



Social Interaction of Transvestites in Bireuen Regency

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Abstract:

The purpose of the study was to understand the social phenomenon of negative stigma and social exclusion of the existence of transvestite makeup artists through social interaction with the community in Bireuen Regency. This research uses grounded theory with data processing procedure using open coding techniques, coding a stunt and selective coding against data collected through observation, and in-depth interviews. The sample of respondents reached 20 people determined through snowball sampling techniques. The results showed that 53% of makeup artists in Bireuen Regency are transvestites who have experienced a gender identity crisis triggered by imitation actions. This form of social interaction then gets a community response in the form of dissociation, conflict with religious and socio-cultural values that develop in society. Social interaction of cultural accommodation efforts and social structures by transvestite makeup artists was not able to fuse the barriers of negative stigma attached to transgender people in Bireuen Regency.

Keywords:

social interaction; transgender; Bireuen

I. Introduction

In general, human beings consist of males and females where the identity is more determined by gender and gender. The concept that refers to gender relates to gender, behavior, role, personality characteristics and other attributes that can affirm a person as male or female where men with masculine gender and women with feminine gender (Baron & Byrne, 2004). The reality is that there are human beings who naturally or through transsexuals surgery that then cause abnormalities in sexual orientation and gender identity. Infertile women may be condemned and disrespected (Monga, 2019). Gender identity differences of this gender are often referred to as transvestites (female-male), women trapped in the male body.

Human beings as individual and social beings are free from gender barriers, therefore transvestites should get equal share in various social spaces (Koeswinarno, 2004). The existence of transvestites is a reality that must be accepted as a minority group and often get discriminatory behavior and prejudice from the environment of most people (Putri and Syafiq, 2016). Hinshaw (2005) states that people who are stigmatized and discriminated against by their environment have low social status.

Issue to the existence of transvestites working in salons or beauty houses has become a public concern in recent years among the people of Bireuen Regency. This fact can be seen from the emergence of a public reaction that urges the government to be able to control these workers which is considered to be contrary to Islamic law norms prevailing in Aceh Province (<https://regional.kompas.com>).

Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life. So, to create the highest quality of human resources, education is becoming an important factor to be considered (Harahap, 2020).

The negative stigma against this minority group is not only because of their behavior in dressing and behaving, but prejudice as free sex offenders that causes transvestites to have no place in public spaces, especially in Aceh Province. In fact, transvestites also do not want to have free sex, but because of the difficulty of getting a job (Oetomo, 2015), they were forced to become entertainers in discotheques that are barely found in Aceh Province, especially in Bireuen Regency which is known as an Islamic student city.

The interding of men in the world of feminism has isolated their associations making the behavior change permanently causing unrest in society. This is not only because Bireuen Regency is part of Aceh Province that adheres to Islamic law, but violates religious norms (Islam) that apply in people in any part of the world. These concerns arise not only because of the profession they are diligent in, but rather the service they provide.

Although the presence of transvestites does not get the same place as other communities, their role as providers of decoration and makeup services at major and important events such as exhibitions and weddings cannot be ignored. But the existence of transvestites with the community in public spaces, especially from the dimension of social interaction so far has not been adequately published. Therefore, there has not been any intervention that can increase people's tolerance towards this feminine gender identity group. This intervention is very important because it has the potential to pave the way to remove stigmatization and discrimination of the community environment against this minority group.

II. Research Methods

This research uses classified qualitative research, therefore the approach of the method used is grounded theory (Strauss, A. & J. Corbin. (1990). Grounded research is based on facts and uses comparative analysis with the aim of conducting empirical generalizations, establishing concepts, and developing theories (Nazir, 1988). The data were collected through observation methods, in-depth interviews to research subjects.

The research subjects were a number of transvestites who worked as makeup artists and domiciled in the Bireuen Regency. The subjects assigned in this study were 10 transvestites and 10 ordinary people who were determined through snowball sampling techniques. This sampling technique begins with taking some samples of transvestites and or the community and then asked them to recommend other subjects (people) that they know that correspond to the description of the sample needed up to 20 people. Data analysis is done in stages, namely open coding, concept formation (axial coding), selective coding, and the stage of theoretical note formation (Glaser, 1992).

III. Results and Discussion

3.1 Results

results of field survey found no less than 23 units of beauty salons operating in Bireuen Regency. The beauty salon is spread in 8 (eight) sub districts from 17 sub districts in Bireuen Regency. The number of beauty salons and sub districts can be seen in Figure 1.

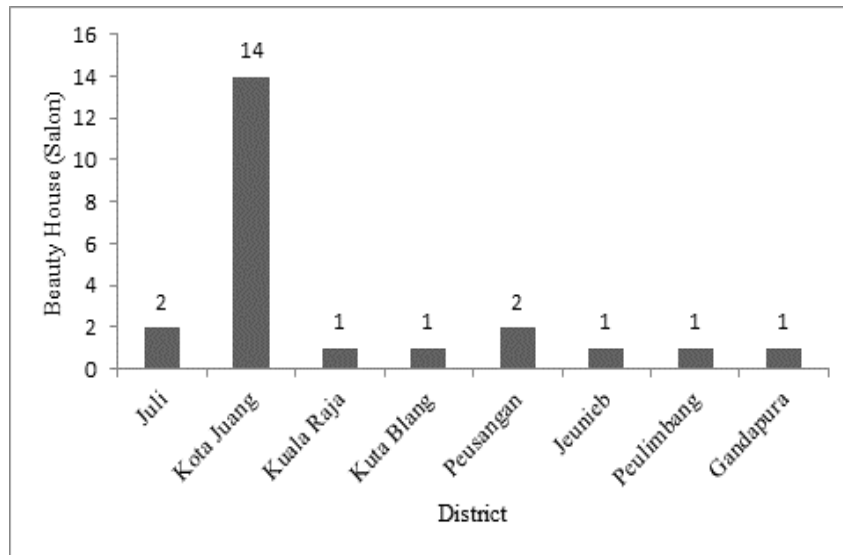
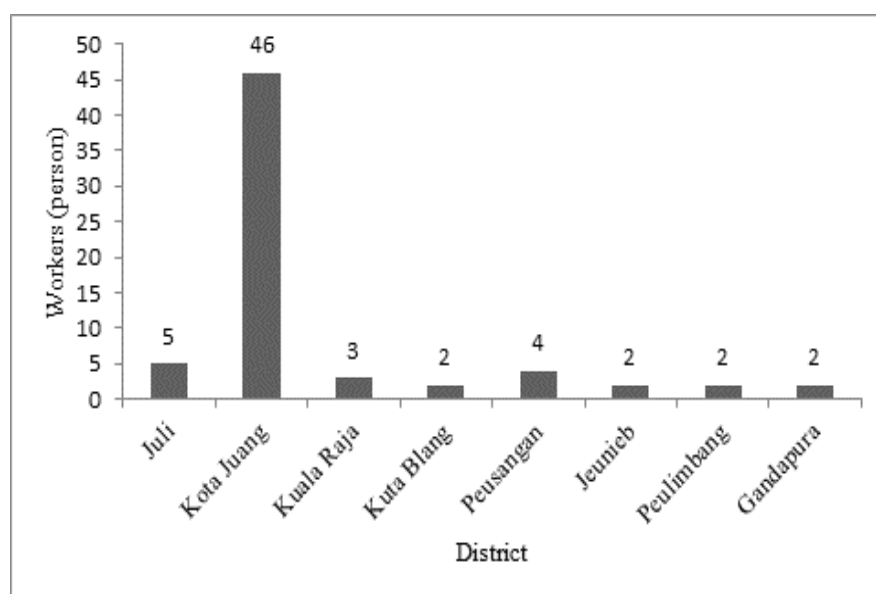


Figure 1. *Salon Population in Bireuen Regency of Aceh Province*

From the data recorded, only 47% of the subdistricts in Bireuen regency have salons actively operating. The number in each sub-district ranges from 1-14 units, where Juang City District occupies the first position of the number of salons in Bireuen Regency, namely 14 units, Peusangan and July districts each 2 (two) units and 5 (five) other sub-districts each 1 (one) salon unit. The salons involve a total of 66 (sixty-six) workers. The distribution of workers at each salon unit in Bireuen Regency can be seen in Figure 2.

The most salon workers are located in The District Juang (46 people), then followed by The District July (5 people) and Peusangan District (4 people) while in other sub-districts on average only 2 people. Of the salon workers in Bireuen Regency, 53% of them were identified as transvestites. The complete distribution of salon workers with transvestite identity can be seen in Figure 3. The results showed various informations related to transvestite social interactions in Bireuen Regency of Aceh Province. After a series of code processes obtained mapping categorization with the premises as discussed below:



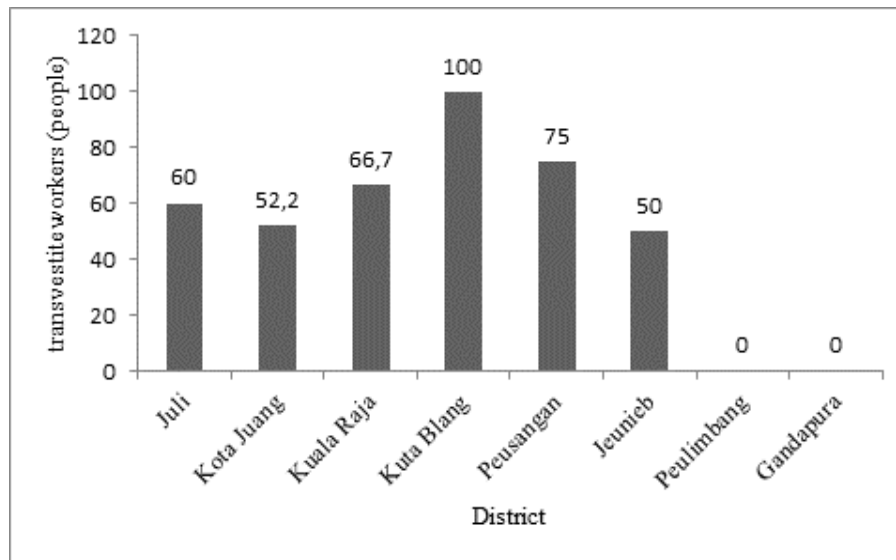


Figure 3. Percentage of Salon Workers with Transvestite Status in Bireuen Regency of Aceh Province

1. Transvestites in Bireuen Regency are male who behave women so that they refer to themselves as "transpuans" and refuse to be called "transvestites",
2. The habit of imitating the behavior of forging is formed since the age of ± 12 years (junior high school education) by associating with women of the same age, and their families consider the change in behavior as something natural.
3. At the age of about 15-18 years (High School Graduation) women's behavior is permanent so that their families strongly object, but are not able to change with the way of giving jobs that are commonly done by men,
4. The behavior of men in transvestites is not in accordance with his conscience so choose to stay away from his family and join the transvestite community in Bireuen Regency
5. Narrow clothing and appearance such as long hair and makeup that is almost like a woman is very contrary to Islamic law and bireuen society culture.
6. Transvestite behavior and dress up are considered disrespectful and become bad examples for young children
7. To build togetherness and internal and external communication, transvestites create teaching groups, arisans and communication forums transvestite Indonesia Bireuen region

Transvestites are a group of human beings who deliberately conceal their gender identity by behaving, acting and using attributes that can strengthen them as women with feminine gender. This group often defines itself in the dichotomy of a particular gender, but in the social dimension belongs to the binary category where the gender identity of men with feminine gender is trans women or transgender women (Bockting, Miner, Romine, Hamilton, & Coleman, 2013).

The use of the term transvestite which is more popular in Bireuen society was rejected by this minority group, they prefer the term "transpuan". Transvestites in Bireuen District have shown "dissociation social interaction" through conflicting forms of use of their identity terminology. The conflict as quoted by Sofyana (2013) due to differences in body characteristics, emotions, cultural elements, behavior patterns and so on.

The habit of imitating the behavior, role and use of female attributes began to occur at the age of $\pm 10-12$ years and was permanent at the age of 15-16 years. These habits are the drivers of the process of social interaction that develops in transvestite comonitas. The crisis of transvestite identity disorder began to be felt in her since the middle of akil baliq period, namely between 10-17 years. Abnormalities in boys aged 10-12 years who love women's

clothing is a group of transvestites involved in the world of gendered arts (Banyuwangi) in the era of the previous Javanese kingdom (Sagara, 2017).

The act of imitating others is known as "imitation" and becomes very important in the process of social interaction, but it is unfortunate because this feminine gender imitation is contrary to the social and cultural values embraced by Bireuen society. Setyorini (2011) confirmed that gender identification and transvestite sexuality are a combination of femininity and masculinity by dominating feminine and masculine identities through makeup, clothing, body gestures, and sexuality.

In general, the family objected to the reality that family members with male gender identity were caught up in a feminine gender identity. Personality changes in transvestites give birth to "contradictions" with their family members and community members shown through blatant or hidden disloyal disconsion. The form of transvestite contraversion with her family is to choose to stay away from family and other social environments, and join the transvestite community that is usually concentrated in beauty salons as a space of expression and self-actualization that is safe and comfortable. Identity crises in transvestites are caused by environments such as getting along too much with the opposite sex, hanging out and being in a transvestite environment and being involved in transvestite activities (Weismann and Depilori, 2014). Similar to the results of Barmawi and Silmi's research (2016), bshws factors that cause the occurrence of transgender in Banda Aceh include social factors of the family, the surrounding environment and differences in foster care patterns applied in the family.

The clothes and appearances highlighted by transvestites are generally very contrary to Islamic shari'a and social norms adopted by Bireuen society. This shows that transvestites in Bireuen District are less able to accommodate and balance manners in social interaction in the general public. As a result efforts to achieve stability in social interactions will be difficult to manifest. The social and cultural norms and values of Acehnese generally have Islamic values, while the patterns of clothing and appearance of transvestites in this district generally conflict with the values and norms adopted by the general public. Differences in badaniyah and patterns of behavior with the community can sharpen the differences that exist until it becomes a conflict. Ideally, every transvestite should be able to create an atmosphere of traditional cooperation in order to defuse the conflict of values and achieve the stability of the traditional system or elements of a conducive social system in Bireuen Regency. The consequences of social interaction of "dissociative and conflict or social conflict" tend to increase solidarity in transvestite solidarity that takes place in the stall space of beauty salons, on the other hand creates a kind of gap or gap between them and society. Society sees transvestites as a form of unsettling deviant behavior so that it gets pressured either culturally or structurally, often ostracized and even gets discriminating treatment (Faizah & Abdullah, 2013; Arafanda and Sakaria, 2015).

3.2 Discussion

The Great Dictionary of Bahasa Indonesia, explains Shemale is, "A man who behaves like a woman; men who have feelings as women". In the context of transgender psychology, transsexuals are individuals who physically have a clear dark identity (male or female), but psychologically tend to look the opposite sex (Koeswinarno, 204). Meanwhile, according to the perspective of Religion (Islam) man is known to two sexes of men and women and is not known the term transvestite tataupun transgender so that the legal consequences of transgender acts are classified as haram and the Messenger of Allah cursed such people (Usman, 2018).

In the context of transvestite social interaction with the community in Bireuen Regency, there is conflict in various dimensions, namely; (1) symbols that indicate the identity of transvestites, namely the terminology of transvestites who are more popular in society and "transpuan" in the internal environment of the transvestites themselves; (2) the social culture dimension of transvestites as a habit identified by discursive practices in the form of changes in body shape, manner of behavior, how to dress up, and work that is pursued; (3) Social structures that can be interpreted as institutional structures in society.

The reality of transvestite social interaction in the community in Bireuen Regency is triggered by imitation factors, then creates uncertainty and inconsistencies in gender identity and sexual orintasis. This imitation factor is considered against nature, so it is stigmatized and discriminated against by its environment, as well as having low social status (Hinshaw, 2005). In addition, the regulation of legal status for transvestites is returned to the dominant gender identity (Usman, 2018), while the social and cultural relitas are contrary to the gender identity both related to the obligation to carry out Islamic law or community culture. This pattern of social interaction is known as dissociative and conflict or social conflict that should not need to occur if the existing gender identity status condition is able to be accepted sincerely. Therefore, the problems faced by transvestites in Bireuen Regency are not only the problem of identity crisis but also include moral problems due to the crisis of understanding religious values and lack of afford to live up to socio-cultural norms.

Changes in their appearance sometimes affect behaviors that have long become permanent. But cases like this are rare even if they are only in major cities or in forced conditions. Changes in attitudes that cause people to change identities are more familiar due to psychological insistence. The opinion of professor of psychology UGM Prof Dr Koentjoro, said: a person can become a transvestite if the role of the mother in parenting her child is greater and treats boys like girls. Perhaps in the family life of the majority of women so that the soul formed is the female soul. Meanwhile, according to Public Health Expert and transvestite observer dr. Mamoto Gultom, transvestites are a subcommunity of normal human beings. Not a symptom of psychology, but something biological. These people are in transgender territory: women trapped in men's bodies.

To reduce the negative stigma of these subordinal groups, they seek to reduce it through accommodation by building social structures. In sociology, accommodation is a process of social adjustment in interactions between individuals and between groups to relieve conflict. This interaction takes place through charitable activities for the community, such as free prune, sharing food and helping fellow people who are experiencing difficulties. This kind of activity as a form of their interaction with the community. This pattern of interaction is less effective in melting the negative stigma of society towards this minority group.

IV. Conclusion

Transvestite social interaction takes place in the form of dissociative so as to cause challenges or conflicts with Islamic law as well as socio-cultural norms of Bireuen people. The dissociative interaction is triggered by imitation actions that then give birth to contradictions in their families or in society. Social interactions that lead to accommodation have not been able to fuse the negative stigma attached to transgender groups in Bireuen District.

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