

Covert Prostitution: A Study of the Social Profile of Prostitutes in Coffee Shops

Ashari Ismail

Department of Sociology, FISH, Universitas Negeri Makassar, Indonesia

ABSTRACT: Covert prostitution, practiced by women in a number of coffee shops, is part of "socio-cultural inequality, which causes problems". Prostitution is not only about the problematic of cultural and structural inequality but also related to the social profile, which is about the social condition/character of prostitutes with the relations that surround them. This research was conducted in a number of coffee shops in Wajo Regency, Indonesia, using descriptive qualitative methods. The results showed that a number of social profiles attached to coffee shop prostitutes, namely educational background, religiosity and weak women's skills, flashy makeup and sexy clothes, bed providers in coffee shops, illegal companions / husbands. A number of things above, is a social profile as a social picture, the coffee shop prostitutes in practicing prostitution in disguise.

KEYWORDS: Social Profile, Covert Coffee Shop Prostitutes

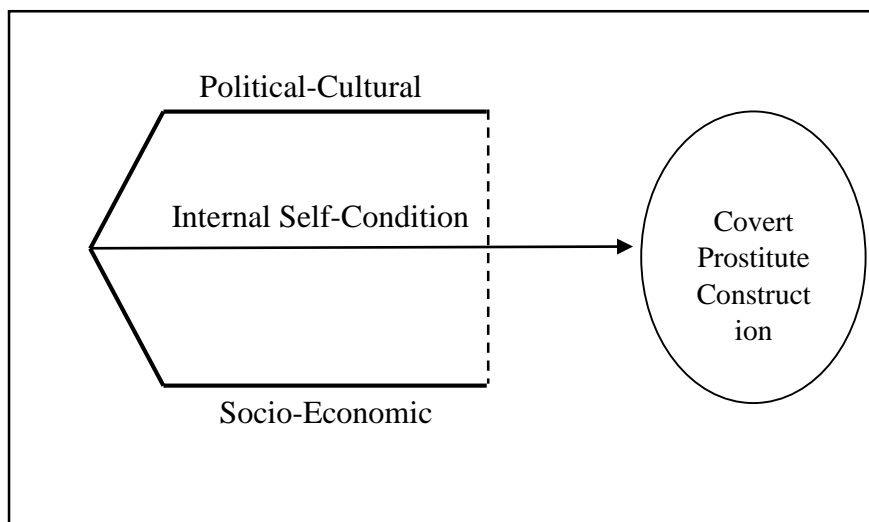
I. INTRODUCTION

Sexual activity is a natural thing for every human being. Sex is a biological needs desire that is inherent and undergone since birth. In various tribes in the world, the distribution of sexual desire is in principle the same, but the motives and ways of distribution are different. There are economic motives, cultural motives, political motives and others. Economic motives are sexual activities due to economic motivation, in order to fulfill the needs of life. Cultural motive is a motive that requires sexual activity because of tradition, which can be done in primitive tribes. Political motives are sexual activities that usually occur during war or the spread of religion as a strategy or tactic. In contemporary conditions, cultural and political motives are almost non-existent; what exists is the motive of fulfilling needs or the economy. In relation to economic motives or needs, sometimes their fulfillment ignores social norms that exist in society. Ignoring social norms is social deviance. Social deviance is a behavior or condition, which is labeled for people who deviate[1]. In this case, illegally channeled sexual desire is anomalous as a violation of norms, as standard in the life of a civilized society. Thus, sexuality behavior, which deviates from the norm, is a biased action, a behavior that is out of line with the norms supported by society and sanctioned for the perpetrator.

Prostitution is part of social deviance, which occurs in society. Prostitution as a social deviation is an anomaly, an internal and external (social, political, cultural and economic) construction (note scheme 1) that contains a number of tendencies as part of the imbalance in society. Among these tendencies are biological, economic and social tendencies. The economic tendency is the main tendency [2] that plagues women involved in prostitution. The social tendency is the broken home background of women, which is made possible by the social breakdown of women's families. Biological needs tendency, women who are divorced by their husbands, left to die or left to live - who because of biological needs are involved in prostitution. Prostitution is illegal in society and against social norms. Understanding this, the re-examination of prostitution is an urgent part, in order to construct a society that is dignified and obedient to social norms.

Covert Prostitution: A Study of the Social Profile of Prostitutes in Coffee Shops

Scheme 1: Covert Prostitute Construction



Source: Ismail, A. and Mustajbar. 2009. Migrant Women and Covert Prostitutes. Research Report. UNM

Understanding the description above, one of the problems of prostitution that needs attention is the social profile of covert prostitution in coffee shops in Wajo District, South Sulawesi Indonesia. Covert prostitution is prostitution that tends to be understood as prostitution practiced by migrant women, from various regions. These women come from Bone, Palopo, Makassar, Mamuju and other parts of Indonesia. These migrant women live in coffee shops, or what are commonly called dimly lit warungs, by renting or sharing profits with the owners. Referring to this, the arrival of these immigrant women, by inhabiting a number of areas in Wajo, raises a number of social problems, because it is considered to cause problematic "social deviation", namely prostitution, which is considered to violate the existing value system in the Wajo community. In this regard, there is a need for this study, in order to reveal the social profile, as a holistic picture of women prostitutes who are active in coffee shops. What is the urgency of this study, the following study reveals.

II. RESEARCH METHODS

This research was conducted in a number of coffee shops in Wajo Regency, Indonesia. The research location was determined purposively, with the intention that this location was chosen purposefully, because of the prevalence of coffee shops in this area, and the large number of migrant women who are residents. The research was conducted qualitatively, with an ethnographic approach. Qualitative research means research that seeks to reveal research objectives, with qualitative data through information, which is dug deeply, from informants or research subjects. While the ethnographic approach is an approach that seeks to understand the research subject, emically and ethically [3]. Emic means understanding the research objectives from the perspective of the research subjects. Ethically, it reveals the research problem from the researcher's point of view. In this study, the reality studied is an objective reality, which is a reality that does not elaborate on the meaning behind an event but only points to the pattern of actions taken by coffee shop women, in carrying out covert prostitution. The pattern of action in question is the logical reason for women to enter the world of prostitution and the social picture that surrounds women who carry out prostitution activities. In conducting this research, the data used are primary data and secondary data. Primary data is direct data obtained from the research subjects. Secondary data is data obtained from documents related to the research objectives. Primary data collection is done through interviews and observations, while secondary data collection --- through literature searches that are closely related to the research problem. After the data is collected, data categorization and selection are carried out. After the data is selected, it is interpreted for further data analysis [4].

III. RESEARCH RESULTS AND DISCUSSION

3.1 Research Results

Wajo is one of the regencies in South Sulawesi Province, Indonesia. The district has the following boundaries: South bordering Soppeng Regency, North bordering Luwu Regency, West bordering Sidrap Regency and East bordering Bone Bay. Teahis district, is one of the districts with the highest regional income in South Sulawesi. It produces cloves, cocoa, rice and various other crops. As observed by the researchers, this district also has various religious institutions, which shows that the people of this area are quite religious. However, it was also observed that along the roads in this kabupaten, especially the road adjacent to Luwu Regency, there are many coffee shops, where a number of travelers from Makassar or Luwu stop. These coffee stalls are where migrant women work to serve their customers. The problem is that it is not just the service of women as coffee sellers, but also the practice of covert prostitution. This hidden practice is an anomaly/deviation, which in Murray's view (1994) is called a side effect of development[5].

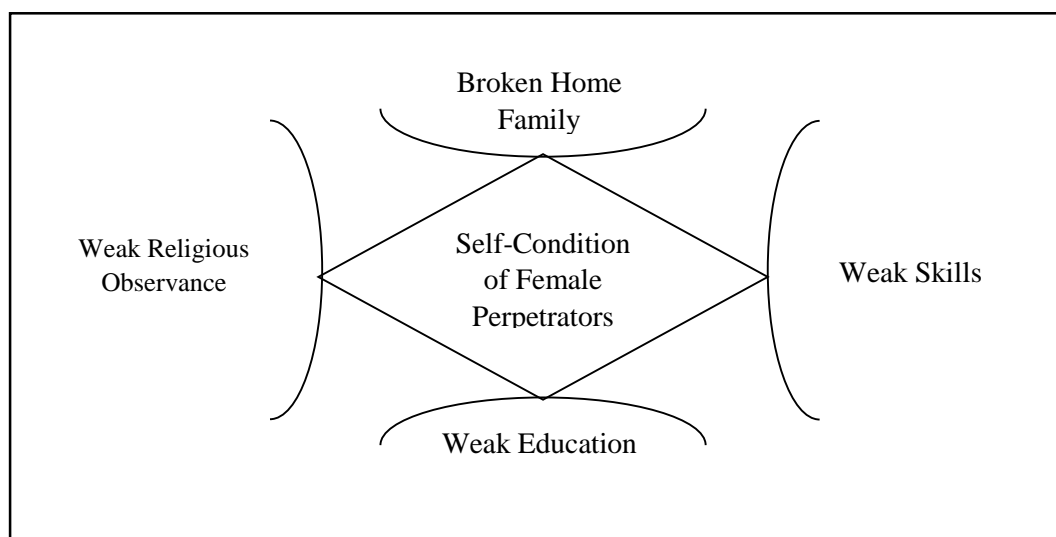
Covert Prostitution: A Study of the Social Profile of Prostitutes in Coffee Shops

The women who practice prostitution in coffee shops in Wajo are women who come or are imported from various parts of the region, namely: Bone, Palopo, Makassar, Mamuju and other areas. These women are women who do not have adequate skills to work in the public sphere. The women come to Wajo in the circulation of work from one region to another. If they work in one area and are not satisfied with their work, they move to another coffee shop. Their movement depends on where the location is considered profitable (sex work operation, Hull's term, 1997 [6]). They work without clear targets and planning. Based on this, the practice of prostitution can be understood in the following social profile.

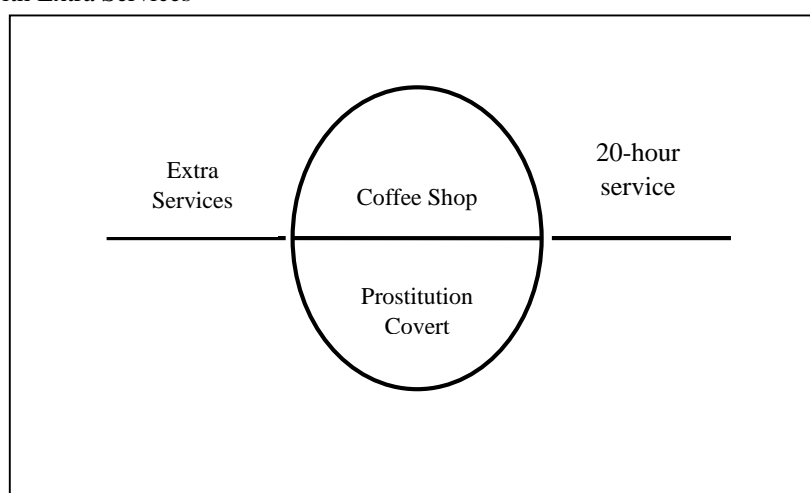
a. Profile 1: Family background, education and working hours.

The women who work in coffee shops are women from backgrounds that experience family problems. The social problems referred to are that many of the prostitutes are broken home women, widows who were left alive or dead by their husbands and have very weak religious knowledge. Likewise, these women only have an average elementary school education. Given the family, religious and educational backgrounds of these women, in the midst of pressing economic needs, they work in coffee shops under the guise of waitressing, engaging in covert prostitution. The tendency is also for these women, who have inadequate skills, to work as waitresses in coffee shops with working hours of almost 20 hours a day. Service to customers under the guise of a coffee shop starts at 3:00 p.m., until the morning, when they take turns with their coworkers. In the morning, most of these coffee shops close/rest, and reopen at around 3pm.

Scheme 2: Self-Condition of Women Prostitutes



Scheme 3. Coffee Shop with Extra Services



Source: Ismail, A. and Mustajbar. 2009. Migrant Women and Covert Prostitutes. Research Report. UNM

b. Sexy Makeup and Clothes

Dressing up and wearing sexy clothes characterize the female waitresses at coffee shops. Dress up with various attractive accessories, clothes, pants, bracelets, lipstick, smoking and others. Likewise, the sexy appearance of coffee shop women, ranging from body curves, armpits, thighs, calves, breasts, knee-length clothes and others. Everything seems to be made sexy that can attract

Covert Prostitution: A Study of the Social Profile of Prostitutes in Coffee Shops

visitors. They tend to show off to every visitor who comes with the aim of attracting visitors to use sex services. In this case, makeup and sexy clothes are part of the mode of coffee shop women in selling sex to masher men. In various observations of researchers in each coffee shop, it appears that the mode of makeup and sexy clothing is a powerful weapon that becomes a tool of sexual attraction for every male user of sexual services. If visitors enter a stall, then the visitors are served with a sweet smile, with a friendly attitude that tends to be forced. The way they dress with clothes that are half the length of their knees and visible thighs with makeup that characterizes the service of coffee shops, which is certainly far from the polite, ethical impression of Indonesian Bugis women in general. Coffee shop women also have the impression that wearing jewelry looks very repulsive in this case, as the author found in the Parappang Wajo coffee shop, a female waitress came out of her room wearing jewelry that looked rather conspicuous to visitors. In other cases, the female coffee shop waitresses, in addition to dressing up and wearing sexy clothes, also the verbal communication of the coffee shop women is so vulgar and not trite in offering sex services. In this case, as when the researcher visited Parappang Wajo, it was clearly and transparently conveyed to the researcher that this shop, not only sold coffee but also sold women: This is, as said by the coffee shop woman: "we do not only sell coffee but we sell women (i.e. offering sex services to men who want it) [7]." The researcher at the time was so shocked, such a clear offer of sex and no shame and no fear to the visitors who did not necessarily come with the purpose of sex, a behavior that is far from the eastern culture, Bugis Makassar Indonesia.

Table 1. Sexy Dress & Attire of Coffee Shop Women

Makeup	Sexy Clothes
<ul style="list-style-type: none"> • Powder, Lipstick, Flashy bracelets 	<ul style="list-style-type: none"> • Clothes that are knee-length
<ul style="list-style-type: none"> • Smoking with exhaled smoke 	<ul style="list-style-type: none"> • Armpits and thighs tend to be exposed
<ul style="list-style-type: none"> • Makeup that tends to be overdone 	<ul style="list-style-type: none"> • Visible curves of the body

Source: Ismail, A. and Mustajbar. 2009. Migrant Women and Covert Prostitutes. Research Report. UNM

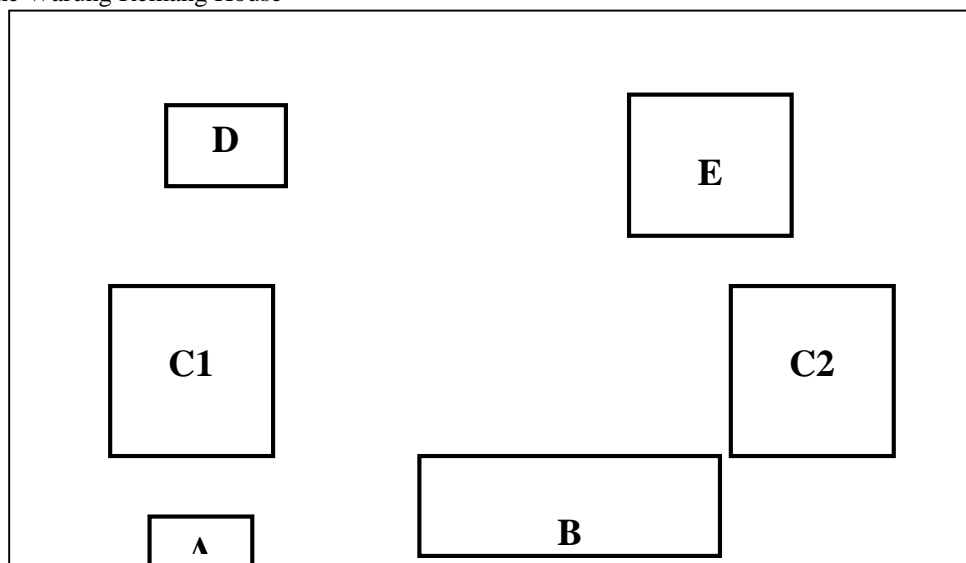
c. Procurement of Beds for Sleeping Quarters

Another way coffee shop women provide sexual services is by preparing beds (resting places) for visitors who may be tired and stop by to rest. In all coffee shops, the beds are located at the front, not at the back. The beds are made of cots, without mattresses, with cloth mats, and are equipped with piles of pillows. The average bed is made with such a large bed that 5-10 people can sleep on it. In this case, the design of the bed is intended for visitors to be able to actually rest and use sex services at the warung dimang. An explanation of this follows from the observation.

"The beds in dimly lit stalls are so spacious, if we observe up to 10 people can sleep, the place to sleep appears to be a pile of pillows. (Ismail and Mustajabar, 2009)".

In other cases, although the bed is designed for visitors, the bed is not intended for sex scenes, but is only intended for resting visitors, mostly truck drivers. But behind the existence of the bed which is intended for rest by the drivers or other visitors. It has a meaning as a means of connecting between sex providers and sex service users. If there is a user of sex services then the sex waiter women who take him to the back room, this is as one of the sex waiters at one of the coffee shops, when the researcher was in the shop: *"When a visitor comes (seller of clothes) then a woman (Mm / pseudonym) comes to him and takes him to the back room, not long after they come back [7]."*

Scheme 4. Parts of the Warung Remang House



Covert Prostitution: A Study of the Social Profile of Prostitutes in Coffee Shops

- Description:
- A.--- Entrance Door
 - B.---- Dining Table
 - C.---- Visitor Bed 1
 - D.---- Visitor Bed 2
 - E.---- Kitchen
 - F.---- Servant Bedroom

Source: Ismail, A. and Mustajbar. 2009. Migrant Women and Covert Prostitutes. Research Report. UNM

d. Escort, Illegal Husband

One of the modes of prostitution in coffee shops is damping. Damping is a root word, which can mean "companion" or "accompanying". In coffee shop prostitution in Wajo, in order to avoid or trick the community, a female sex worker has a companion. This damping is always by the side of the coffee shop waitress who is certainly a backup, a place to confide in, help, share the waitress's likes in her daily activities. The dumping becomes the "husband" of the sex worker so that if there is a problem, then the dumping is the one who appears as a hero: a protector, and a motivator. Dumping is also a place to vent about the ups and downs experienced by the sex worker. In this regard, the dumping is the life companion or solace or illegal husband of the coffee shop woman.

Table 2: Female Warung Remang Facilitators

ACCOMPANIMENT Fake Husband	
• Backrest	• Patron
• A Place to Confide	• Supervisor
• Solving Problems	• Nurturer
• Help	• Motivation
• Share your likes	• Sharing sorrow

3.2 Research Discussion

Understanding the results of the above research, it is sufficient to show that the social profile of women prostitutes in coffee shops in Wajo Regency, Indonesia is women who come from social backgrounds, who experience family problems. The coffee shop women --- who come from various regions in Indonesia, are women who have low education and skills and on average are widows, left dead or alive by their husbands. Such conditions make women enter the world of prostitution not only because of the economic burden, but also because of the socio-psychological burden experienced. This interpretation, if associated with the view of Siahaan (2002), as pathology or abnormality, a disturbing condition - a mental illness, and a violation of moral expectations. In another case, if it is associated with the view of Kartono (2009), it is considered as sociopathic behavior, namely that prostitution behavior in the coffee shop is a construction of social conflicts and individual conflicts. Prostitution is sex in order to obtain sexual services and is carried out openly - to get customer satisfaction, or prostitution is a problem of anomy, which ignores the cultural goals adopted by society [8]. In Kartono's (2009) view, the cause of prostitution is the abnormal sex drive [9], which is characterized by: irresponsible actions, abnormal compulsions or impulses. This understanding of prostitution is a deviant act. Prostitution that occurs in coffee shops in Wajo is prostitution that not only includes physical deviations, but also contains symbolic / hidden deviations. This has been emphasized by Kasrtono (2009), about the existence of social deviations in society and culturally is an act of violence [10], [11], which although women prostitutes take economic advantage of these activities.

The social profiles of coffee shop prostitutes in Wajo include family background, education, and working hours, sexy dress and attire, bed providers and fake husbands. Coffee shop prostitutes are women from broken homes, lacking in education and skills, and lacking in religious observance. The lack of education and skills of these women has an impact on their work patterns as prostitutes, with work services of up to 20 hours/day. The social profile of women with sexy clothes and appearance is part of the profile of prostitutes in attracting customers / guests who stop by for coffee. While 'fake husbands', are part of the strategy of the coffee shop women or pimps, in deceiving officers or the public, whenever there is a raid. Understanding the social profile of these coffee shop women is part of the effort to characterize coffee shop prostitutes compared to other prostitutes. In this case, the social profile of prostitutes is a general characteristic of a certain social condition [12], [13], [14], which is inherent in prostitutes, in providing sex services to their customers.

IV. CONCLUSION

Covert prostitution, practiced by women at a number of coffee shops in Wajo Regency, Indonesia, is an anomy or "inequality" that causes social problems. Prostitution in Wajo is practiced by migrant women who work in coffee shops. This prostitution is disguised prostitution, under the guise of selling coffee but actually generates a large income from prostitution services. The profile of the

Covert Prostitution: A Study of the Social Profile of Prostitutes in Coffee Shops

Prostitutes in the coffee shops of Wajo Regency are: broken home family backgrounds, weak education/skills, and long working hours of up to 20 hours/day, sexy dresses and clothing, bed providers to invite customers to sleep and play sex and companionship/fake husbands. This social profile is a description of coffee shop prostitutes in Wajo, which characterizes them compared to other prostitutes in other parts of Indonesia.

ACKNOWLEDGMENTS

The authors would like to thank: (1). The Head of the Research Institute of Makassar State University, and all his staff, as the funder of this research; .

(2). The leadership of the Faculty of Social Sciences and Law UNM, who encouraged and facilitated the implementation of the research; (3). Lecturers of the Department of Sociology UNM, who always provide support for the implementation of research; (4). Support from the Government of Wajo Regency, South Sulawesi, Indonesia and the coffee shop community, for their acceptance, even though they did not understand the identity of the researcher. Finally, to God we surrender, may this work be useful.

REFERENCES

- 1) J. . Siahaan, *Sosiologi Prilaku Menyimpang*. Pusat Penerbitan Universitas Terbuka, 2002.
- 2) L. Pona, *Pekerja Sex Jalanan Potensi Penularan Penyakit Seksual*. Yogyakarta: Ford Foundation & PPK UGM, 1998.
- 3) P. J. Spreadley, *Metode Etnografi*. Yogyakarta: PT Tiara Wacana Yogya, 1997.
- 4) N. Muhajir, *Metodologi Penelitian Kualitatif: Telaah Positivis Rasionalistik dan Phenomenologi*. Rake Sarasin, 1989.
- 5) Murray and J. Alison, *Pedagang Jalanan dan Pelacur Jakarta. Sebuah Kajian Antropologi*. Jakarta: Jakarta LP3S, 1995.
- 6) Hull and H. Terence, *Pelacuran di Indonesia. Sejarah dan Perkembangan*. Jakarta: Penerbit Sinar Harapan, 1997.
- 7) A. Ismail and M. Mustajbar, "Perempuan Migran dan Pelacur Terselubung.," Universitas Negeri Makassar, Makassar, 2009.
- 8) A. Ismail and Amiruddin, *Perempuan Pedagang Jalanan dan Pelacur Warung Remang*. Lembaga Penelitian UNM, 2013.
- 9) K. Kartono, *Patologi Sosial*. Jakarta: Divisi Perguruan Tinggi PT RajaGrafindo Persada, 2009.
- 10) A. Ismail, *Model Pencegahan Kekerasan terhadap Perempuan*. Lembaga Penelitian Universitas Negeri Makassar, 2009.
- 11) A. Ismail, *Perempuan dalam Religi Patung: Studi tentang Ajaran Pasangan Mencegah Tindak Kekerasan terhadap Perempuan*. Makassar: Universitas Airlangga, 2007.
- 12) Z. Nasution and T. T. Hartono, "Profil Sosial Budaya Masyarakat (at Nelayan Perairan Laut di Indonesia)," *J. Penelit. Perikan. Indones.*, vol. 10 (7), 2004.
- 13) B. Setyawati, N. Fuada, and Salimar, "Profil Sosial Ekonomi, Paritas, Status dan Perilaku Kesehatan pada Wanita yang Menikah Dini," *J. Kesehat. Reproduksi*, vol. 4 (2), pp. 51–60, 2013.
- 14) A. Ismail, *Perempuan Pedagang Jalanan : Profil Diri, Siasat Dagang dan Mobilitas Status*. Makassar: Fakultas Ilmu Sosial UNM, 2008.