Exposing Identity on Wandu Movie
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Abstract

Wandu (The Effeminate) is a television short movie that tells about the problem of three transgender in the process of searching for their identity and their rights as human being amid a plural society. The rejection of transgender aspiration and negative image has been firmly attached to the society and it has an impact on all transgender. All transgender are the same, that's a plural phrase. Discrimination, refusal, and inhumane treatment are social pressure resulting from the lack of identity for transgender. Therefore, identity becomes the most important thing for transgender. Identity is a concrete form of existence to achieve better and equal social welfare.

Keywords: Identity, Transgender, Wandu movies

PREFACE

Wandu (The Effeminate) is a short movie, the duration is 25:50 minutes that takes the background of the story in Yogyakarta in 2016. The movie tells about discrimination that is common felt by all transgender. This stereotype what making the public stigma about transgender equally. Transgender is one of the people with social welfare problem in Indonesia, it can be seen from a psychological, social, norm, physical point of view, even their existence as human being is still questionable.

The meaning of life is thing that someone seems important, it’s felt as valuable and believed to be true and also it can be used as the purpose of life (Bastaman, 1996: 194).

There is a fundamental impulse that is owned by human, namely the willing to mean life because the meaning and value of life demand or interest for human to fulfill also not merely expression of existence. The discovery of the meaning of life makes human life becomes meaningful and valuable.

Yogyakarta is chosen as the background of the movie because the three characters and source of the story in the Wandu movie comes from this city. Reporting from IWAYO (Yogyakarta Transgender Association) in 2016 the number of transgender in Yogyakarta are around 223 people and it is estimated that the number will increase. Yogyakarta is seen as a tolerant city for these marginal people. Especially with the establishment of two familiar shelters among transgender. The Kebaya Foundation, which is located at Gowongan Lor no 148, Yogyakarta and also the Al Fatah Transgender Islamic Boarding School in Kota Gede, which has recently been dimmed and it is closed by several parties because it is disturbed by the existence of the Islamic Boarding School.

Living as a transgender and doing activity in a pluralistic society is certainly not easy. As is known by the society, transgender do not get a proper place, clear social status, and
problem with self-identity. Identity becomes something important for each individual, including transgender. Even to join IWAYO, transgender must have an identity card as one of the requirements. This is to review and record the origin and background of the transgender who joined. On a broader scale, the identity is not just a piece of paper but an acknowledgment and equality of right in the common general social.

Adam and Gullota in Desmita (2005) said that identity is a complex psychological phenomenon. A way of thinking someone in his own personality and other people around him. This, including identification with individual who is considered important in life starting from early childhood. Including identification of the role of sex, individual ideology, acceptance of group norms, and more. Identity is strongly influenced by the person as the actor. In other words, being able to be something often someone must do something and become something. Identity can be in the form of nationality, race, ethnicity, occupational class, religion, age, gender, ethnicity, descent, etc. Approaching in self-identity and social are closely related to interrelationship, as well as the natural life of society and its social environment. This thing is shown in the Wandu movie. Presenting three figures of transgender with different problems and walking together in one unit when making this film as if only raise the same problem, identity.

Photo 1. Membership Card of the Yogyakarta Transgender Association (Aryandi Muhammad / Kompasiana Document)

Wandu movie chooses a multiplot style to speak. The story is built based on the problem that often arise in the general society. The problem in arranging identity card, public bathroom, society stigma, and more complex problem that is death. Every problem faces by transgender is definitely not far from the problem of identity and social equality until their corpse later. Identity that is considered very simple is important for transgender because without clarity of identity they have an impact on social status in the community and right as human being.

METHOD

Having done research since 2014 on transgender issues in Indonesia, especially Yogyakarta, also the stereotype in the society, the author begins to arrange the story based on a true story. From the death of a transgender whose name is Mita (EkoSlametPutranto) 33 years old that his body was found in the Kalasan area on February 16, 2013 on suspicion of a murder victim (http://tekno.kompas.com/read/2013/ 02/16/14171748/transgender.beautfiul .found. killed. in channel. irrigated.
Accessed at 17:08 on December 8, 2017) and also the rejection of Mayang Prasetyo transgender body in Bandarlampung in 2014 making the feeling of empathy for transgender arised. The issue of discrimination for transgender is not only verbal but until the transgender die. From the transgender opinion, especially the management of the Kebaya Foundation who is more familiar called Mami, the author gets a lot of description of injustice that they often feel as "LGBT" people. This discrimination occurs both in public place and in public service place. This discriminatory treatment of transgender in Yogyakarta even arrived at the DPD in Yogyakarta. GKR Hemas as Deputy Chairman of the DPD also reviews the implementation of intolerant rule (https://merahputih.com/post/read/para-waria-curhat-soal-diskriminasi-ke-gkr-hemas. Accessed at 3:40 p.m. date December 16, 2017). The tendency of discrimination and insult of transgender is driven by low moral factor and society empathy. In Jogja, where the writer does the creative process of developing idea about transgender problems and identity, indeed sensitive thing about LGBT is never completely gone. Rejection of transgender and various banners that tend to be offended and provocative are often displayed in various corners of the city. This thing actually form the society stigma of transgender being lead by public opinion without ever having the chance to find out more about who the transgender really is. It is so easy to get an idea of the transgender life as an indication that the world of transgender is inseparable from society, and their problems must influence other groups of people.

The world of transgender, effeminate or sissy for many people is a strange form of life for human. Physically they are normal men, have normal sex, but psychologically they feel they are women, unlike other women (Koeswinarno, 2004: 1).

Rejection in various actions in Yogyakarta which are frontally shown to LGBT continuing to happen from time to time. The peaceful action of LGBT people protesting the cases of intolerance and violence are welcomed with demonstration and indiscriminate threat. The country does not really pay attention to the issue of identity for transgender. The sense of secure that they must get from an intolerant group that is increasingly widespread is actually a time bomb that is ready to explode anytime. The public is being led to pro with intolerance in the context of transgender and criticizing transgender in all aspects and seizing their rights is a serious social problem which the solution must be found.

The number of transgender are indeed not too many if it is compared to the general population, but in some cases their world have brought or become a benchmark for non-simple problem. Social service can be measured and it can be said successful if it serves the social class of the society of a region without difference, if social services are still delay or even unbalanced so social gap occur in that environment. Transgender is a marginal group that becomes a target of social wealth. The problem of social service, the basic right to feel safe, and getting right as human being isn’t generally
felt by the three transgender in the “Wandu” movie.

Obtaining the research data, the researcher uses qualitative method, with the intention of approaching the data searching by observing and analyzing using triangulation technique. This is done by the author as a work step in a research of wandu movie.

Results and Discussion

a. Movie Identity
   Duration : 26 minutes
   Production : Black White film
   Year : 2016
   Setting : Yogyakarta, Indonesia
   Dialogue : Indonesia
   Subtitle : English
   Format : MOV
   Color : color
   Sound : Stereo
   Appreciation :
   1. Official Selection of the Shanghai Pride Film Festival 2017
   2. Semi-Finalists of the Caribbean Film Festival & Market 2017
   3. Official Selection of the Geo Film Festival 2nd Edition 2017

b. "Wandu" Scenario

1. The Writing of "Wandu" Scenario

   The story idea of the movie television of "Wandu" is getting from anxiety about the existence of transgender who are still struggling to find identity justice. In the process, the director helps to make the script of "Wandu".

Conducting research, interview with interviewee to add conflict that occur in the storyline. Three ideas of story, which is written and developed, become the next story based on the true story of the director and scriptwriter found during the research on the field, the transgender foundation, and the transgender community.

2. Premise

   The premise of the creation of movie television artwork "Wandu" is the problem of three transgender who want to be regarded for their identity and rights in society but they get rejection. Through this premise, the development into a visual form is also adapted. The election of transgender as a story character depend on the reality of life and conflict that experienced in the social life of the society.

3. The Synopsis of Movie Televisionof "Wandu"

   Wandu describes three transgender who struggle to get recognition of their identity in the society. Sani (35 years old), Kemmy (28 years old), and Ayu(29 years old) are transgender who do not get justice in human right. Sani gets bad treatment when in a shopping center toilet. The desire to urinate become a problem. A mother (Rina) who is also a toilet user suspicious the presence of Sani in the women toilet. Negative debate and stigma come from Rina's mouth, about the badness and unnatural behavior of a transgender. The mall security guard, which should
be a neutral side also pushed Sani aside. The problem of identity is also experienced by Ayu when arranging a letter of assistance for the BPJS process and about sex change on her KTP. The incompatible of the AKTE statement and Ayu condition made the officer reject Ayu request. On the other hand, Ayu is also pursued time to take care of Ayu’s work. Information on identity and gender is very necessary for Ayu to get a job that she has long expected. The side of sadness also happened to Kemmy's body, Kemmy's big brother (Suryo) doesn’t not want to bathe Kemmy's body because Kemmy is a transgender. Suryo seeks help from residents but no one wants to come and bathe. Some residents who came to Kemmy's house only talk about their views on transgender and still refused to bathe the body. Lastri (Kemmy's mother) is sad to see the condition that happens, it is getting darker but the body has not bathed yet.

4. Plot

The structural pattern used in the movie television "Wandu" is a multi-plot structure. The use of multi-plot is often associated with a strong theme or purpose to maintain causal relationship (Pratista, 2008: 48). In the movie television "Wandu" the relationship between one character and another is shown by the theme of the problem they face, namely the crisis of people recognition of transgender and basic right that transgender does not get as human being.

The application of multi-plot groove is very helpful in increasing the dramatic between scenes because in this movie each character has a different problem but an idea of the existence of oneself. In addition, it has function to knit conflict, multi-plot play an important role in the projection process of character problems. The audience is forced to enter into three problems at once without being given time to guess, is this one story or three stories that go along together with one theme? Until the end of the movie, the three figures are not included in one frame but standing alone with their own solutions.

5. Conflict

A big conflict in movie television "Wandu" are questions about the identity and right that human should have in general, including transgender in it. Solving a big conflict always brings important change, both in the character and other figures who involved in the story. A big conflict and its solution can make a big contribution to the audience experience.

Conflict can be built from anywhere, one of them is human existence. The guarantee of secure and comfort is precisely vice versa to Sani when urinating in one of the shopping centers because Sani is a transgender. A social service that should be comprehensive without being selective is not felt by Ayu when arranging the identity paper for the BPJS process because Ayu is a transgender who has a negative
label. Kemmy also experiences the society stigma to the strange and uncommon human, even though Kemmy has died but the bathing process until the funeral is not as easy as the other general society because of Kemmy is transgender.

**KEMMY, FROM TO BATHE UNTIL THE FUNERAL REJECTION.**

The Loyalty of close relationship in the family between mother and her child is reflected by Lastri who still insists on bathing Kemmy at her house. Kemmy condition that is already abnormal makes Suryo have to find people who are willing to help. Kemmy grew up in a family that held a strong and large religious principle in the environment, which considered the notion that transgender people are "not in general" people. No matter how bad the situation is and the extent to which someone steps, mother is a home that never closes the door. The differences in choice and contrast of situations are indicated by the placement of religious ornaments as a form of resistance and struggle.

Lastri resistance in searching for her son social identity is illustrated by the efforts that appear throughout the "Wandu" movie. At the beginning by asking Suryo to seek help from residents, explaining to her neighbors that her son is not dead because of HIV till the uncertainty when the residents representatives rejected Kemmy body. Lastri is a mother who loves her child very much. Whatever the condition of a child, mother will still love so as Lastri. Lastri shows the principle of a mother who is steadfast, patient, and very dear. Even when no one else wants to accept Kemmy, Lastri asks and accepts her son condition. The process of recognition in existence is not easy but it does not necessarily make Lastri give up on Kemmy identity.

Otherwise Suryo, his affection for his brother and his loss is not shown to Lastri because he knows how Lastri feels when her son died. Suryo is a child figure and a brother who is dedicated to Lastri. Although he has heavy heartedly obeying his mother wishes to ask for help from residents. On the other hand, Suryo is very sad about the death of his little brother. He also loves Kemmy and his family. Especially when the neighbors think Kemmy is infected with HIV and when the TPU officer refused Kemmy body. Here, it is seen how Suryo is so hard at defending his little brother and guarding her mother feelings, Lastri.

Photo 1. Religious ornament in front of Kemmy's room (personal document)
Suryo resistance is the description of LGBT resistance amid the lack of space and secure feeling. Intolerant threat is no longer verbal but in real action, ignoring human social issue. A series of Kemmy stories is a picture of how transgender people still have a lot of rejection in society, even though he has died. Transgender problem will not stop for intolerant people. Seeing the humanity side is no longer needed for the assessment process. This story also remind the problem that occurred in the Indonesian society. LGBT people are called astrash by the society and there is no place for them. Regarding transgender are having the same human rights only a mirage. Then what if one of the LGBT members is our family member. The human side should be prioritized in this matter.

AYU, FROM THE INCOMPLETE STRUCTURE TO THE BRIBE PROCESS.

Identity becomes an important thing in life. Both identity in the form of letters (KTP, KK, etc.) and recognition of identity in the society. Ayu is a small portrait of a transgender who is often seen by people with a negative stigma. The formation of Ayu lower-class character, who knows no manner and messy, becomes a stigmatized portrait that all transgender are the same that are prostitutes. Social gap and being an object that is always noticed and become an insult object makes transgender like Ayu acts seductively and always wants to be the focusing object in all places where she is.

The arranging process of an identity card is a form of Ayu efforts to obtain the right such as other people. The existence that guarantees secure feeling from all forms of threat. However, the incomplete file problem and the wrong structure made Ayu unable to arrange of her ID card. Not only that, Ayuscene of bribing village official is something that often happens today. Creation is a way that may be something to occur, namely truth, which manifest itself if given an opportunity (Haus Keller, 2015: 79).

Exposing the fake face and presenting the reality that occur is an easy and difficult problem. Bribery and corruption are no longer an accidental crime or someone is trapped in the vortex, but the need that must be realized immediately. No wonder all things accompanied by bribe will be fast. The main problem is not in bribery or
corruption, but perhaps more poorly national morality. Bribery like a culture that must be preserved in various circles including institution. To simplify the process of management it is uncommon for residents and officers to work together so that the required documents are smooth even if they are not in accordance with existing regulation. The fact is very concerning if you see indication like this rooted in society. Even though in the Ayu scene bribery tendency is not a benchmark for transgender who can get identity immediately but it shows how this plurality occur among the government. Ayu dare to bribe the officer certainly not based on him a transgender who does not have moral and ethic but more what he sees and observes about his social culture. Creative action often starts from seeing ordinary things, normal, or that is nothing. Through observation, the ordinary will be extraordinary (Marianto, 2017: 122).

Perhaps the artist observation of the bribery process that often occurs and decorates the TV show becomes both an idea and a resistance through Ayu character. On the other hand, it can be the artist wants to say that someone who does a bribery is like a transgender who has no human identity and he is not recognized. Of course, this has many perspectives. The use of money which inserted into a map as if talking about hope and a conviction such as a prayer like someone who comes to the wedding party with an envelope containing money. Ayu courage to bribe the officer as well as a form of strong protest by artist to all forms of Corruption, Collusion and Nepotism. The sense of shame, injustice, and unrespect fade away in society and it becomes a reflection of the mindset of the social sphere in which society live. Discrimination and bribery do not look at places and spaces where they have to happen and with what to do, everything about need and ideology that are formed in each individual through experience and observation of a routine.

SANI. THE WRONG SOCIETY STIGMA, UNFAIR SECURITY GUARD.

According to Noah Webster in (Fuady, 2007: 91) justice is part of a value, because it is abstract so that it has many meanings and connotations. Justice is often associated with honesty, truth, appropriateness or feasibility according to rights and others that are widely used both to decide on an event or problem. The dominance of justice can be seen by mere moral ambition even though in reality Justice is not always running horizontally. Moral description of action from Sani, Rina, and security guards is a real form of how real justice is a dilemma and abstract matter.

The negative stigma and strength of society can be seen in all of Sani scenes in the movie television of "Wandu". The first scene of Sani appears with an insulting motorcycle online rider describing how the transgender in the society is like Ayu character. Worthy of being ridicule and without self-esteem. The negative stigma doesn't stop there. Mall which is a general public space where all people with different backgrounds become one with their own needs and goals,
intentionally used as a setting for conflict.

Photo 4. Security guard, Sani, and Mall visitor are in conflict (personal document)

Mall is an Indonesian representation in the form of micro display window. There are various ethnic group, race, belief, and ideology become one unit in it. Security guard is civil servant who is obliged to create safe and fair condition like law enforcement and diversity policy. Toilet, the privacy of each individual to issue and trust their ideology without injuring each other becomes a place of suspicion if it needs to be escort. The feeling of humanity and not having a shame is actually showing by Rina. Rina is clearly and seen as educated person but she does not show the mindset of the educated person. Emotion uses when mind is unable to think. Rina does the assessment and non-verbal violence to Sani. Bringing Sani out of the public toilet, pulling her arm and yelling at the security guard. Like a thief, Sani is being insulted in front of the security guard. Security Unit or Security Guard who is given the authority to create conducive condition in the chaos instead of acting arrogance, checking roughly Sani’s bag without listening to the explanations of the two sides first. Security guard is the representative of government official in the society in order to help improving awareness and cautious of condition and protect the society but contrary behaving very rude. This reality that want to present in the movie television of "Wandu" is how the security guard that should protect the society even act as they wish and using emotion.

According to Faturochman (2002: 20) justice is a social situation when norms about right and eligibility are met. Understanding of justice often emphasizes distributive justice, procedural justice, and interactional justice. Whereas moral justice and norms that are inherent in each individual do not have the protection and mechanism of real justice. When assessing a person behavior, we often underestimate the influence of the situation and overestimate the extent to which behavior reflects the attitude and characteristic of the individual concerned. Form of our own opinion and grouping someone through personal ideology without ever giving the opportunity for our mind to see from the other side.

CONCLUSION

The "Wandu" movie is the description of transgender life on this era with the problems in a pluralistic society. The description of Ayu, Sani, and Kemmy figures is an interpretation of the existence of transgender in Yogyakarta. The fact and reality that happen become the medium of storytelling for the movie television of "Wandu". The problem of transgender is a complex problem. The rise of transgender also cannot be separated from the amount of pressure of life needs. Not a few transgender who want to take care of
their existence but the society is still difficult to accept with many factors of consideration. On the other hand, threat, discrimination, and pressure on transgender have never disappeared. The most problem and the main conflict is their identity. Identity is the thing that is always grand by the transgender as the other marginal people. About the main basic human rights, those are obtaining secure feeling, social strata, and public facility that transgender should get as other people get.

Transgender is a part of life, the problem that arises is not only their wrong or true step but how the society is able to understand the basic needs of secure feeling. The identity that mean is not only on the replacement of the Identity Card. Identity is broader in the scope of society life. The effort of transgender to get a positive existence should address as well as direction in social circle, but in contrast. From a number of transgender that the author met as research material had similar points of view. They (transgender) also don't want to be born in that way and they also want to be normal as human being. With a transgender or LGBT status that the society mindset, it does not mean that they stop without struggle and then dealing with a dark world called prostitute(psk). Not all transgender think to be a prostitute, each transgender has his or her own head and is able to think to work properly for their life. Changing entrenched stigma is indeed far more difficult, as difficult as finding an existence in the society that is full of instant education. Living as a transgender has a different meaning than living becomes transgender.

### Bibliography


Pustaka Laman
