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Sociology of Space: The Elderly Activity Space Before and During the Covid-19 Pandemic

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Abstract

The current pandemic has an impact on all lines of life, especially on elderly people with vulnerable or declining health status. Prior to the COVID-19 pandemic, the elderly were active in activities inside and outside their homes to fill their spare time in their old age, but during social restrictions and physical distancing, they were forced to stay in their homes for an indefinite time. Through qualitative methods, this research explores the activity space of elderly women who are still active in daily activities both at home and in their neighborhood before the pandemic and during the pandemic where government policies limit/influence the activities of the elderly. Participants of the research are 60 years old elderly women and over (WHO, 2020) who live in Banyuwangi residence. The results showed that there was a decrease in the scale of the activity space used by the elderly during the pandemic, namely from the environmental space scale to the residential space scale.



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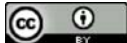
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Pesantren Al-Fattah: The Struggle of an Ascetic Waria to Create a Religious Space for Transgender Muslims in Indonesia

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Abstract

This study seeks to describe the struggle of a Muslim transgender ascetic in claiming religious space for transgender in urban Indonesia by creating a pesantren (Islamic school). The study was conducted in Al-Fattah Pondok Pesantren, the only Islamic school for transgender in Indonesia. Al-Fattah is created by Bu Maryani, a transgender ascetic, who contributed her money, thought, energy and prayers for this school, to provide spiritual sanctuary for transvestites, despite her worsening economy and health. While many transvestites look for alternative religion, the experience of Al-Fattah reveal that transgender Muslims may find their religious sanctuary within traditional Islamic practices, not outside the traditional institutions. Al-Fattah transgender Islamic school reveal the power of lived religion, pesantren, and traditional forms of religious rituals to validate Queer spiritual practices. We argue that the use of the traditional forms of religious rituals enable the Muslim transgender to overcome the dilemma of fluidity-and-fixity in queer religious practices.

Keywords

Islam; transgender; Islamic school; queer

INTRODUCTION

Spirituality is the right of everyone. Like other persons, transgender Muslims have similar need to express their belief and their longing for the Divine presence. There is a growing body of literature which explores the intersection of faith, transgender and sexuality (Hossain 2012; Rouhani 2007; Marsh 2007; Schroeder 2009; Shannahan 2010; Hendricks 2009; Peumans 2014; Pellegrini 2005; Paris & Anderson 2001). In Muslim contexts, more works have been done on the intersectionality of same-sex relations and Islam than on transgender and Islamic prac-

tices (Babayan 2008, Boelstorf 2005, Blacwood 2005, Abdulhadi 2010; Abraham 2010; Al-Sayyad 2010, Bereket 2008; Gandi 2012; Habib 2010; Jaspal 2011; Khan 1997; Mavdavi 2012; Minwalla 2005; Murray 1997; Peumans 2014; Rahman 2009, 2010; Siraj 2006; 2009; Yip 2004, 2005). Studies on religion and transgender (Hossain 2012) illuminate that transgender people are not only sexual being, they are also spiritual being. They have the right to spirituality and the right to

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Abstract

Social capital can strengthen social potential in developing various aspects, including local tourism. Regarding the development of local tourism, social capital is described through 2 dimensions: bonds, and bridges (association). Bonding social capital is understood as close kinship capital (family environment to peers). Bridging social capital (association) is described as the capital of relatively distant kinship (coworkers and colleagues). This article describes the relationship between social capital, bonds, and bridges related to local tourism development. The research was conducted in Kampung Hijau Banjarmasin. The results show that the social capital of bonds and bridges, rooted in religious values and inherited through family parenting, play important roles in nurturing caring personality towards the environment. As a result, residential areas along river banks that were formerly slums become organized and healthy spaces

Keywords

social capital; bonding capital; bridging capital; and local tourism

INTRODUCTION

Economic growth in developing countries is a central issue that continues to be mobilized. In its development, economic growth is balanced with strengthening social conditions and the natural environment (Malik et al., 2016). In developing countries, such as Thailand, economic development is encouraged by stretching the tourism sector (Jermisittiparsert & Chankoson, 2019). Infrastructure development and promotion of literacy improvement continue to make people and stakeholders aware of tourism. The challenge that arises is a firm attitude to balance income needs, community readiness, and sustainable development (Mon-

tella, 2017).

Regional development with the orientation of environmental exploitation is starting to be forgotten by developed countries (Jermisittiparsert & Chankoson 2019; Malik, et al., 2016; Putnam, 1993). Thus, development is directed at improving the quality of human resources (Supriatna, 2018). Therefore, the concept of people-centered development and bottom-up development planning has become a development discourse widely adopted in public policy as a study of sus-

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