Self – Representations of Student Transvestites on Social Media

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Abstract—Becoming a transvestite in the real world has a lot of risks, including receiving poor treatment from people, both on and off campus for students. Student transvestites choose virtual spaces as places to showcase and acknowledge their gender. Seeing that reality will bear different meanings for people who experience their self-identity creates a distinct experience for student transvestites during college due to social media. Therefore, researchers are interested to explore the self-representation of student transvestites on social media. This study analyzed the theory of simulacra and hyperreality of Jean Baudrillard. The research approach is qualitative and descriptive. Mechanical selection of informants was conducted using snowball sampling and purposive sampling. Data were collected through passive participation, in-depth interviews, and the study of documentation and were then analyzed using interactive model analysis which includes reducing the data, displaying the data, and drawing conclusions. Results of the study revealed elements of the self-representation of student transvestites on social media including (1) a desire to show their identity, (2) expression as a work of art and entertainment, (3) feelings of loneliness and a desire to get attention, and (4 he promotion of makeup.

Keywords—self-identitycreates self-representation, social media, student transvestites

I. INTRODUCTION

A shemale is an individual of the sex who behaves and like a woman. people who often witness the behavior of these men may consider this normal. However, many people consider being a transvestite to be wrong and a form of social deviation in society because every individual is expected to understand heir role according to their sex. The success of individuals in the formation of gender identity is determined by the success or failure of the individual in accepting and understanding behavior in accordance with the role of their sex. If individuals fail to accept and understand the role of their sex in relation to their gender, then the individual will experience conflict or disruption of their gender identity. Being a transsexual has many risks. Transvestites are faced with various problems, including rejection, from their families, not being socially accepted, being considered jokes, and verbal and non-verbal violence. Regarding she males themselves, the physical and social figure that develops in the community is often considered very embarrassing and a disgrace. As a result of these conditions, the world of transvestites has a different cultural dimension than that of men or women. Because they are "living as transvestites" many face social and cultural constraints placed on them by society (Koeswinarno, 2004).

The phenomenon of transvestites has been found among students. In the lecture environment, these transgender students carry out their roles on campus. These transgender students attempt to control certain aspects of themselves, such as their appearance or physical condition, while on campus. Transgender people consider themselves normal people. Ideally, students are people who can be described as educated and who have the potential to understand changes and developments in the world of education and society. As students, they should have functions and roles, one of which is a "moral force". As a student, they must have a basic reference for behaving. The basic references include behavior, words, and manner of dressing, related to good morals. All references must be corrected so that the successors of the younger generation have good morals. This is where society's demand for students' intellectuality in their moral strength lies (Pilipus, 2010).

As a result of the social construction and pressures of the community and the negative stereotypes that inherently accompany the physical and social figure of the transvestites, students who are seen as having intellectual and rational thinking are expected to be able to distinguish between good and bad. This causes male transgender students to realize that if they present themselves as feminine on campus or in the community, they will receive pressure and ill treatment from those in their environment. For example, she males who like long hair may not be able to wear it that way so they can go to school. The amount of pressure and bullying they face from those in their environment on campus has resulted in transgender students still being uncomfortable and unable to totally express themselves in the real world.

Student transvestites also need media or a platform to be able to present themselves because, otherwise, they will experience inner conflict or a disruption of their sexual identity. Transgender students want to express themselves completely and to exist, be recognized, and be accepted as

transvestites. Therefore, students choose cyberspace (social media) such as Instagram, Facebook and BlackBerry Messenger , as a place to express themselves in a completely free manner. They desire to be able to appear in public, and be recognized by the community and the surrounding environment. Social media gives them a way to express themselves and feel beautiful, and wear makeup without receiving pressure from the public.

This can be found in different student populations, including those in the city of Padang Panjang. Padang Panjang has several well-known universities, such as the Indonesian Arts Institute of Padang Panjang, Muhammadiyah University, Nabila Nursing Academy, and Imam Bonjol Midwifery Academy. The city was also dubbed the "City of the Veranda of Mecca" due to the large number of Islamic boarding schools that grew up in there, including the Thawalib Islamic Boarding School and the Kauman Muhammadiyah. Ironically, even though the city was nicknamed the "Veranda of Mecca," many transgender students are to be found in this city. Table I presents information about the activities of transvestite students on social mediaby researchers.

TABLE I.   TRANSVESTITE STUDENT DATA

Name/ID on Social Media	Department	Activities on Social Media
Soni/Sonya	Dance Art	Selfie (makeup and fashion)
Didi/Latasya Wilona	Dance Art	Selfie (makeup and posing with sexy lips)
Ariefin/ Finfin	Dance Art	Selfie (makeup)
DA/Andara	Dance Art	Selfie (makeup)
Ridwan/ Angel	Fine Arts Visual Communication Design (DKV)	Selfie (makeup)
TL/Luthia	Dance Art	Selfie (fashion)
Maulana/ Vio	Dance Art	Selfie (body and fashion)
WY/Young	Indonesian Language	Selfie (posing with sexy lips)
YY/Queen	Dance Art	Selfie (makeup)

Source: Search Results from February to October 2016

The results of this research, from February to October of 2016 reveal that many transgender students can be found in Padang Panjang. However, in this study, the expression observed on social media during that time span consisted of nine transgender students, with one student in the Indonesian Language and Literature Education Study Program of Teaching and Education , one student in the Fine Arts Visual Communication Design Study Program, and seven students from the Department of Dance of the Performing Arts These transvestite students have personal social media accounts, such as Instagram, Facebook, BBM, and Line.

The results of the research observed on social media accounts also found various types of self- appearance exhibited by the students, such as uploading selfie photos with makeup, posing exasperated, appearing like women, and dressing sexy. In general, these transgender students exhibited narcissistic behavior on social media. The presence of social media, such as Facebook, Instagram, BBM, and Line, provides the largest space for every individual, especially transgender students, to express themselves, especially in their presentation. Some of the behaviors of transgender students on social media include wearing makeup and accessories or items that are generally used and liked by women, such as rabbit dolls, lipstick, pink nail polish, and Mickey Mouse headbands . Statuses or photos uploaded by transvestite students on social media present their self images like women. A student who experiences problems expressing himself in the real world in his daily life can different ways of expressing himself on social media with a different identity. Not infrequently, the inner conflicts and disruptions of gender identity they feel are channeled through social media because they need recognition and to actualize themselves according to their personality in front of others. Social media certainly allow the transsexual students to have a variety of friends, who are called followers, on and off campus (Reza, 2016).

For friends who witness transsexual students obstacles in expressing their identity, they see that the transsexuals can display an identity that can be so different on social media than on campus that it will produce different meanings for those friends. Therefore, this research requires exploring the concept of representation of the transvestite students and the students' friends. Representation, in this study, is the process of reinterpreting the phenomenon of transvestite students who cannot express themselves in the real world, and who, in order to fulfill the need to express themselves in accordance with their personalities, overflow in the virtual world in the form of self-display or photos uploaded on social media.

Research on transvestites has been carried out by researchers before in relevant studies, the first being Amalia entitled "Fashion and Self Identity of Transvestites" (a case study of fashion as a form of self-identity among transgender individuals in Yogyakarta). This research was conducted in 2010, and the focus was to look at the fashion context as a form of non-verbal communication related to the self-identity of transvestites who present their sexual orientation through the selection of the fashion that they wear. The results of his research showed that she males deliberately chose a tacky and excessive appearance to declare that they wanted to surpass women and become the center of attention, making a statement of "I am a transvestite, not a woman.

The second relevant study is Rika Dita Pratiwi's thesis entitled "Transvestite Adaptation with Kota Pariaman Society a case study of salon worker transvestites in Pasar Pariaman". The findings of this study indicate that the background to becoming a transvestite is influenced by (1) childhood behavior and (2) environmental factors. In this case, transvestites are also often under various pressures, both from their families and from society. So the existence of transvestites can be accepted in the midst of society; transsexuals also adapted to the people of Kota Pariaman, This can be seen from transgender adaptation with neighboring communities neighbors, and customers. Generally, transvestites in Kota Pariaman have skills in

beauty fields, such as bridal makeup, and salons in Pasar Pariaman.

In the view of the researchers, what is relevant to this research is the same as when discussing she males. The difference is that this study examines the reinterpretation or self-representation of transgender students on social media by students who are their friends on social media (through a case study of transgender students in Padang Panjang). Therefore, researchers are interested in knowing more about the self-representation of transgender students on social media.

On the basis of the background and formulation of the problems described above, this study aims to determine the self-representation of transgender students on social media. To study more on this research, this is analyzed using simulacra and hyperreality theory proposed by Jean Baudrillard. Baudrillard describes the postmodern world as a world characterized by simulation. The simulation process leads to the creation of simulacra, or the "reproduction of objects or events By fusing the distinction between signs and reality, becomes more difficult to say what is real and what things simulate the real. Baudrillard also uses the term hyperreality, which is to create a condition in which all simulations are considered more real than reality. Social media provides the largest space for students to express themselves. That is, by uploading their views or photos on various social media, transvestite students create an image of themselves as beautiful women. These social media posts provide images through which these transgender students show their other side a soul or instinct of a woman that fits her personality. However, in reality, the new identities they display on social media are false Thus, there is a hyperreality that the transsexual student has succeeded in creating through imagery as a beautiful woman for themselves and heir friends who see them on social media (Ritzer, 2012).

In order for the research to be directed, the researcher limits the research problem to the self-representation of transgender students on social media. Ideally, students are people who can be described as educated, and able to think rationally and obey the values and norms that exist in society. Students are also expected to have better attitudes and characters. The status of being a student makes them have to adjust to the rules that exist on campus, such as maintaining their appearance when on campus by representing themselves like real men in front of other students or lecturers. Likewise, in society, transvestite students are physical and social figures who are considered deviant and a disgrace and who are even often used as a joke around the campus or community. So, transgender students are constrained or unable to fully express themselves in the real world.

Nevertheless, this fact does not prevent transgender students from expressing themselves in order to meet their need to continue to exist, which they do by presenting themselves in cyberspace or on social media. Transvestite students can freely express themselves, such as by displaying selfies with makeup, posing like women, and dressing in sexy clothes in photos that they upload on social media. This certainly will produce meaning for their friends who see the transgender students in display identities that are so different than in the real world through their social media. Therefore, the concept of representation is needed. On the basis of the limitations of the above problems, the question in this study

is what is the self-representation of transgender students and their friends (students) on social media?

On the basis of the limitations and formulation of the problems above, the objectives of this study are to describe the self-representation of transgender students on social media and to describe the self-representation of transgender students based on their friends in the real world and on social media.

The benefits of this research are expected to be useful: theoretically, this research can be used as additional literature, in particular, on the representation of student transvestites in cyberspace or on social media and in sociology of communication courses and courses on deviant behavior. Practically speaking, the benefits of this study are expected to provide a real picture of student representation of transvestites on social media based on students who are their friends on social media so that they can provide input to interested parties, such as governments, universities, and academies in Padang Panjang.

II. METHODS

This study uses a qualitative approach, which intends to understand the phenomenon of what is experienced by research subjects, such as their behavior, perceptions, views, motivations, and daily actions, holistically and with description in the form of words in special and natural contexts and by utilizing various natural methods. Qualitative research includes the collection and use of various empirical materials in case studies, such as personal, introspective experiences, life stories, text from interviews, observation, history, interactions, and visual texts that describe routine and problematic moments and meanings in individual's life (Arikunto, 2010).

According to Patton, the qualitative method is to scientifically understand phenomena that are occurring naturally in various situations. This concept emphasizes the importance of the data obtained by qualitative research, namely, natural data. These natural data are mainly obtained from the results of the direct expression of the subject of the research. Patton asserts that qualitative data are what people say on the basis of a set of questions from researchers. What people say, according to him, is the main source of qualitative data, whether what they say is obtained verbally through an interview or in written form through document analysis or survey responses (Sugiono, 2010).

The researcher obtained research data related to the self-representation of transgender students on social media, which the researchers then described in the form of descriptive images. This approach is used because the data obtained are descriptive in the form of written and oral words from people and documents or observed behavior (Arifin, 2010).

In this study, the theory used in analyzing the self-representation of transgender students on social media by themselves and by students who are friends on their social media and in the real world is the theory of simulacra and hyperreality expressed by Jean Baudrillard. Baudrillard describes the postmodern world as a world characterized by simulation. The simulation process leads to the creation of simulacra, or the "reproduction of objects or events." By fusing the distinction between signs and reality, it becomes

more difficult to say what is real and what things simulate the real.

The world, according to Baudrillard, is dominated by simulacrum. The concept of simulacrum is the creation of reality through a conceptual model or something related to myth that cannot be seen in reality. Jean Baudrillard also uses the term hyperreality, which is interpreted as media has stopped being a reflection of reality, and become reality itself or even more real than reality. Baudrillard uses the term hyperreality to explain the meaning of engineering in the media. Hyperreality creates a condition in which everything is considered more real than reality, and falsity is considered truer than truth (Ritzer, 2012).

This research was conducted in Padang Panjang. This city is known as the City of the Veranda of Mecca and the city of education. The selection of the location for this research focused more on the campus of the Indonesian Institute of the Arts (ISI) of Padang Panjang. This is because the ISI of Padang Panjang is a pure arts campus that preserves and develops art and requires students to be able to participate in art activities that are in line with their respective skills and talents in expressing their souls through art. Thus, the ISI campus has produced artists and works of art. Therefore, many transgender students choose this campus as a place to gain knowledge and, at the same time, to express themselves according to their preferred fields, such as dance, theater arts, fine arts, music arts, DKV, and craft arts.

This research was conducted using a qualitative approach, which intends to understand the phenomenon of what is experienced by research subjects, for example, their behavior, perceptions, views, motivations, and daily actions, holistically and with description in the form of words and contexts that are specifically natural and by utilizing various scientific methods.

Baudrillard describes the present era, stating, "society has disappeared and was replaced by the masses." Most people in this world spend a lot of time exploring cyberspace. Some even feel that their lives would feel empty if they are not in touch with the Internet for a day, even if they only open Facebook (Fb), Instagram (Ig), BBM, or other sites. Cyberspace has manifested itself as a culture. Everything contained in it is filled with signs, colors, images, styles, and nuances but without meaning, function, and purpose, which increasingly makes cyberspace into a simulation arena.

The technique of selecting informants regarding this research was by means of snowball sampling and purposive sampling. Snowball sampling is the determination of an initial sample of small numbers, which is then enlarged like a rolling snowball that becomes large. The selection of the transvestite students' friends was done through purposive sampling (purposely determining the sample of informant based on certain considerations).

Informants are research subjects who are determined as sources of information relevant to research problems. On the basis of the problems and objectives to be achieved in this study, the subjects in this study were transgender students who use social media accounts and friends of transgender students who are not transvestites.

The process of selecting informants in this study was assisted by Mere, a 2015 student, who first introduced the

researcher to a transvestite student named Sonya (20 years old). Furthermore, from Sonya, the researcher obtained three more transgender student informants, namely, Latasya Wilona (19 years old), Finfin (19 years old), and DA (19 years old). Then, from Finfin, the researchers met two more informants, Ridwan Angel (19 years old) and Yy Queen (21 years old). After that, the researchers also searched for informants by searching, including directly on social media accounts and they were notified of the contact address by fellow researchers during an Education Field Experience Program (PPL-K) in Padang Panjang High School in January–June 2016 using the initials R.A. and L.I. After obtaining the BBM contact information or the Facebook or Instagram account of the informant, the researchers were invited to become acquainted and communicate with and approach them via social media. From here, the researcher met three more informants, namely, Luthia (24 years old), Vio (22 years old), and WY (19 years old).

The second technique for selecting informants was purposive sampling. Purposive sampling means that the researcher determined the sample of informants intentionally and based on certain considerations. The consideration that researchers used in the selection of informants is that they were random and are students who are friends with transgender students, both in the real world and on social media, but are not transvestites. themselves. Consideration of the informants was taken because the students' friends are more aware of the daily lives of transgender students in the real world and in cyberspace (making friends in cyberspace) so that a dichotomy can be found on transgender students (Rulam, 2014).

The informants in this study amounted to 19 people Nine were transgender students, including Sonya (20 years old), Vio (22 years old), Latasya Wilona (19 years old), Finfin (19 years old), DA (20 years old), Queen (21 years old), TL (24 years old), WY (19 years old), and Ridwan Angel (19 years old). As for the self-representation of transgender students by their friends, the researchers found 10 friends of transgender students, who each had different friends. The friends of the transgender students are close friends with them on campus and on social media networks, and included four student friends, of Sonya, two student friends of Vio, one student friend of Latasya Wilona, one student friend of WY , one student friend of Ridwan Angel, and one student friend of Yy Queen. The informants in this study were limited to only 19 people because the researchers felt that the data obtained were sufficient and in accordance with the interview guidelines and the purpose of this study.

This research was conducted using observation. Observations were made in cyberspace, namely, using the social media accounts of transgender students and the friends of transgender students, such as on Facebook, Instagram, Line, and BBM. This observation was conducted to determine and observe all the activities carried out by transgender students on social media to obtain certain information. In addition to the observations made in cyberspace, researchers also conducted observations in the real world, such as their activities on campus in boarding houses, halls, or cafes (Marsi, 1992).

This study used in-depth interviews to obtain detailed information and relevant data in accordance with the research objectives. Through the in-depth interviews, the researchers attempted to intimately dive into the

psychological and social world of the informants. Researchers attempted to encourage the informants in various ways to express all their ideas and feelings freely and comfortably so that they could obtain data in accordance with the research objectives thoroughly and accurately. The data analysis technique in this study was the data analysis model of Miles and Huberman, and the procedures included data reduction, data display or presentation, and drawing conclusions.

The data analysis method was data reduction. Data analysis is the process of organizing and sorting data into a category pattern and a basic description unit so themes can be found, and work hypotheses can be formulated as suggested by the data. Viewed in terms of the research objectives, the main principle of qualitative objectives is to find the theory of the data. Data analysis can also be interpreted as an analysis of the data collected by researchers using certain methodological tools. Data collected through interviews are compiled and processed systematically presented descriptively, and analyzed qualitatively. Data analysis is done by interpreting the data obtained continuously from the beginning to the end of the study (Arikunto, 2010).

Data display involves presenting data in writing or in tables. By displaying the data, it provided a comprehensive picture, making it easier for researchers to draw conclusions and analyze students' representations on social media. In the data display stage, the author attempts make conclusions using the data previous reduction stage. The data grouped into these tables will help researchers to verify or draw conclusions. The data are reexamined and made into a research report or presentation of a compiled set of information that allows for the possibility of drawing conclusions and taking actions on the research problem. From the beginning of conducting the research, researchers always attempt to find meaning in the data obtained and verification by rethinking the data during writing. Researchers reviewed the notes about the observations and interviews that were conducted at the cafe, on campus, at the places of residence, and at the places where transgender students gather. Next, the data were analyzed by comparing the answers of informants about important research problems. From the data comparison, researchers found that the data can be considered valid. Then, the research results that were obtained were written in the form of a final report on student representation of transvestites in Padang Panjang (Bungin, 2001).

The data analysis process begins by examining the data obtained from various sources and informants.. After that, the data are studied and reviewed and then interpreted so that the data are meaningful and answer questions related to concepts previously thought of. This study used an interactive analysis model consisting of three components, namely, data reduction, data display, and conclusion drawing or verification. The three components were carried out simultaneously, meaning that the components were not hierarchical steps but can be repeated using other components if it is deemed necessary in order to complete the data. The method of qualitative data analysis was done as expressed by Milles and Huberman.

Triangulation is a process of checking data using triagylation techniques and source triangulation. The most widely used triangulation technique is examination through other sources. There are four types of triangulation as examination techniques that utilize the use of sources, methods, investigators, and theories. Triangulation with sources means comparing and checking the degree of trust of information obtained through different tools of qualitative methods. The data that the researcher obtained added and strengthened the results of personal documentation in the form of photos that were obtained directly or that the researchers were able to obtain through the informants' social media accounts. Researchers used data triangulation techniques in the form of source and method triangulation, in which several data sources (informants) were given the same questions based on interview guidelines so that the same data could be collected. When checked against a different informant and the same answer, was received, the correctness of the data was obtained, and thus the data obtained could be accounted for in scientific writing (Mulyana, 2010).

III. DISCUSSIONS

In this study, transgender students have limitations in presenting themselves in the real world. The existence of negative stereotypes from the community and the still unacceptable physical appearance of transvestites causes some transgender students to still be uncomfortable with completely looking or expressing themselves like women in the real world. Other important factors are transgender students who are still near their family environment and the status of students who are bound by campus rules, which make them have to maintain the values or rules on campus. So if they want to portray themselves on campus as real male students, students who are seen by both lecturers and friends attempt to look like male students in general. However, this does not limit them from expressing themselves through their appearance, which they do through cyberspace or on social media. Transgender students can freely express themselves on social media with a feminine appearance by posing like women, dressing sexy, and so on.

The results of this study on transvestite students will illustrate the reinterpretation or representation of the students' self-appearance on campus and on social media.

The interviews that researchers conducted illustrate the self-representation of transgender students on social media. This research also describes the reinterpretation or self-representation of transgender students on social media by their friends.

A. *Self-Representation of Transgender Students on Social Media*

Transvestite students have limitations in expressing or displaying themselves before others in the real world, especially related to the status that they hold as a student. making them follow regulations in accordance with the campus rules where they stud In general, transvestite students are still adjusting themselves when they are in the campus environment by performing according to campus rules, such as dressing neatly. Although transgender students in this study present themselves like male students in general, their movements and ways of walking, speaking, or body language still show that they are transvestites. Some transgender students that researchers interviewed also emulated the appearance of women using makeup when they were on campus to look more beautiful but the makeup they use is not too flashy. They do this to maintain their self-esteem on campus. Transvestite students also want to be seen

as male students in general by adjusting the rules with campus regulations so that their existence can be accepted by lecturers or friends on campus.

In cyberspace or on social media, student transvestites can change their appearance according to what they want or create and even change the name of an ID account or self-identity profile. Transvestite students represent themselves on social media due to different motivations, including the following.

1) To feel more beautiful by sharing makeup selfies on social media: Beautiful is an adjective that is usually used when something contains elements ofattraction. If someone is to describe the definition of "beauty," for example, there will be many different statements and objects that are considered to represent examples of beauty. This is because what is beautiful varies based on the individual. Meaning occurs in the human thinking process in the stage of perception, and perception is influenced by knowledge and experience, The more different one's knowledge and experience regarding the meaning of beauty, the more different the concept of beauty will be adopted by them. Likewise some transgender students also identify themselves as feminine women andwho feel more beautiful by wearing makeup. In general, makeup is something that cannot be separated from women. Some women feel more confident when their faces are polished so that they look more beautiful and charming. Likewise, transvestite students also feel beautiful by expressing themselves with makeup in the form of selfie photos uploaded on social media. Social media also provides a strategy or improving the quality of the photo displaywhich also adds to the good results of photos with makeup. They feel confident and beautiful when presenting themselves on social media with various selfie photos using makeup. According to student transvestites, makeup, such as eyebrow pencil, lipstick, and powder, can support their appearance in becoming more beautiful.

2) To feel their lips sexy through selfies on social media: In addition to selfies with makeup, to make themselves look beautiful on social media, transgender students also present themselves through various other forms of selfies, such as by showing sexy lips or hairstyles. For transsexual students, sharing lip selfies and hairstyles is a pride and a source of attraction or charm when people see it on social media. Often, the charm of sexy women in movies or advertisements is shown by displaying red lips. Likewise, a selfie with a lip pose is also favored by transvestite students on social media.

3) To feel fashionable like artists: Fashion is an important factor in determining a person's identity,and whether they are known and accepted. Associated with the definition of fashion, according to Thomas Carlyle, clothing symbolizes the soul of the wearer. Likewise, the appearance of fashion uploaded by transvestite students in presenting themselves on social media symbolizes or shows their feminine side, such as wearing women's shorts, sexy clothes, tank tops, and accessories (Taylor, 2009).

Their performances on social media include uploading full-body selfies. They also refer to the style of fashion artists, both Indonesian andforeign artists. So it is not uncommon for these transvestite student performances to represent the idol artists such as Syahrini, Beyonce, and ShayMitchell. Their goal of presenting themselves

on social media isto become public figures,or Instagram artists and for people to recognize their existence.2. Self-Representation of Transvestite Students on Social Media by Friends of Students Who Have Real World Friends and Social Media

Representation is an action taken by someone in displaying their image through interpretation. The image creation process carried out by transgender students is very different and is influenced by the environment they encounter where they interact socially. One thing that influences the image creation of transgender students is their social environment, both on and off campus. In the social environment on campus, a transvestite student displays his image as a figure of a male student in general by dressing in men's clothes and accessories. When they are in the context of social media, they will be more free to display or express themselves, and they will also improve their appearance so that they look more beautiful on social media. For transgender students who do not have a partner or are still single, they will also improve the quality of the photo by posing in ways they think will be attractive for people or friends who see it on social media, such as by posing sexy or teasingly. For transgender students who have a business in the makeup field, they will also improve the quality of their self-made makeup photos on social media. Not infrequently, the display of makeup photos they upload on social media portrays them as beautiful women with makeup on their faces by wearing lipstick, eyelashe shadow, and more. This is because they have a business as a provider of makeup services, so they need an attractive appearance or to be more beautiful than women on social media for the promotion. There are differences in image creation carried out by transgender students in the real world and on social media. Therefore, in this study, the difference between the appearances of transgender students when on campus through social media will also be represented or interpreted by their friends using the concept of representation. Following are the results of data collected on the self-representation of transgender students on social media by their friends (students) in the real world and on social media.

Want to display their identity as a woman: The first meaning interpreted by the friends was that transgender students want to show their identity as women. The friends interpreted that what student transvestites show on social media is a natural thing because they understand that their friends have a personality or soul like women. B because it is already a necessity for themselves, namely, by exploring and showing their feminine personality.

4) As a work of art and entertainment: Friends of the transgender students interpret what is displayed through uploading selfies using makeup, posing like women, writing statuses or captions, or even uploading funny videos about their personality as something that is intended as an artwork and entertainment for themselves and people who see it on social media.

5) Feelings of loneliness and a desire get attention: By uploading photos appearing like women on social media, transgender students hope to get attention, "likes," and comments from those who see them. The results of interviews of Ani, Uty, and Iche indicate that what was shown by their transvestite students, such as Vio, who likes to upload full-body selfies while posing like women and dressing sexy, or Sonya, who also likes to upload selfies by

showing clothes or fashion like artists, taking selfies using makeup like lipstick, nail polish, and eyebrow pencil, reflects that transvestite students are lonely as there is no concern for people. Therefore, transgender students shed their loneliness by replacing their profile photos or uploading selfie photos Additionally, the friends also interpreted that other than being influenced by loneliness, transgender students also want to get the attention from their friends or from the men they like.

6) As a makeup business promotion: Representations from fellow students of transgender students feel that their displays and expression in cyberspace or on social media is a natural thing because for their friends, social media is a place where transgender students can express themselves in accordance with their feminine personality and instincts. Social media is also a place to explore themselves. Interviews with Aya and Adista also indicated that a social media presence can also help their makeup services.

According to the friends of transgender students, transvestite students are influenced by customers or people who see their makeup work on their social media accounts. So, this can attract customers from the appearance of their makeup (student transvestites) uploaded on social media. According to the friends of the transgender students, what student transvestites show on social media is something natural, and they appreciate the transvestite students' makeup work because the work or results of the makeup done by the transgender students have creativity and selling power.

Explanations of students who are friends with transgender students on campus and social media friends indicate that there is a difference in the meaning made by each student friend namely, students(friends of transgender students) feel that transgender students present themselves on social media as a form of showing their identity as women; students(friends of transgender students) interpret that what transgender students display on social media, such as uploading photos while appearing and posing like women, is a form of art and entertainment for transgender students and entertainment for their friends who see them on social media students (friends of transgender students) interpret that what transvestite students do by displaying various photographs and poses as women and being fashionable like artists is a form of seeking attention and a result of their loneliness. Transvestite students expect those who see their social media to praise, "like," comment, and be interested in them. Students (friends of transgender students) also feel that what is displayed by students, such as showing themselves wearing makeup and posing like a woman, is normal. Their friends, interpret that as a makeup service provider transvestite students present themselves as makeup models as an attraction and a place to promote their makeup services.

IV. CONCLUSION

By appearing as women, transgender students receive poor treatment from the community or people who see them by being bullied, ridiculed, or treated as a joke. This is because the physical and social figure is still inherently considered negative by the community. Another important factor is that they are also still bound by the rules of the campus environment, which makes them have to adjust their appearance when on campus. However, this does not limit them from displaying and expressing themselves. There is a space where they can freely present themselves, namely, the virtual space (social media). Social media opens up opportunities to change shape and look or explore themselves how they want and themselves like beautiful women. In this case, transgender students represent themselves on social media due to the following motivations: (1) they believe their makeup selfies make them feel more beautiful, (2) they believe their selfies in which they pose their lips make them feel like they have sexy lips like women, and (3) they feel fashionable like artists. The difference in self-appearance presented by transvestite students in displaying their image on social media will also give produce different meanings by their peers who see it, so the concept of representation is needed. The self-representation of transgender students on social media by students who are their friends on social media and in the real world interpret that transvestite students present themselves on social media (1) to display their identity as women, (2) as works of art and entertainment, (3) to get attention and due to loneliness, and (4) to promote their makeup services.

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