

# Collective Sex Environment And It's Intervention: A Case Study Of Indonesian Online Prostitution

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**Abstract.** This paper studies the internet negative effect on sexual environment. This research found that the internet presence among Indonesia public raises new social phenomena, that is online commercial sex and delocalisation of sexual-venue. The new phenomena goes along with the high number of HIV/AIDS infected agents of online sex. The authorities like government and ulama' take some interventions to prevent the massive social and religious damage.

**Keywords.** Collective sex environment, online prostitution, health risk, social risks, authority intervention.

## 1 Introduction

Collective sex environments represent a sexual behavior among Indonesian population. Recent reports of social medias portrait a significant rising of sex environments, where massive using of digital technology facilitates the effectiveness of promoting commercial sex venue (CSV). The 'customer' easily choose a menu tabel contains of such as group sex event, public sex venue, sex on premises venue, condomless anal sex, condomless vaginal intercourse, protected anal intercourse, unprotected anal sex, unprotected vaginal sex, gay bisexual men, etc. Indonesian population perform a new unsafe sexual behavior and could be associated with 'high-risk' sexual environments [1].

Collective sex environments created a cultural risk [1]. There is not specific venue but only where the customers frequently or recently find their sexual partners [1]. It is a new threat for Indonesia as a biggest muslims country, where religious dan moral ethics are standards of life. Sex environments supported by online prostitution create unpredictable venue, so it is something possible that every house becomes sexual environments without any controls.

Collective sex environments always reproduced that cultural risk. It is caused by a networks [1]. On the case of online prostitution, those environments are effects of massive using of smartphone. Digital medias enable the commercial sexual agents to meet their customers in unpredictable venue. Therefore, digital networks are unavoidable factors reproducing either cultural risk or religious threat. Online networks are producers of "high-risk" collective sexual environments.

Interventions have been undergone by authorities. Character building, porn site blocking, economic empowerment, localisation, arresting, etc. Interventions aim to ensure health care, minimize risks, and control public moral.

## **2 Research Methods**

This article analyses literatures on Indonesian collective sex environments, such as media reportages, porn sites, social medias promoting commercial sex and its venues (instagram, twitter, facebook, whatsapp), and then interpret all of it and synthesize them across fields and disciplines [2].

This paper means that the result of research will be a qualitative. Because of Indonesian commercial sex agents rarely cite the specific physical venue, so this research considers that the internet is as a venue itself [3].

The interventions of authorities are considered as responses, where every social elements interact each others. Social behavior theory are used to understand interaction between collective sex environment and authorities.

## **3 Results and Discussion**

The digital technology accrosses the country has effected the significant change of social behavior. Online prostitution created a new sexual behavior. Therefor, Indonesian population acknowledged what called as collective sex environments emerging from digital stuff. The 'new era' brings out a new performance for sociological discourse amongs Indonesian scholars. There are special topics of this: online sexual behaviors, its environement, cultural and religious risks, and the authorities interventions.

### **3.1 Online Sexual Behaviors dan Its Environment**

Online sex is not only done individually but also collectively. So, there is such a collective sex environments that are facilitated by digital technology. Hughes said, the technological innovations created a global medium for sexual behavior [4], and the internet made woman and children trafficking more easier [5]. Therefor, online prostitution is a main factor creates sex environment either individually or collectively, where it is something new happen within Indonesian society.

The online sites have brought huge effect and changed massive aspect of life. This advanced technology of social media gives cheap communication tools. Easily now people everywhere connect each other and communicate with whom they know before or or not yet. Even more, that technology has recently proposed a new public room that is free to air. Marshall said, the website changes the world to be likely a small village where everyone interacts easily each other. Therefor, there is not what was called a geographical distance and border. At the same time, the web creates a "timeless room". Richard Hunter said, that new ones made the world without secrets [6].

The internet users are categorized as digital natives. They are described as the 1980th born generation who have opportunities to access digital networks and skill computer sciences. The Indonesian digital natives are it's young generation. The reports of the Association of

Indonesian Internet Providers (APJII) and University of Indonesia Communication Study Center have shown that Indonesian internet users in 2014 were dominated by young men. Their ages are between 18 and 25 year olds [7].

The huge number of young users creates social shock among the older generation. They hypothesized that the youngs access the internet negative contents, such as porn applications and sites. Even more, they also freely become watchers, lovers, and subjects of the online porn. Online sex maniac appeared within its various models and shamelessly uploaded their home-made porn to commercial porn sites. So, this paper aimed to show a new sexual life among Indonesian youngs.

### **3.1.1 Live-Streaming Sexual Behavior: a Case of Bigo Live App.**

Bigo Live is one of social media, which youngs love very much. They can express their sexual interest and behaviors, then interact with their partners to each other. The Bigo has been popular since 2016 and enabled its users to share live videos. The application based on Suntec Tower in Singapore and downloaded from play store 5.000.000-10.000.000 times. It is so natural while the app gives live fun videos from around the world. Right now Bigo Live is too famous among its Indonesian users [8].

Bigo Live enables users to access vulgar contents to stimulate sexual activities. There are many ladies show their naked bodies and so on the Bigo become a venue of online prostitution. That naked ones have been aimed to invite many viewers and get what they called as a '*gift*', that is a point the 'host' get from the viewers. The host can make an barter between the gift and money [8].

The 'host' of BigoLive trades his/her body, by competing each other, to get many viewers. The rank of responses of viewers can be looked at an index named '*diamond*'. The diamond has various types and points. Therefore, the host competes to get the diamond, while the viewers will give the diamond if were satisfied by contents. You can imagine a King gives a gift to his sexual slaves, while freely the slaves compete to get the diamond as a fee and wage [9].

The diamond is not free. The viewers firstly have to transfer some money to a bank account, such as Central Asia Bank (BCA) or others, and then they will get the diamond. Other way, they can to make an exchange between their pulse and the diamond, or buy it at Alfamart. The same way the hosts must to do, that is they will not get cash, but firstly have to make exchange their diamond in bank office agency or alfamart [9].

*Bigo Live* essentially is a pornography and practically a prostitution. This online application creates a new sexual behavior an its environment among its users. Imaginal satisfaction replaces physical one in sexual activity. In other hand, the diamond is a payment remittance replaces a cash of money. So that is not a strange if the ladies as the hosts perform their naked bodies to get the wages, while the gentlemen as the viewers voluntarily transfer some money to get the diamond [10].

### **3.1.2 Online Market Place : from Localisation to De-localisation.**

Collective sex environments are supported by commercial interests and networks [11]. Economic interest is one of significant factors for prostitution practice [12]. So, the sex environments are as well as workplaces [13]. Smartphone and internet are just facilities help them to upgrade their conventional work environment. Collective sex environments represent a new face of work [14].

Social media such as facebook, twitter, whatsapp, telegram, and others are a new sexual environment. They are not only for pleasure but also for business, especially online prostitution. There are many terms used among the Indonesian doers, one of them is *bispak (bisa dipake)*, *cowok panggilan*, *cewek panggilan*, that means 'commercialised subject'. They commercialise their bodies online [15].

Online prostitution is a crime activity. The first online prostitution in Indonesia was in 2003 May. Its online pimp was arrested by Reskrimnus Cyber Crime of Polda Metro Jaya. A marital couple named Ramdoni and Yanti were the pimps. Since the 2003, Indonesian public knew a new type of prostitution, that was online one. The pimps simply posted photos of their whores in naked poses, and then customers contact the handphone numbers of the pimps. In decided times, the pimpis and their whores come to determined place by the customers, such as hotel, apartment, or other place [15].

Online sites, therefor, become a new market place. By internet media, prostitution complex organized in order to confine it to only one area comes to the end. It means that a localisation has become delocalisation. A deal between a whore and his/her customer is not detected any more. Online sites just post the names of whores, their prices, photos, and contact numbers [16].

Indonesian Polices just can arrest the doers, but they dont know the kind of deal between whore and customer or pimp and customer. It is a private and secret communication. Therefor, there is no one understands where the place for sex is and what its sexual environment like is. Online sexual market place is a form of 'de-localisation'.

### **3.2 Delocalisation and Risks of Sexual Environment**

Delocalisation raised unsafe environment, especially collective sexual environments among Indonesian people. Delocalisation is similarly other face of decentralisation of sexual-commercial venue. Delocalisation raised cultural and religious risks. Private communication between a whore or pimp and customer opens a probability that sexual activity located in anonymous place. So, there is not any control on it.

Katherine Frank evaluates that collective sex environments are associated with high-risk environment [1]. Within Indonesian context, it is confirmed by a case of delocalisation. Collective sex environments not only risk the health of agents but also their public moral and religious ethics. In the case of online prostitution, it does not only change the face of work [14], but also of cultural, social, and religious ones.

By the sex party case as a new social phenomena, this paper found a strong link between delocalisation and its high risks, that are unhoped pregnancy, abortion, sexual infections such as HIV/AIDS. Indonesia reportedly is one of the biggest country with HIV/AIDS spreading in the world, and was as the highest in ASEAN countries since 2001 until today. Sexy party phenomena in Indonesian people recently goes to viral, while online site facilitates its publicity [17].

On other hand, HIV/AIDS is negatively stigmatized among Indonesian people. Ministry of Social Welfare reported that social, economical and phsycological effects were felt by AIDS sufferers. Their social relationship with family, relatives, and professional networks is hampered by the status as AIDS infected human beings. Naturally their social behavior among the society changes [18].

The most painful AIDS negative stigma is not on health issue, but on the family and relatives who are going along with the stigma. You feel be shy because of your best friend are infected, or of your family are. So, the closeness determines the rank of the shyness. If you are closer to

the infected one than the others, you'll feel more shy than them. All members of a family carry on the negative stigma. It is a sample of cultural risk of HIV/AIDS infection [18].

Latri Mumpuni in her research said that the infected encounters a difficult situation to make good social relation and adaptation. His/her psychological situations cut off the social relationship because of he/she can't fuse among the society and its environment. According to Latri, there are two reasons for this social problem; firstly, the infected ones are difficult to make relation with their social environments. They underestimate on them selves. Secondly, social relation and its environment underestimate the infected ones. So, these two poles keep distance each others [19].

### **3.3 Authorities Interventions on Online Sex**

Collective sex environments are stimulants inviting responses of authorities. Within Indonesian practise, the authorities have shown many types of responses, such as localisation closing [20], economic empowerment [21], religious education [22], character building [23], health care [24], etc.

On online sex and its environment, the authorities have made many types of intervention. The Ministry of Communication and Information Technology (Kemenkominfo) have been blockading all porn sites. The ministry claimed that there were 8.903 negative accounts of facebook and instagrams and blockaded social media such as 4.985 accounts of twitter, 1.689 of youtubes, 517 of file sharing, and 502 of telegrams. The ministry also claimed that its institution blockaded approximately one million of porn sites. Porn videos in online sites indicate that the internet has been a national enemy, so the ministry promised that institution would publish a law on blocking negative contents [25].

The government has authority to block porn sites based on Paragraph 18 Number 44 of 2008 on Pornography Act. The law said that to prevent as mentioned at paragraph 17, the government has an authority to cut off porn production network, distribution, services, including to blockade internet. The other act legalises the government to blockade negative contents like porn sites is Paragraph 27 and 29 Number 11 of 2008 on information and electronic transaction [26]. Creator and distributor of negative contents could be jailed based on Paragraph 27 Verse (1) UU ITE.No.1598/SE/DJPT.1/KOMINFO/7/2010. This law also orders all Indonesian internet providers to block porn contents [26].

The Ministry cooperates with Indonesian Ulema Council (MUI). This Council published a fatwa, that was pornography is Haram. So, in order to created a special act on it, the council pushes the government to solve porn problem [27]. Here we have known that religious and political authorities are in same vision, that is the porn sites are dangerous. They intervene by act and fatwa.

## **4 Conclusions**

This article confirms the theory of Katherine Frank on collective sex environments as something with high-risk. Within Indonesian society, collective sex environments have brought out a new social-sexual behavior, either for commercial approach or cultural-religious ones. Indonesian authorities have shown many approaches and implemented many steps to reduce every risks rised by collective sex environments. Those interventions to response a new face of Indonesian social behavior, such as collective sex environments.

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