1			1	Gamping				1						1					
Total		0	4	8	9	4	15	10		0	5	6	10	1	3	11	7	0	7	0	0	0	0	0

Wilayah Bantul

189	Frensy					1		1	Imogiri		1						1							
190	Perse				1			1	Jetis, Jl.Imogiri			1						1						
191	Wati.K			1				1	Kepek Barongan				1										1	
192	Avi			1				1	Jl.Imogiri Barat			1											1	
193	Tenong			1				1	Mbulus, Jl.Imogiri			1						1						
194	Yayuk Dasuki				1			1	Poncosari, Bantul				1					1						
195	Eni				1			1	Poncosari, Bantul				1										1	
196	Yayuk Gulo					1		1	Pandak, Bantul		1							1						
197	Wiwik Sarkowi					1		1	Srandakan, Bantul		1							1						
198	Erma				1			1	Srandakan. Bantul			1						1						

202	Erna S				1		1	Jodog, Bantul			1								1			
203	Parjono				1		1	Sanden, Bantul					1						1			
204	Melly			1			1	Tegal Krapyak, Bantul			1					1						
205	Maya K			1			1	Dukuh, Bantul			1			1								
206	Shinta Dewi				1	1		Kotagede, Bantul					1	1								
207	Inung			1			1	Bantul		1				1								
208	Bety				1		1	Jodog, Bantul			1						1					
209	Shinta Ratri				1		1	Kotagede, Bantul					1				1					
210	Tasya			1			1	Dongkelan, Bantul				1		1								
211	Mita			1			1	Dongkelan, Bantul		1				1								
212	Nurlela				1		1	Dongkelan, Bantul			1			1								
213	Susi Sutiman					1		Kasongan, Bantul		1							1					
214	Jonggrang			1			1	Jl.Imogiri Barat				1					1					
215	Tinuk				1		1	Kotagede, Bantul			1								1			
216	Ari Jaksa				1		1	Bantul					1						1			
217	Anti			1			1	Bantul			1			1								
218	Desi					1		Padokan Lor, Bantul				1					1					
219	Erny			1			1	Niten, Bantul			1						1					
220	Chandra			1			1	Banguntapan, Bantul				1							1			
221	Nadia			1				Bantul Kota			1			1								
222	Roni				1		1	Bantul Kota		1							1					
223	Lia			1			1	Bantul Kota			1			1								
224	Dewi P				1		1	Bantul Kota			1			1								
225	Tesy				1		1	Bantul Kota		1				1								
226	Tira Nur			1			1	Bantul Kota		1				1								
227	Lisa				1		1	Bantul Kota		1				1								
228	Yani				1		1	Bantul Kota		1				1								
Total		0	3	13	15	9	6	34		0	11	13	11	0	5	15	0	1	15	0	2	7
Grand Total		0	22	78	78	50	119	109		8	78	59	64	6	13	93	55	8	46	5	3	18

CURRICULUM VITAE

A. PRIBADI:

Nama	: Muta' Ali Arauf
Tempat Tanggal Lahir	: Bantul, 19 Agustus 1989
Jenis kelamin	: Laki-laki
Agama	: Islam
Alamat Yogyakarta	: Jln. Bima. No 146, Sokowaten, Banguntapan, Bantul. Yogyakarta. 55198
Alamat Asal	: Puring, RT 002 Rw 005, Majir, Kutoarjo, Purworejo, Jawa Tengah. 54251
Tlp/ email	: 085743430533 StepsonAlle@rocketmail.com

B. ORANG TUA:

Nama Ayah	: Suparjono
Nama Ibu	: Sumiyati
Alamat	: Puring, RT 002 Rw 005, Majir, Kutoarjo, Purworejo, Jawa Tengah. 54251

C. RIWAYAT PENDIDIKAN:

- | | |
|-----------------------------------|--------------------|
| 1. SD N 1 Majir | : Lulus Tahun 2002 |
| 2. SLTP N 05 Purworejo | : Lulus Tahun 2005 |
| 3. SMA Budi Utomo, Perak, Jombang | : Lulus Tahun 2008 |
| 4. UIN Sunan Kalijaga Yogyakarta | : Masuk Tahun 2008 |

D. PENGALAMAN ORGANISASI

1. Ketua Osis SLTP N 5 Purworejo
2. Ketua Pramuka SLTP N 5 Purworejo
3. Ketua English Club SMA 7 Purworejo
4. Ketua English Community SMA Budi Utomo, Perak, Jombang, Jawa Timur