

Erving Goffman's Approach in Perspective and Self-presentation of Transgender in Tambun Bekasi

Virna Estriana¹, Umaimah Wahid²

^{1,2}Master of Communication Science Department, Budi Luhur University, Jakarta, Indonesia

Email address: ¹virna.nana360@gmail.com, ²umaimah.wahid@budiluhur.ac.id

Abstract— Transgender recognized as a sexual orientation that exists in the society which creates various reactions by the surrounding environment. Transgender is a self-presentation closely related to the construction of identity, which presents itself as a communication process that forms interpersonal communication. The identity is accepted by the community or not, which can lead to positive or negative influences. The purpose of this study was to find out the form of impressions that were displayed from the self-presentation in the city of Bekasi. Transgender in the city of Bekasi presents themselves through the management of impressions used when in the Transgender group and community environment, especially in the family environment and work environment in order to fulfill their self-presentation. So that to find out the shape of the impression of the transgender's self-presentation is known from the process of interpersonal communication that they do when they are in the family, work and in the transgender environment. The dimensions of self-presentation carried out by transgender are also understood by dramaturgy studies in order to find out the impressions they manage when on the front stage and in the backstage. This study uses an explanatory, descriptive approach. The research method used is the dramaturgy method, Erving Goffman. Therefore, to fulfill the existing data, the researchers chose the five key informants in this study were transgender who lived in the City of Bekasi. Data collection techniques using interviews and observation. The results showed that interpersonal communication carried out by transgender refers to a different impression when on the front stage, namely family and work environment by forming a heterosexual male figure and when the backstage is a Transgender environment by showing his true self so that the impression formed by the self-presentation carried out by the transgender is different when on the front stage, namely the family environment and work environment with the impression of a heterosexual man and when on the backstage, namely the group by displaying their transgender identity.

Keywords— Backstage, Dramaturgy, Self Presentation, Transgender.

I. INTRODUCTION

A human being can be said to have a self-presentation since he can interact with other people. However, identity construction is not only about oneself, but also involves other people. In the theory of Baumeister and Hutton's self-presentation, there is an audience or opponent of interaction. This life is like two different sides of coins, where each life has a front stage and a backstage [1]. Self-presentation if it is associated with the construction of identity where the identity is accepted by the community or not where self-presentation can lead to positive or negative influences. In Indonesia alone, indications of gender dysphoria can be found with the phenomenon of the existence of transgender. Transgender are one example of

transsexuals, namely male-to-female transsexuals or people who are born male but feel themselves a woman, so they look and behave like women [2]. The transgender show that they have gender dissatisfaction as men and feel that they are more in line with women's gender. Gender identity itself is a result of a complex understanding of genetic, hormonal, and environmental influences related to gender owned by someone [3]. The existence of transgender in Indonesia itself, based on data held by the Ministry of Social Affairs shows a number of 31,179 people in 2010, which were spread throughout 82 transgender Personality Exploration in Indonesia. Whereas in JABODETABEK there are several places for sex workers and transgender who like to settle, one of them is in the Tambun area of Bekasi, every night, prostitutes and transgender are busy hanging on Jl. Diponegoro Tambun Bekasi [4].

Although based on exposure data on the number of transgender in Indonesia shows a number that is not small, the existence of transgender in Indonesia is often still regarded as something strange and taboo by the community. From this problem arises the problem of self-presentation, which is considered by the community, especially in Indonesia regarding the life of transgender people, which is negative in the eyes of the community. This situation was also experienced by transgender in Tambun Bekasi; they had male sex but presented themselves as women. It is very rare if there are transgender who when at night they choose to become transgender and during the day become men who have a different status like transgender. When a transgender presents his behaviour, he is directly or indirectly, influenced by the boundaries of meaning within society and hopes that people do not always look at transgender from the negative side.

Most transsexuals are in a transsexual position, i.e., physically born male sex, but in the next process, there is a desire to be accepted as different-sex [5]. In this case, the status of the transgender becomes an identity which, in the view of society, becomes a transgender has a positive side, namely having a different profession during the day as the community in general. Hartono, in his book, explained about the life of transgender as follows: In Indonesia, the actual existence of transgender among people is not a strange thing. People are accustomed to seeing someone who is born with male sex, has a feminine appearance and uses female clothes at comedy TV shows, is nominated for beauty, and works as a street singer or sex worker. However, the existence of transgender in the wider employment field is almost non-existent. For example, almost never seen transgender working in the education sector as a teacher or lecturer or a transgender

who works in banking. Some people accept transgender to a certain extent, namely in the stereotype of transgender: as material jokes as employees of beauty salons and as prostitutes [6]. It is on this basis that transgender want to show that transgender can also do positive things that can be beneficial to themselves and others. The aim is audience acceptance of manipulation. If an actor is successful, the audience will see the actor in accordance with the angle the actor brings, and it is easier for the actor to bring the audience to reach the goal of the show [7].

Based on the explanation above, the researcher chooses to examine this transgender's self-presentation in the city of Bekasi is to find out the specific purpose of the message conveyed by the transgender to others. So this transgender will show certain figures that can be understood by other people who see them and have an impact on the change in perspective on the transgender.

A. Dramaturgy

The theory used in this study is the dramaturgy theory of Erving Goffman, one of the famous sociologists in the 20th century used a dramatic metaphor to explain how communicators present themselves. The dramaturgy theory, according to Goffman, is that when people interact, they want to present a self-image that will be accepted by others according to what is expected [8]. The situation or setting in everyday life can be likened to a stage of performance and humans are actors who use the drama to give an impression to the audience, this is what is called dramaturgy [1]. If we are in a situation, then we are actually performing. You must decide how you put yourself, what to say, and how to act [9]. In a dramaturgic perspective, life is like a theatre, social interaction that is similar to shows on stage, which displays the roles played by actors. According to Goffman, social life can be divided into "front region" (front region) and "back region" (back region). Goffman argues that generally, people tend to try to present themselves idealized in their performances in the front, and they feel that they must hide certain things in their performances [10]. For actors who have a physical stigma, the dramaturgical problem is managing tension that comes from the fact that other people know the actor's physical disabilities, while for actors with social stigma, the dramaturgical problem is managing information so that the social stigma remains hidden for audiences, such as homosexuals [10].

B. Interpersonal Communication

Interpersonal communication (KAP) is a process of communication carried out by two or more people, not through the media, the effect is immediate, and feedback is direct [11]. Therefore, researchers chose to study interpersonal communication with self-presentation of transgender students as students to find out the specific purpose of the message conveyed by the transgender to others. Interpersonal Communication or Interpersonal Communication is communication done by people face to face that allows getting a direct response both verbally and non-verbally [12]. There are three predictions of the stepwise analysis carried out in KAP, namely sociology, anthropology, and psychology.

Whereas in psychological analysis, it has involved aspects of empathy or the same sense of shared affinity or the people involved in this communication activity are heterophily (differences in nature and behavior but are able to adjust to each other), so that often result in adjusting to each other [13].

II. METHOD

A. Type of Research

The research method that will be used is qualitative descriptive and explorative qualitative research methods, where this research presents and describes the reality of communication, looking for, and explaining a relationship and not testing the theory. A qualitative approach is a research approach that produces descriptive and explorative data in the form of written or oral words from people or observed behavior [18]. Based on this, the qualitative research method is used because the problems raised by researchers are complex, dynamic, and meaningful problems [19]. In addition, qualitative methods are used to understand the meaning of an event or event by trying to interact with individuals in the situation [20]. Another reason for the qualitative approach is the research approach, which is because this approach is used to explore more detailed and complete information through in-depth interviews conducted to uncover things that have not been seen if only through observation. Based on this, the results of observations made by researchers in the transgender study of Self Presentation Dramaturgy will then be followed by in-depth interviews as confirmation and disclosure of things that have not been seen when the researcher made observations.

B. Research Object

The study was conducted in Tambun Bekasi, along Jl. Diponegoro. Whereas time. Because the discussion discussed is very sensitive. The research was carried out through interview activities, starting from May to July 2019.

C. Research Subject

In this study, the research subject taken was to approach the key informant first. In addition, researchers conducted interviews directly at key informants to complete the research data. Before conducting an interview, the researcher first approaches the key informants through a straightforward approach and through the cellphone and WhatsApp application. First, because researchers have acquaintances of transgender in Bekasi, the researchers finally decided to make it as key informants in this study, which of course researchers asked permission first, after that on the basis of an agreement with key informants willing to be the subject of this study from the beginning of April researchers began to look for and approach the key informant first, after that the researchers conducted interviews.

D. Data Collection Technique

The method of data collection conducted on the subject is a semi-structured in-depth interview based on interview guidelines. In addition, interviews were also conducted with informants who were considered to know the subject in depth.

Interviews conducted with informants were semi-structured interviews based on interview guidelines regarding the subject's life, behavior, and personality. Observation methods are also carried out based on observation guidelines on subjects which consist of aspects related to gender disagreements that are owned or expressed with given gender as well as significant difficulties or discomfort in the social field, employment, and other functions of important areas of life. In qualitative research, there are two types of observations, namely participant observation, and non-participant. This research, the researcher uses participant observation that is the traditional method used in anthropology and is a means for researchers to enter into the society they will study. The researcher will try to find a role to play as a member of the community, and try to get a feeling of being close to group values and community patterns so that this method can take months, even years [18].

E. Observation Method

The research that discusses the self-presentation of transgender in the city of Bekasi uses the analysis of Dramaturgy theory proposed by Erving Goffman. This theory describes the process of managing impressions carried out by individual transgender. That when transgender individuals interact with other people, they want to present a self-image that others will receive in accordance with what he expected. So that it affects the variety of decent and inappropriate interactions for individual transgenders in existing situations and seeks to foster a certain impression in front of others, in the process of managing these impressions, a stage area is needed as an actor's place to play a function and its role can be seen by the audience, namely there is a front stage and a backstage. Where the front stage and the rear stage as a place for individual transgender to socialize with their social environment. The researcher will discuss how the self-presentation of transgender in the city of Bekasi uses the stages in the Dramaturgy Theory from Erving Goffman, namely the self-presentation of transgender in the front stage area and the backstage so that the reality of the interaction between transgender and their social environment will be seen. Where in the study, this study will be discussed is the family environment, work environment, and environment of the transgender group. According to Goffman, self-presentation is an activity carried out by certain individuals to produce definitions of situations and social identity for actors, and the definition of the situation affects the variety of appropriate and inappropriate interactions for actors in existing situations [18].

F. Changes Method Viewpoint

In this study, the researcher used the methodology of changing viewpoints. The method of changing viewpoints was also used in this study because this method focused more on the changing style of people's perspectives on transgender from negative to positive. Rogers et al. argue that social change is a process that produces changes in the structure and function of a social system [21]. Changes in society can be about social values, social norms, patterns of organizational behavior, the composition of social institutions, layers of

society, power and authority, social interaction and so on [22].

G. Research Step

From the research steps outlined above, the research step is shown in the figure below.

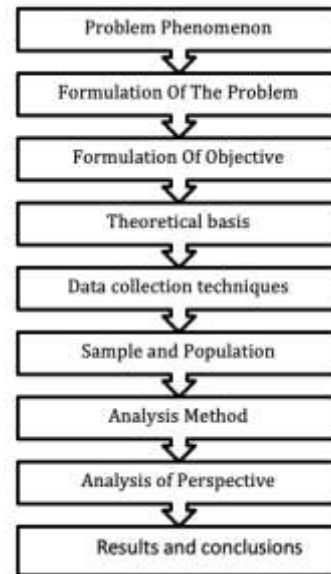


Fig. 1. Example of a figure caption.

Figure 1, explains the first step The phenomenon of the problem in this study is where there is a transgender as an orientation of sexual deviations that exist in a society which creates various reactions by the surrounding environment. Formulation of the problem and the purpose of this research is transgender want to show that transgender can also do positive things that can be beneficial for themselves and others. The aim is acceptance of transgender identity in the community and changing the negative point of view of transgender in the community. So that transgender will show certain figures that can be understood by others who see them and have an impact on the positive view of the transgender. The theory used is the Dramaturgy theory; the method of data collection conducted on the subject is a semi-structured in-depth interview based on interview guidelines. The study population was transgender in Tambun Bekasi City and five transgender who were key informants to be interviewed. The method of analysis uses analysis of the percentage of self Erving Gofman added by the method of changing viewpoints

III. RESULT AND DISCUSSION

A. Transgender Individual Stage

The stage in this research study is the place or setting in which transgender individuals interact with their social environment. Where the social environment faced by individual transgender is not only in one stage or region of interaction, but there are other social environments in which there are different social situations and identities, so individual transgender here are required to play roles with social roles different. To play this social role, usually, transgender individuals will use verbal language and display certain non-

verbal behaviors and wear certain attributes. According to Goffman, social life can be divided into front regions and back regions [12]. The front region refers to social events that allow individual transgender to style or display their formal roles. They are like playing a play before a heterosexual public. On the contrary, the back region refers to places and events that allow it to be more relaxed and think of the ideal concept of themselves when on the front stage. More clearly, the two stages will be discussed, namely the front stage and the stage behind the transgender in the city of Tambun Bekasi.

B. Front Stage

A front stage is an event where transgender individuals or "performers" appear with self-concepts that have previously been thought of and designed on the backstage. As with key informants in this study, namely transgender in the city of Bekasi, they have different front stages. The efforts of transgender individuals when playing roles with different social roles that are tailored to the social environment they face aim to foster certain impressions in certain situations to achieve certain goals. As said by the five key informants in this study, wherein the city of Tambun Bekasi itself the majority of the people are Muslim communities, wherein the teachings of the religion forbid and do not allow male attitudes or behavior like women or transgender. So as to enable these five key informants, namely AL, VV, MK, DR and TS to manage their attitudes and behavior so that they do not look or look like transgender and allow them to have 2 (two) personalities that are adapted to different situations and identities in each social environment. Its express on below:

- 1) First Informant by the AL, and he said that "I am usually humorous because I am the type of humorist person when I become a man and I behave like a man and keep their image unknown to them".
- 2) The second key informant is VV; he also said "I am the type of quiet person, and when I become a transgender I am rather spoiled and aggressive to guests, and I am more comfortable being a transgender, I am normal, and I am a quiet person".
- 3) Key informant 3 MK argued and said "Relaxing is not too quite because his mind is bad and usually talks with the community and usually works as an employee".
- 4) Key Informant 4 DR said different things, said "My attitude is normal like the men we say guard and strange habits - don't let them get caught".
- 5) Key Informant 5 TS revealed "I just acted normally when the same child and neighbor like a man and dressed in a man I like socialization and not quiet, and I am an active person when homework is always done".

This is where transgender individuals manipulate their appearance, with different fashion styles and different looks that look like men during the day or when working in general and when night falls their roles are different to look and dress like women in general. Goffman calls activities to influence others as "performances" (performance) when on stage [10].

When they interact with the wider community, individual transgender manage their impressions well so they can create a self-image that can be accepted by others. Not only that the behavior of individual transgender is also very influential on the attractiveness of the community when interacting with individual transgender, from the way of speaking, body language, and appearance of dressing. Because when the transgender individual interacts with the community, the community can judge according to the self-image displayed by the transgender individual.

C. Backstage

It is this transgender individual who prepares all transgender for what will be faced in the field, to cover his true identity as a transgender. This stage is also called a private stage, which no one else should know. In this area, transgender have a different role from the front stage, because there are certain reasons where the transgender does not cover the same role as the front stage. On the backstage, these transgender will appear fully in the sense of being their true identity as a transgender. And maybe there will be some differences displayed by these transgender when socializing with their fellow transgender. For example, such as from roles, attitudes, behavior, body language, facial expressions, and ways of speaking. In this rear stage area, transgender act differently than when they are in front of a majority heterosexual community. This backstage is more relaxed, where transgender can be themselves without having to be covered up. Because of this backstage, transgender are in an environment that has the same taste and fate.

D. Family Environment

In the family environment, even though the family is the closest environment for the AL, VV, MK, DR, and TS, however, they are not brave and still cannot be open about their true identity as a transgender. Even though they were raised and gathered together with their family members from childhood, this could not be a benchmark for them to be open about the secret of their true identity. Because being a transgender is a decision that they consider to be something that is difficult to be told to others, the family is no exception. Because this is a disgrace that not only destroys his own good name but can also be a disgrace to his family. So parents only need to know them in terms of them as normal men and as good children and pride from their families. Individual transgender will close the original identity, even if it is the family that is the closest environment to someone. Because the sexual behavior is chosen is a behavior that is deemed deviant, and cannot be accepted both in the family environment and the environment around the place of residence, the majority of which are heterosexual.

E. Work Environment

The work environment is the second social environment or secondary socialization after the family environment. Where when a person has entered adulthood and is required to work

to determine career and choose a career, then that person can be declared as a person who has grown up and can make his own money. Life mingling in the family environment, work, and in the community shows the occurrence of socialization before they know it. Every new member of the group or community must learn habits through a process called socialization. So, to be considered a member of his social environment, namely his work environment, one must learn the habits of other community members. In this social environment, transgender individuals will try to learn the rules or habits that exist in their working environment. In this area, the individual transgender will develop and demonstrate the ideal figure of identity that will be highlighted in his social interaction. The management of the impressions displayed is an individual picture of his ideal concept, which if it can be accepted by friends in the work environment. Transgender individuals will hide certain things in their appearance. When humans carry out the communication process, there are values and norms regarding behavior that consciously or unconsciously provide boundaries to individual behavior. The conduct is also a tool that instructs and simultaneously prohibits a member of society from committing an act. In this case, each community has its own behavior which is often different from one another because the behavior arises from the experiences of the people who are different from the community concerned (Ritzer & Goodman, 2007). The five key informants agreed that they are individuals who have a role as social beings. They make social contact and communicate with all. They are aware of the values and social norms of religion that exist in society. Especially regarding sexual orientation choices, and there are values and norms that give boundaries to human behavior.

F. Description Informant

1) Key informant AL

AL, or usually called AL, is the 3rd child of 4 siblings. AL was born on May 8, 1994, and is now 24 years old in Bekasi, West Java and his parents are of Javanese Betawi descent, his mother is a housewife, and his father is an employee of a company in Bekasi. AL is an individual who is for the community, a school AL to a high school graduate (SMA), but what distinguishes AL from other communities is their different personalities and tend to prefer same-sex, the AL feels this difference in behavior from a young age of 10 years started began to enjoy playing dolls and aged 14 years had begun to dare to dress up, but day after day the difference was increasingly felt at the time of high school he began to choose friends to tend to women and began to feel happy towards men and now AL still working as a catering household when day and night the AL performs as Commercial Sex Workers (CSWs) to become transgender like women from dress and dress up. But the AL personality is very kind, polite, friendly, and dressed in a reasonable and funny manner; he also has many friends, so the researchers did not hesitate to ask questions and talk to him. Judging from the role and

psychology orientation, the AL has a dual role which during the day becomes a man working and blending with the family and his role is still single, and the psychological orientation can be a transgender because of the small sexual orientation he likes men and can like men because from a small age AL is used to playing toys like women and are not at all interested in women.

2) Key Informant VV

VV or commonly called VV is the third child of 3 siblings and is the last child of all his siblings is a man, and his mother's family is a housewife in the foyer of trading, and his father is an employee of a PT company in Bekasi. VV was born on April 5, 1995, in Bekasi, West Java and is 23 years old. VV is also the same as an ordinary society who also graduated from high school (SMA). But what distinguishes VV from other communities is that their personalities are different and tend to prefer same-sex VVs to more quiet people, VV feels the difference in behavior from high school when grade 3 was around the age of 17 and liked to make up equipment and started experimenting with dressing up but day after day the difference was increasingly felt in high school he began to choose friends tend to women and began to feel happy about men now VV still works as SPB employee in one of the malls in Jakarta when day and night VV do Commercial Sex Workers (CSWs) become transgender like women from how to dress and dress up and be like other transgender. His quiet personality made the researcher make him one of the speakers. Judging from the role and psychological orientation, VV has a role in the family as a child who works as an employee and his psychological orientation is to like men, there is a factor from the small ones who like makeup and enjoy playing with women who can like men because of small sexual desires and the absence of psychological force or trauma to something.

3) Key Informant 3 MK

MK or usually called MK is the 6th child of 6 siblings and is the last child of all 4 and one older sisters who are the parents of the work of their parents as farmers in Brebes. MK was born on April 13, 1990, in Brebes, Central Java and is 28 years old. The Court is also the same as an ordinary community who also graduated from Vocational High School (SMK) in Ten Java Brebes, but what distinguishes Konah from other communities is their different personalities and tend to prefer MK same-sex people who are more quiet and aloof, The Court felt this difference in behavior from childhood when middle school to high school like to do household business but day after day the difference was increasingly felt when after graduating from high school he began to choose friends tend to women and began to feel happy towards men and now the Court still works as a factory employee PT in one of the factory companies in Bogor when day and night the Constitutional Court made it deadline to become a transgender like a woman from how to dress and dress up and be like other transgender. Her quiet and solitary personality made the researcher make her one of the speakers.

Judging from the role and psychological orientation of the Constitutional Court as one of the workers who wandered away from the family, it was easy for the Court to conceal its identity as a transgender and its psychological orientation initially did not want to become a transgender because of being forced to become transgender seeking money because of economic factors.

4) Key informant DR

DR, who is usually called the mother of DR, in the transgender community because she is considered to be a figure in taken and considered as a mother figure for transgender in Bekasi, has 6 siblings and the mother of DR is the fifth child of 7 siblings, mother DR was born in March 12, 1976 was born in a remote area in Bima NTT regency, DR mother has long been a transgender for more than 20 years as a transgender and has long been a community or transgender group called the WARIA BOJONG MENTENG group and is still active today Bekasi city. Indonesian transgender, DR felt that she was more likely to be as a young woman since she was in junior high school and her mother also freed what she wanted to make the DR mother freely to choose her own way of life. Mami DR owns a business and business in herbal medicine called the HERBALIFE business in the Bekasi city area. Judging from the role and psychological orientation of the DR as entrepreneurs and business people and as migrants who are far from their families and rarely meet with families, it is easy for the DR to conceal their identity as transgender and DR psycho-orientation especially sexual orientation like men and only a little feeling like women hence there is no intention of DR to marry a woman because she feels she still wants to become a transgender.

5) Key Informant 5 TS

TS, which is usually called TS, is a community figure who sometimes cares for a transgender in Bekasi, TS born June 04 1987 and TS is different from other transgender because TS is one of the transgender statuses as Head of the family who has children and wives and rarely transgender those who have children and wives because most of the transgender in the city of Bekasi like men. TS is one of the only children of the puppet of his parents, the only child, and he only graduated until elementary school, TS has a wise figure and was once crowned as chairman of the transgender group in the city of Bekasi. TS profession only as transgender when noon TS becomes a busker and when the night is a profession as a Commercial Sex Worker (PSK) looking for guests to become transgender, but TS children and wives do not know that TS is a transgender who knows TS works at a cafe in the Bekasi area. But TS still considers the figure of transgender as one of the figures who do not need to be feared and insulted or ridiculed because they actually have good character and have unique and interesting skills. Judging from the role and psychological orientation TS plays the role as the head of the family very deeply where the child of this TS wife does not know that her husband is a transgender and TS also rarely meets his family or wife's children due to the distance and it is

easier for TS to conceal his identity as a transgender and the psychological TS is a transgender because of the psychological factors that initially only liked a woman turned into a male lover and even liked women and liked men called BISEXUAL namely because TS was often betrayed by women and finally turned to men who until now which results from trauma so that it becomes a transgender or psychological factor.

G. Description Perspective

The types of transgender who are the subject of research in this study, namely this type are shown to transgender who try to hide the behavior of transgenders from their environment. They are good at hiding the traits displayed by each key informant in this study. Because these key informants try to hide the behavior of transgenders from their environment, thus enabling them to play different roles and in accordance with the situation and social identity of their social environment. This is evidenced by the roles they play, namely in the front stage area, and in the backstage area. In the front stage, Goffman distinguishes between settings and personal fronts. (Ritzer & Goodman, 2007). Settings refer to physical scenes that usually must be there when these transgender play their roles. The settings on the front stage of the transgender are divided into three, namely in the family environment, work environment, and in the transgender group. The appearance includes various types of goods and clothing that introduce us to the social status of the transgender. The style introduces to the community, what kind of role is expected by these transgender to be played in certain situations. After interviewing the five key informants, a conclusion can be drawn that transgender almost all play a social role when interacting with their social environment. Different with great care and good self-control. The five key informants agreed that they are individuals who have a role as social beings. They make social contact and communicate with everyone. They are aware of the social situation in their environment, especially regarding the religious values and norms that exist in the surrounding community regarding acceptable sexual orientation choices that still consider sexual orientation choices and roles like transgender are still taboo and still unacceptable. Having a choice of sexual orientation that is different from the majority of people in the social environment is certainly not easy for transgender people, because the choice to become a transgender is still something that is unacceptable. So the choice will only be a disgrace that can embarrass the family and even the environment. So that the existence of a different social identity makes these transgender do a drama or information management techniques to hide their identity as a transgender so that the majority of heterosexual people still do not know their identity as a transgender, especially those who have formal status, which in the end they have a dual role or dualism of roles. Individual transgender will close the original identity, even if the family is the closest environment to someone. Because the sexual

behavior is chosen is a behavior that is deemed deviant, and cannot be accepted both in the family environment and the environment around the place of residence, the majority of which are heterosexual. The values and norms that exist in the community are related to the regulation and control of the community in carrying out their sexual functions, which is the problem of individual transgenders in general, namely the feeling of being confined to their true identity. Because if they are open or exposed to their true identity as a transgender, they will feel insecure and get psychological pressure in the form of rejection or feeling of disappointment both in their own family as the closest environment to everyone. According to Goffman, the dramaturgical problem occurred in people who get the discreditable stigma is stigma whose differences are unknown to members of the audience, namely in this study self-presentation of transgender. In the sense of the word, some people closest to transgender know their personalities regardless of the impact created. However, individual transgender who tell themselves to someone cannot simply choose people to keep their secrets, and in this study, the transgender dare to tell with their own friends. Likewise, when they tell about their secrets, they also have to choose people who can be trusted, so that their identity as a transgender does not spread to the public. It is all done by a transgender so that the secrecy of their lives can be stored neatly without being known to the wider community by telling all their complaints to people they trust. As a form of lightening the burden they feel. Because of the impact that can be caused, if transgender individuals make self-disclosures to the social environment, then allowing the reaction obtained is to cause.

IV. CONCLUSION

Through the analysis perspective of the concept of dramaturgy Erving Goffman, it was found that transgender performed a family and community environment performance as observers as the front stage side, and the rear stage of transgender was a profession, sexual desire, friends or playmates, where they showed original character they are transgender. The front stage is their stage to act as heterosexual men in general during the day, while the backstage becomes a private domain for transgender and usually at night. The role played by transgender on the front stage aims to keep their identities as transgender secret and to avoid verbal and non-verbal discrimination that is sometimes experienced by transgender. Five key transgender informants in this study all managed information in the home environment with great care. The five key informants did the

same thing, namely avoiding their self-disclosure to friends in their work environment. Self-Presentation of transgender in the Environment of Transgender Groups As the Rear Stage. Their Backstage can show original status as a transgender without being covered.

REFERENCES

- [1] A. W. Anindhita., "Dramaturgi Dibalik Kehidupan Social Climber," J. Komun. dan Bisnis, vol. VI, no. 1, pp. 1–11, 2018.
- [2] Y. Sri, "Menguak Konstruksi Sosial Di balik Diskriminasi Terhadap Waria," J. Sosiol. Dilema, vol. 18, no. 2, pp. 73–84, 2006.
- [3] D. L. Rowland and L. Incrocci, *Handbook of Sexual and Gender Identity Disorders*. New Jersey: John Wiley & Sons Inc., 2008.
- [4] A. Nugroho, "Tiap malam PSK ramai mangkal di Jl Diponegoro Tambun," Tiap malam PSK ramai mangkal di Jl Diponegoro Tambun, warga resah, 2017. [Online]. Available: <https://www.merdeka.com/peristiwa/tiap-malam-psk-ramai-mangkal-di-jl-diponegoro-tambun-warga-resah.html>. [Accessed: 11-Jul-2019].
- [5] D. L. Saraswati, "Eksplorasi Kepribadian Waria Dalam Perspektif Psikologi Individual," E-Journal Bimbingan. dan Konseling Ed. 1 Tahun ke-6 2017, vol. 1, no. 6, pp. 80–98, 2017.
- [6] Hartoyo, T. Adinda, P. Sabarini, T. N. Said, and Gusti Bayu, *Sesuai Kata Hati: kisah perjuangan 7 waria*. Jakarta: Rehal Pustaka, 2014.
- [7] A. Martina, "Dramaturgi Mahasiswa Pelaku Hubungan Seksual di Luar Nikah," SOCIA J. Ilmu-Ilmu Sos., vol. 13, no. 2, pp. 41–50, 2016.
- [8] G. Ritzer and D. J. Goodman, *Teori Sosiologi Modern*. Jakarta: Kencana, 2007.
- [9] Morissan, *Teori Komunikasi: Individu Hingga Massa*, Edisi Pertama. Jakarta: Kencana. Mulyana, 2014.
- [10] D. Mulyana, *Metode Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial*. Bandung: PT Remaja Rosdakarya., 2013.
- [11] B. Bungin, *Sosiologi Komunikasi (Teori, Paradigma dan Diskursus Teknologi Komunikasi di Masyarakat)*. Jakarta: Kencana Perdana Media group, 2008.
- [12] D. Mulyana, *Ilmu Komunikasi Suatu Pengantar*. Bandung: PT Remaja Rosdakarya., 2008.
- [13] A. Sihabudin and A. Winangsih, *Komunikasi Antar Manusia*. Serang: Pustaka Getok Tulur, 2012.
- [14] A. P. P. Palupi and D. H. Tobing, "Penyesuaian Diri Pada Waria Adjusted Di Bali," J. Psikol. Udayana, vol. 14, no. 2, pp. 290–304, 2017.
- [15] Koeswinarno, *Hidup sebagai waria*. Yogyakarta: PT. LKiS Pelangi Aksara.
- [16] M. S. Rosenthal, *Human sexuality: From cells to society*. Florida: Wadsworth Cengage Learning., 2013.
- [17] M. Karmaya, *Seks positif: Sikap positif terhadap seksualitas*. Denpasar: Udayana University Press Kampus Universitas Udayana., 2014.
- [18] L. J. Moleong, *Metode Penelitian Kualitatif*. Bandung: Remaja Rosda Karya, 2003.
- [19] Sugiyono, *Metode penelitian kombinasi*. Bandung: Alfabeta. Tempo., 2014.
- [20] A. . Yusuf, *Metode penelitian kuantitatif, kualitatif & penelitian gabungan*. Jakarta: Prenadamedia Group., 2014.
- [21] B. T. Sugihen, *Sosiologi Pedesaan*. Jakarta: Raja Grafindo Persada, 1997.
- [22] S. Soekanto, *Sosiologi Suatu Pengantar*. Jakarta: Raja Grafindo Persada, 2011.
- [23] M. Ali and M. Asrori., *Psikologi Remaja Perkembangan Peserta Didik*. Jakarta: Bumi Aksara, 2009.