

The Phenomenology of Undercover Prostitution at Padang City: According to Feminism's View

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Abstract. The practice of prostitution is a classic problem that always exists in the midst of human life, but still feels new to talk about and discuss it. Padang as one of the Islamic cities in Indonesia, it turns out that there are many cases of undercover prostitution. Unfortunately, the person are mostly female students, including students. In carrying out their actions, they also do not work alone. Most of them, use the services of pimps. They do this, so that their actions are safe from police raids. In the sense of the word, the pimp acts as their bodyguard. The functional elements that will be studied in this study, namely the pimps and sex workers themselves. The background of this research is motivated by public unrest about undercover prostitution in the tourist area of Padang City, which is almost completely not exposed to its existence, but has a negative impact on society both socially, psychologically, religiously, and culturally. The focus of this research is directed at how the form of the social network of undercover prostitution practices and how the roles and functions of each unit in that social network. The purpose of this study is to determine the phenomenology of undercover prostitution at Padang city from the point of view of feminism. The methodology of this research is a phenomenological approach, especially the type of qualitative research. The research subjects were determined purposively, namely tour guides, taxi drivers, pimps and residents who sell around the location that is the object of research. The theoretical framework that is used as the basis for the analysis refers to the perspective of social network theory. Data were taken from a number of informants who were distributed in the field, by conducting in-depth interview techniques and data observation in the field. There were five research locations selected, each of which was a discotheque, nightclub and hotel which was always crowded with them. Furthermore, the sample data is analyzed. There are three results obtained in this study. Firstly, disguised prostitution in Padang City is a large network coordinated by the big pimps. Secondly, from the point of view of feminism, these female sex workers are tempted by the hedonistic culture of living and generally they come from broken homes. Thirdly, generally the persons are not virgin, then her lover plays the role of a pimp who will offer themselves later to a masher man. The results also show that the social network of undercover prostitution practices is formed by involving various stakeholders, such as users, taxi drivers, tour guides, commercial sex workers, nightclub business owners and the surrounding community. The social network is formed because of the same interest, especially economic interests. This study in the perspective of feminism is expected to be an input for the Padang city government to minimize all these undercover prostitution activities.

Keywords: Undercover prostitution, feminism, pimp, communication, gender, Padang.

1 Introduction

A mother must be able to earn a living because of the problems of economic demands that occur in a family. But unfortunately, they actually take the easy way, namely by profession as prostitutes. In this case, prostitution is a form of surrender of a woman to a man by getting paid in the form of money [1]. Unfortunately, a wife who works as a prostitute, was ordered by her husband because of the difficult family economy. Another reason, a prostitute plunged into the world of prostitution due to wrong social factors, victims of human trafficking, and victims of domestic violence [2].

Furthermore, the phenomenon of prostitutes in Purwokerto, Central Java, revealed that a prostitute plunged into the world of prostitution due to psychological factors such as heartache, disappointment because a husband cheated on her [3]. This prostitution activity is almost evenly distributed throughout Indonesia, which currently has 161 places for prostitution localization [4]. However, many prostitution activities in Indonesia are covert in nature. This condition is not a phenomenon that appears by itself. The presence of these prostitutes actually spreads because of various dimensional factors [5]. The city of Padang, the capital city of West Sumatra Province, is one example. This city, which has a high religious level, also has many hidden prostitution activities.

Violence toward women, including femicide, intimate partner violence (IPV), rape, and human trafficking, continues to impact women's health worldwide [6]. Women across the world experience physical, sexual, psychological and economic violence often leading to long-term physical, mental and emotional health problems. Violence and abuse also make it difficult for women to pursue educational opportunities or to perform their jobs. Globally, IPV is the most common form of violence. Unfortunately, too often IPV ends in death. It is estimated that two-thirds of victims of intimate partner or family homicides are women.

The gender discrimination can manifest into marginalization, subordination, stereotype, violence against women and job burden [7]. Firstly, marginalization is a process of impoverishment against woman. Secondly, subordination is a view that women are considered unimportant in making decision and positioned in the second priority after men because they are irrational and emotional, so they can't lead. Thirdly, stereotype is labeling on a particular group. Research by Zanuar Azasi discusses the Sociological Study of Commercial Sex Workers in Gang Sadar Baturaden, Central of Java Province. This study shows that the practice of prostitution can have a negative impact, such as causing HIV/AIDS where the number of cases continues to increase from year to year [8].

The society responds to the practice of prostitution in various ways. Some agree that the existence of prostitution localization can provide additional income for traders and those who rent their houses for prostitution. On the other hand, there are also people who do not agree because the practice disturbs the comfort of the environment, such as noise caused by music playing very loudly and vehicles passing around the neighborhood [9]. It makes a differentiation, because in this study, the author discusses real portraits that reveal all sides of the motives and consequences of Commercial Sex Workers. While in previous studies, the subject of research is more on aspects of the socio-economic impact experienced by CSWs.

Furthermore, research by Darmaji in 2018 by taking a case study in Bandungan Village, Semarang City, revealed that the decision to become a commercial sex worker is not an easy thing for women who are already married. The decision to become a commercial sex worker is influenced by several factors. Among them are economic factors, self-indulgence, consumerism lifestyle and negative environmental factors [10]. This study discusses the rights and obligations of the wife as a commercial sex worker in terms of the marriage law. Meanwhile, in this study,

the author discusses real portraits that reveal all sides of the motives and consequences of Commercial Sex Workers.

Social functioning is a person's activities in carrying out his role in the social environment. Everyone plays a role in carrying out their lives both in terms of fulfilling their needs, carrying out their roles and carrying out their duties. Social functioning is the ways that people, both as individuals and collectives, behave or act to carry out life's tasks and meet needs [11]. The problem of prostitution, including a difficult problem, because it concerns the needs of humans who have lust. Prostitution is hard to get rid of. What can be done is to reduce the number and prevent its spread. This study aims to find out how the views of a number of prostitutes in the city of Padang interpret their existence from the point of view of feminism.

This study also discusses the social and legal systems that should be fairer in viewing the phenomena that occur in the life of prostitution. In this case, the guilty party is always identical with the woman. Meanwhile, pimps who play a role in selling prostitution services are rarely arrested.

2 Methodology

This study uses the Naturali paradigm which is derived from the view of positivism. While the approach used is a phenomenological approach to the type of qualitative research. This method was chosen on the basis of the consideration that prostitution is a real phenomenon in people's lives. The data collection method in this research conducted in the city of Padang, by conducting interviews with key informants, namely two pimps and 4 prostitutes. The research locations were taken in a number of pubs and night clubs in the city of Padang. Then, the data analysis used qualitative data analysis methods, namely the method of reduction, data presentation and drawing conclusions [12].

Data reduction is used as a selection process, focusing on simplification, and data transformation that emerges from interview activities in the field. Presentation of data is a collection of information that leads to drawing conclusions and taking action after the research is completed. Furthermore, drawing conclusions is a verification of activities from the beginning to the end of data collection.

3 Result and Discussion

3.1 The phenomenon of the existence of disguised prostitution in the view of feminism

The results of previous studies stated that a woman became a commercial sex worker in the city of Padang, due to economic factors (40 percent), having experienced physical violence (20 percent), rape victims (20 percent), unemployment (10 percent) and trial and error. know (10 percent) [13]. When prostitution becomes part of the system in social life, the role of prostitution becomes very necessary in supporting a social life, even though it is disguised. In this case, prostitution can happen to anyone, regardless of gender [14].

As is known, the city of Padang is known as a religious city, and is bound by symbols of customs and culture, namely "Basandi Syarak Adat, Syarak Basandi Kitabullah". Therefore, if a woman wants to become a prostitute in Padang City, she must do the job in secret. Because if she doesn't, she will be bullied by the community and will also receive social and customary

sanctions. Therefore, the practice of prostitution in the city of Padang is like an iceberg. On the surface it doesn't look real, but behind the surface, things happen a lot.

The number of cases of prostitution, contributed to the high rate of the spread of HIV/AIDS in the city of Padang. Patriarchal culture has a negative impact on women who work as prostitutes. This is due to the difference in viewing prostitution that occurs in women as well as the wrong perspective of the male-dominated social system. In the sense of the word, the stigma and discrimination received by women prostitutes is heavier than men who work as pimps. Therefore, feminists provide a new discourse in viewing women who work as prostitutes [15].

In this case, feminists reject men who have been more dominant in providing views on social and political changes that have occurred in society. This tends to benefit men regardless of women's interests. Whereas men and women are different dualisms. But biologically, 98 percent of male and female chromosomes are the same [16]. Feminists assume that men often underestimate the problems that occur to women [17]. Therefore, feminists need to provide a different perspective in addressing various problems that occur to women. The issue of prostitution is also the domain of men in giving views and decisions, so far it has only been based on men's theories. For this reason, this study discusses the perspective of socialist feminists in viewing prostitution that occurs in women.

Based on information obtained from informants, prostitutes in Padang City are always careful in doing their jobs. The practice of prostitution cannot be separated from gender issues. This is a land for feminists to completely erase the problem. In practice, prostitution is not only for women. But the facts on the ground, negativism about prostitution is always associated with women. Nanik, et al [17] state that prostitution is a job done by women who have low skills to get a high salary.

One of the PSK informants, "SS" said that she chose to become a prostitute because her husband was unemployed. The high burden of living, to meet the economic needs of a family who has four children who are still toddlers. Furthermore, the "AS" informant admitted to being a prostitute because his employer was sexually harassed her. After she was no longer a virgin, she felt she was not pure anymore, so she decided to become a prostitute.

Unlike the other informants, "GN,". She became a prostitute because she was disappointed with her cheating husband. Not only that, she was also a victim of domestic violence, until they finally divorced. After the divorce, she chose to become a prostitute to support her four children. Another prostitute, "NN", admitted to being a prostitute because she was asked by her boyfriend who is also a pimp. This is done to meet their lifestyle needs. Then, another informant, "HS" admitted to being a prostitute because it was difficult to get a job. By working as a prostitute, she claims to be able to earn a net income of Rp 500 thousand per day. She continued, "HS", admitted that apart from working as a prostitute, she also worked as a pimp. Because as a pimp, she feels valued by men. Meanwhile, "LL", revealed that a prostitute must be prepared with the stereotypes attached to women.

3.2 Influence of aspects of radical feminism on commercial sex workers

Linguistically, radical means down to the roots. Radical feminism was formed to explore the root of the problem is the emergence of an imbalance of power between women and men. Basically, this school argues that reforming the system of injustice between the two sexes cannot be done only at the structural level or legal reform as promoted by liberal feminism. However, it must also be done at the cultural level.

In this case, it is the woman who has to start. The direction of the struggle for radical feminism, which is cultural in nature, seeks to foster gender awareness at the social level. At the most radical level, this school wants women's struggles to be devoted to women themselves.

This is what then triggers the emergence of many criticisms of this flow. This flow of course has its own reasons for its intention to create a women's world.

For a long time, the world and life have been determined more by the male voice. Ideas, instincts, and women's voices are not taken into account at all, both in the political arena, in the production of science, in the industrial world, as well as in the intricacies of research, so that women's lives are always an object that is determined unilaterally by men. In this case, women are required to determine and give direction to their own lives. In the sense of the word, listening to women's voices must come purely from women, not be interfered with by the views of male sexism.

Based on the analysis of data collection, the following results were obtained:

- a. The influence of aspects of radical feminism on prostitutes:
 - There is a growing paradigm that oppression or discrimination experienced by women comes from men and the patriarchal system, without the need for further investigation.
 - Prostitutes consider gender differences which are often referred to as feminine and masculine completely as social constructions or the formation of people's thoughts that are wrong and should not need to be distinguished.
 - Considering that oppression or discrimination by men and the patriarchal system is a priority issue compared to other forms of oppression.
- b. Actions taken by prostitutes with radical feminism:
 - Protest against the exploitation of women and the implementation of roles as wives, mothers, male sex partners, even considering marriage as a form of formality to discriminate against women.
 - Reject a stratified hierarchical system based on gender and class lines.
 - Having sexual relations, as a form of rejection of the exploitation of men against women's bodies.
 - Entering the world of prostitution with the aim of being able to benefit the women and harm the men.

3.3 The influence of aspects of Socialist feminism on prostitutes

This study considers that social construction is a source of injustice to women. This includes the stereotypes attached to women. The oppression of women occurs in any class, even the socialist revolution does not necessarily raise the position of women. This feminism occurs in the lives of women commercial sex workers in disguise, but in a very different form of movement. Feminism aims to restructure society in order to achieve gender equality [6].

In this case, gender inequality is caused by the capitalist system that creates classes, including within the family. This group movement adopts the theory of praxis of Marxism, namely the theory of awareness of the oppressed group, women are under men [18]. In the view of socialist feminism, prostitution tends to be more understanding and does not prohibit sex transactions in exchange for money. Women have the right to get a salary in the form of services to men in sexual services. Women must be respected as supporters of men in carrying out their functions and roles in status, even though what is done by women is only doing work of a domestic nature, including providing sexual services.

Women should not be discussed in getting social status in society because women's domestic roles do not allow them to get this. The conclusion of this study is that prostitution is part of a subsystem in a social system that is needed in society. From the point of view of feminism, women have always been unequal to men and have been discriminated against by the social system. Women who work as sex workers are a form of inequality that is accepted by women against men. This inequality occurs as a result of the lack of women's roles in accessing

education and political roles in the public. The criminalization of prostitution does not work against policies with the interests of various programs and local agreements.

This study also sees that the social and legal system should be fairer in viewing the phenomena that occur in the life of prostitution. Not even a member fish of low social strata and provide inappropriate legal treatment, because in prostitution the guilty party is the pimp, not the female sex worker. Policies that favor women by providing more opportunities in the fields of education, public roles and political roles. With laws and policies that favor women, they will be able to provide protection for women, so they are not trapped in sex work that has a negative impact on women.

There are so many shortcomings that still have to be fulfilled in exploring the life of prostitution which has a social, economic, and cultural impact on people's lives. The life of prostitution does not only occur in women, but also occurs in men and underage children. Therefore, the researcher really hopes that there will be further researchers to explore this phenomenon. In the city of Padang itself, if a woman works as a prostitute, she will be bullied by the community around where she lives. Therefore, feminists provide a new discourse in viewing women who work as prostitutes [15]. Feminists in this case, reject men who have been more dominant in providing views on social and political changes that occur in people's lives. Feminists also assume that men often underestimate women. Therefore, feminists need to provide a different perspective in addressing various problems that occur to women.

The existence of the practice of prostitution which cannot be separated from gender issues, becomes a ground for feminists to eliminate this problem. The practice of prostitution is actually not only practiced by women, but negativism about prostitution is always associated with women [17]. In this case, gender inequality is caused by the capitalist system which creates classes, including within the family. This group movement adopted the theory of praxis Marxism, namely the theory of awareness of the oppressed group, women are under men [18].

From a radical feminist perspective, the problem of prostitution arises because of an imbalance of power between women and men. Women in this case, must have the same rights and obligations in the social system.

4 Conclusion

- a. From a feminist perspective, women are always unequal to men. In this case, women experience marginalization which shows women to be the second sex, women have a lower status than men, so that men can act arbitrarily against women.
- b. From a socialist feminist perspective, social construction is a source of injustice for women. In this case, women also have rights that must be respected by men in carrying out their functions and roles in the social system.
- c. From a radical feminist perspective, efforts should be made to raise gender awareness in the social system, especially towards women. Gender-based violence, which includes prostitution, arises as a result of an imbalance in gender relations between women and men. Such gender discrimination can lead to poverty and encourage women to fall into the trap of prostitution.

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