

## Covert Prostitution Mode of Migrant Women in a Dimly Lit Café

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**ABSTRACT:** This research is a research that explores the mode of prostitution of migrant women in dim stalls, Wajo Regency, South Sulawesi Indonesia. Such research as a study of the phenomenon of "rural culture", and as a reference for decision makers in eliminating the distance of anomy from the practice of prostitution. Illegal prostitution is part of immorality, in the form of provocative sexual relations with many men (promiscuity). This study, using descriptive qualitative methods, to describe the phenomenon of prostitution as a pathology containing retentism, neglect of "cultural goals/morals", in building a socio-economic order of society that relies on institutionalized values/regulations. The results showed the rise of dim stalls in Wajo, which are inhabited or managed by migrant women from various regions: Bone, Luwu, Toraja, Makassar and various other regions such as Java and Mamuju. The mode of prostitution in Wajo, under the guise of selling coffee drinks, boiled instant noodles, is offered to visitors truck drivers, public transport car drivers and other visitors. The women offered this merchandise but behind that he also offered sex services with a single service of Rp. 120,000,- Rp. 200,000, depending on the agreement. Tips made by women in offering sex services to visitors with verbal seduction or with silence, which indicates they expect sex services.

**KEYWORDS:** Covert Prostitution Mode of Migrant Women.

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### INTRODUCTION

Migrant women, in a number of studies, have shown such a significant contribution to increasing women's income as breadwinners (main and additional). Such contributions construct self-confidence, as women who have a bargaining position in the family and society at large. Likewise, the work of such women, forming migrant women's self, as women who have power and providing justification that the work of migrant women affects the improvement of welfare [1], [2], [3]. Women's participation in the world of work is not just an ideology of women primary work, but is a "demand /vocation of work" to meet the needs of their lives [4].

Apart from such a significant contribution, regarding the contribution of migrant women in increasing family and community incomes, there are a number of real problems, which are the scope of the role of migrant women in the public sphere. Among them, the work of migrant women as prostitutes, in Wajo Regency. The work of migrant women makes the Wajo Regency Government, "look for various alternatives", on the one hand Wajo Regency as a student district, for migrant groups from various regions to visit", but at the same time the problem of prostitution carried out by migrant groups, is a pathology, which undergoes an ontrailing process, and is contrary to cultural values. Such prostitution is a pattern of behavior, as opposed to the prescriptive behaviors of the Makassar Bugis culture based on *Pangngaderreng*.

In this case, women's vocational participation as carried out by migrant women who practice prostitution in disguise, is anomi gives rise to disorganization, imbalance of values and norms in Makassar Bugis society [4]. Such social disorder, is a fundamental problem, which needs to be found a solution concept, encouraging women to do vocation, but at the same time "avoiding" them from actions that weaken the social order value, in the community in Wajo Regency. Understanding this, this research question focuses on: patterns and modes of covert prostitution/differentiation of migration patterns in dimly lit stalls; and the practice of covert prostitution. Based on such research questions, the research objectives (main objective) are oriented to: explain the prototive pattern and mode of covert prostitution /differentiation of migration patterns in dim stalls; and expose the practice of covert voluntary or coercive prostitution. A number of main objectives of such research, significant to be revealed, as input for decision makers to determine policies to overcome the problem of covert prostitution in rural Wajo Regency.

### 1.1. State of The Art Studies and Theory of Reference

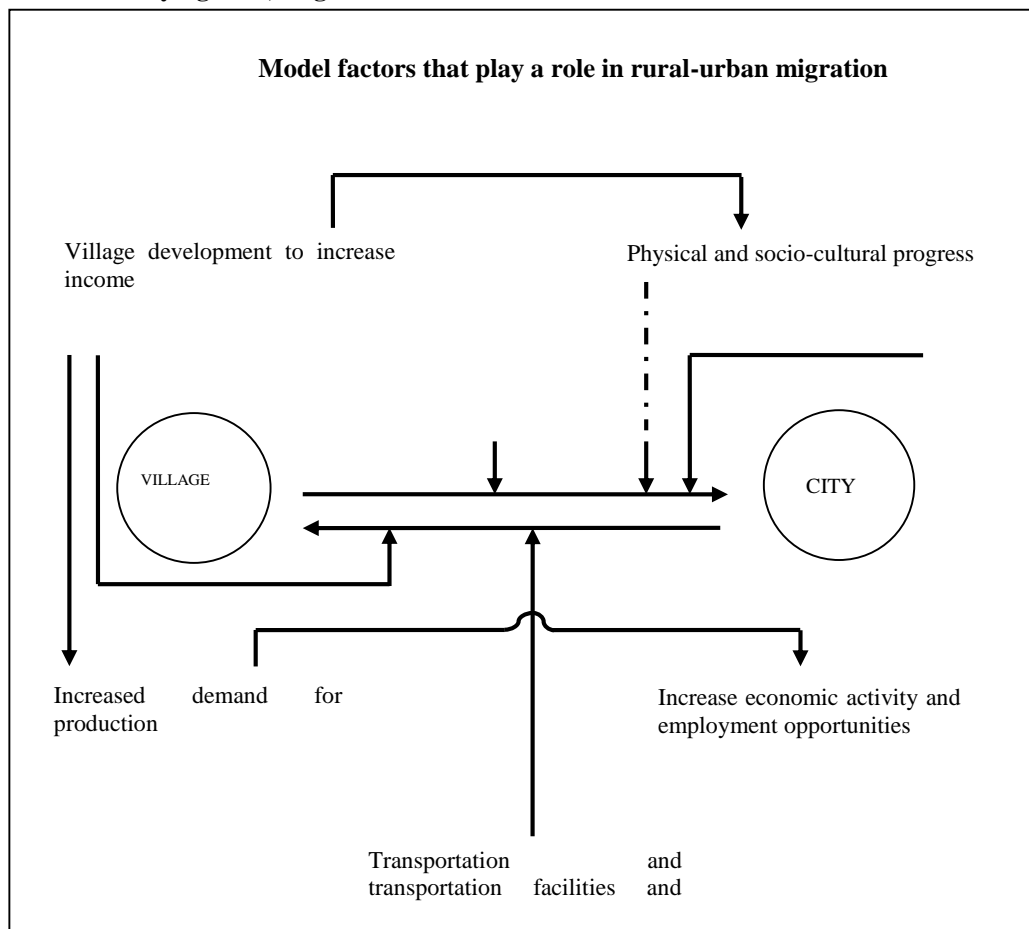
Understanding the state of the art (study position) of this study, it is necessary to present the research that initiated it. Some of the research in question are: (1). Research [4], About women street traders and prostitutes of warung remang, is a study that examines the self-profile and trading patterns of women street traders / prostitutes of warung remang, prostitution as a trading business, and/or instruments of illegal prostitution practices, and internalization of women street traders to the value of *Siri*. ((2). Study [5] is a study that reviews historically, on general heterosexual reviews, focusing on the scale of sex occupier operations, the types of prostitution

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that are legalized, and the government participating in localizing; (3). Studies [6] In his research on adolescent sexuality behavior' which emphasizes adolescents in rural and urban areas who view the problem of sex and sexuality as a mystery because they do not or lack education and directed and accurate information. Likewise, [7] In his research on Batam island emphasized about community sexuality, heterosexual acts ranging from everyday concrete actions to the symbolic level and abstraction. In other respects, so are studies [8] which abstracts the relationship between street vendors and prostitutes, carried out in Manggarai Jakarta. This research rationally stifles that the decline of women in the world of prostitution is due to economic factors. Such proclamations show that the poverty experienced by women is the main reason for women's plunge into prostitution.

In relation to migration with covert prostitutes, if it is associated with opinions [9], understood, as things related to push-pull factors of migration, namely: tempted by development that has succeeded in increasing demand which of course also requires labor, pressure on arable land in rural areas that are lacking, or socio-cultural progress. All of these require adequate human resources, but not a few migrant women who do not have the skills – respond by entering the world of prostitution, covertly.

**Scheme 1. Models of Factors Playing Role, Migration Patterns**



Sumber : Pardoko [9]

Source: Pardoko, R.H. 1987. *Migration Mobility and Urbanization (Scheme Modification)* Bandung. Space Publishers

Over-migration can have a serious impact on the emergence of urban prostitution pathologies because of the dissynchronization between the factors of human resources who lack skills, and the demands of the world of work that demands reliable competence.

### 1.2. Preliminary Study

The initial research that researchers have done and is closely related to this research is research [4] About women street vendors and prostitutes Warung Dimang is a research that seeks to provide an explanation about the cover of women traffickers practicing prostitution. This research took the research setting in Kabupten Barru. Likewise, initial research was carried out [10] about self-profile, trade strategies and mobility status of women road traders in La Wallu Village, Soppeng Riaja, Barru Regency. This study, shows the role of women's equality in making a living. Although this research focuses on the role of women in economic control, it can provide an urgent contribution, in understanding cultural patterns that encourage women to participate in the world of work. In other respects, the initial research that contributed greatly to this research plan was the study [11], about local wisdom that focuses on upholding the dignity and dignity of women as noble beings. Women in tradition are actors or part of a culture that is closely

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related to nature. An ecofeminist proclamation, showing a dialectical relationship in arranging a harmonious life; natural man; human culture and man with man [4]. This research took place in the Karampuang and Ammatoa Ippatareng Embaya communities.

### II. METHODS

This research was conducted in a number of villages in Wajo Regency, South Sulawesi Indonesia. Determination of the intended research location, in a purposive way, means that the research target is based on the research objectives. The reason for choosing this research site is that the location is a covert prostitution center in Wajo Regency. Understanding this, the research of prostitution migrant women, is a research designed ideographically, namely the examination of studies carried out as a single case. In this case, the research approach used is ethnography, namely the behavior of prostitutes, understood, emic and ethical [12]. The focus of the research study is oriented to objective empirical reality, namely the reality that can provide an explanation of "women's migration patterns and modes of prostitution practice". Objective reality is an empirical reality that does not ignore the element of meaning of an action, but points to the pattern of behavior of the role subject. In this regard, researchers in "focusing studies" try to be as objective as possible, and avoid bias in collecting and interpreting data. Such information is possible because the focus of the study is an objective subject, which is determined pragmatically, namely the determination of the sample by means of multiple site studies, or multiple case research is not based on the "physical quantity" of the target subject.

The data used in this research are primary data and secondary data. Primary data collection is done by discourse, and observation - by looking at the "actions" of migrant women who commit acts of prostitution. Secondary data is observed from a number of documents that are guaranteed accuracy. This research, does not deny secondary data but for the sake of focus and locusiveness of research, secondary data is not too "calculated" unless it supports primary data. This is possible in order to obtain valid and reliable data. In terms of data processing, researchers process by grouping and categorizing between data based on research questions. In processing this data, the technique used is by coding techniques, namely coding data based on: sub-sub problems, or valid and invalid data and / or main data or complementary data.

### III. RESULTS OF RESEARCH AND DISCUSSION

#### 3.1 Research Results

Wajo Regency is one of the regencies within the scope of Indonesia's South Sulawesi Province. Wajo Regency is located between  $3^{\circ}38' - 4^{\circ}15' \text{LS}$  dan  $119^{\circ}53' - 120^{\circ}27' \text{BT}$ . This district, located in an altitude of about 521 asl. The boundaries of this regency are: the north is bordered by Luwu Regency, the south is based on Soppeng Regency, the west is Sidenreng Rappang Regency, the east is with Bone Bay. With this geographical position, Wajo Regency is a district that is so strategic in inter-regional trade or in regional socio-cultural arenas. With this strategic position, it will attract outsiders to enter the district, including covert prostitute migrant women.

Migrant women in Wajo Regency who live in dimly lit stalls are not a few who work as covert prostitutes, are women from various regions. Some of them were brought in by truck, some came to follow their friends from various regions. Some of these women in this dim stall share renting a place to sell rented by residents along the road, there are also those who get a place that is not rented but with an agreement, between the dim stall women and the stall owner. In this connection, there are stall owners who expect only a percent of services in colonizing sex, or by renting a room, each serving a man. Especially for tenants, the amount of rental costs varies, depending on the size of the facilities and the position of the stall. Migrant women in Wajo who live in dim stalls come from various regions. Some of the areas in question are Makassar, Toraja, Bone, Mamuju, Jeneponto, Palopo, and various other areas, but from some information, no one was found to come from Wajo Regency, except as pimping or dumping as a provider of prostitution. Migrant women who come to Wajo their main motivation is to find money for themselves and their families. Come from various regions to work as waiters and earn money from the sex snacks they offer to each customer secretly or overtly.

"I'm from Toraja—in fact I've been here a long time (Mm An, )".

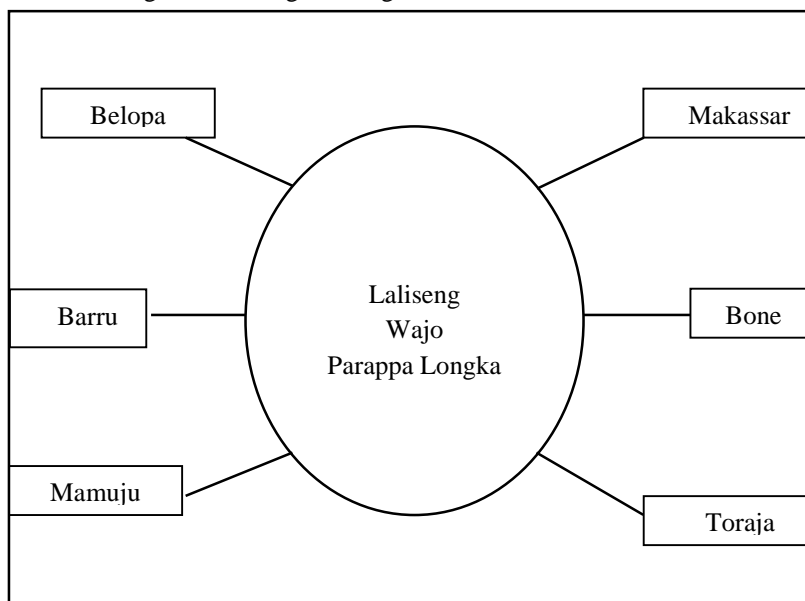
"I come from Makassar, I just came here (Mm SP,)"

"He's from Belopa, he's a bit less talkative (Mm, SP,)"

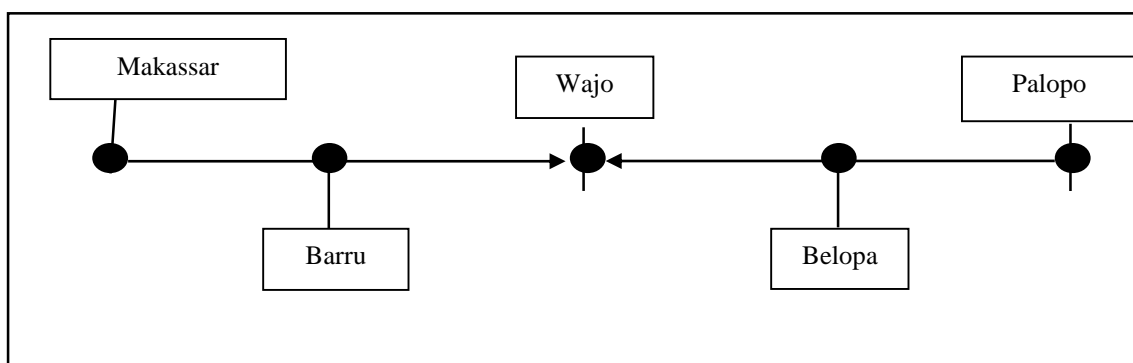
"I'm from Bone, I've been here a bit long (Pr Ec,)"

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**Scheme 2.** Distribution of Women's Origin of Warung Remang

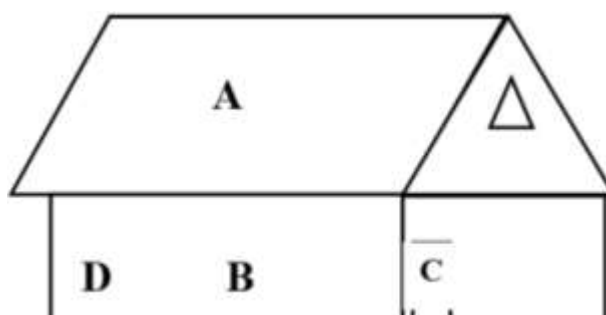


**Scheme 3.** Distribution of Women's Travel Route Warung Remang



The dimly lit stalls in Wajo are mostly in Laliseng, Tongko, Parappa and Kera are stalls that operate 24 hours. This stall is called a dim stall meaning a stall that at night the lights are not so bright or vague, with proper lighting. Often this stall is also connoted as a vague stall (as if it is not a stall). In people's perception, this stall is often connoted negatively, because the operation of this stall is more intensive at night. Such information is quite reasonable as is the understanding of the drivers that many women only appear after magrib and at night, quite a lot of truck drivers stop to rest at this stall. This dim stall, not a stilt house but a semi-permanent house, one floor, with walls made of wood or zinc, the average house area is about 4x7 M. Inside the house there are beds for visitors who want to rest, selling cabinets (which contain merchandise, bottled water, instant noodles, eggs and others). Likewise, in the house there are servant's rooms, kitchens, living rooms, and various other facilities for the comfort of residents or guests. In other cases, the average dimly lit stall has a pentilation and a back door. There is information that the design of the stall door like this, is to anticipate if raided by officers will have an escape place.

**Figure 1.** Dimly Lit Cafe



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Information:

- A.----- Roof
- B.----- Wall
- C.----- Front Door
- D.----- Backdoor

The covert prostitution mode in Wajo (Laliseng, Parappa and Tongka) has various modes, namely: (1) Coffee shop, not rice shop, and (2) Fried Noodle Service, and Rase-Gombal. The coffee shop mode, which is a disguised mode of prostitution, while serving coffee, then sex negotiations begin to proceed. The coffee shop is open 24 hours. Coffee sold does exist, bitter coffee, milk coffee and similar coffee. The average coffee price is Rp. 10.000,-/glass. In this coffee service, it is done by dim stall women. Coffee shops have become a symbol of sexual services through prostitution by prostitutes. Unlike coffee shops, rice stalls are not synonymous with prostitution. Rice stalls provide food and drink services only. There is no extra service, as you get at the coffee shop. When entering the rice shop, visitors can't think they will get "women like in coffee shops."

**Table 1. The Difference between Coffee Shop and Rice Shop**

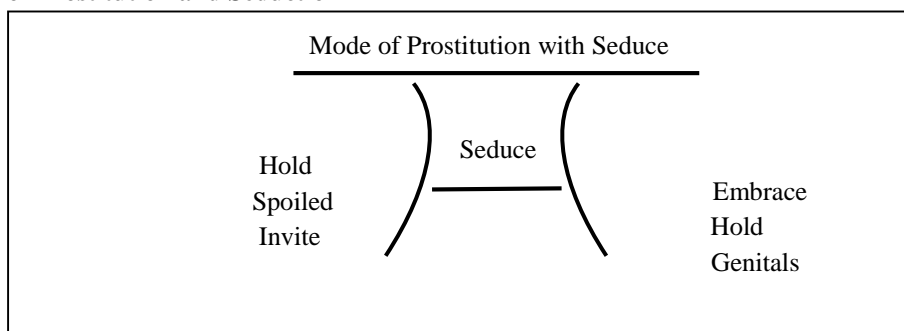
Coffee Shop	Rice stall
Selling Coffee	Selling Rice
Extra Services	Limited to Eating, Drinking
24-hour service	Open Day to 10pm
Pimp	Accompanied by stall owner
Variative	Monoton

In addition to coffee services, another mode of prostitution in dimly lit stalls is the instant noodle service. Women prostitutes provide fried noodles or boiled noodles services. They offer fried noodles or boiled noodles for around Rp. 10,000,- . This service is indeed quite instant for truck drivers who lose stop at dimly lit stalls. When the researcher visited one of the dim stalls in Laliseng, there was a woman who was a dim stall as if fishing for us, to eat fried noodles mixed with eggs, but my colleague instead ordered coffee. In this case the symbol of fried noodle service is a symbol of sex service as well, likewise eggs, is a symbol of the existence of sex service . Instant Noodle and Egg Service, is a sign of excellent service in the sex scene offered at dimly lit stalls. In this sex service, from the information obtained once the rate is Rp. 150,000, - + eggs. (I mean free by eating eggs, after playing). In other cases, also the mode of covert prostitutes is also seen in the gombal of the women of the dim stall. Gombal seduction is a powerful weapon for dim stall women in attracting striped nose men. By whining, holding shoulders or hands, invited, male visitors are the mode of how women get sex services. Likewise with talking vulgar, hugging, or holding the genitals. In this case, it can be understood in the following observations:

"When the visitor came to drink coffee, there came a female servant beside him whining and holding the shoulder of the visitor's man"

"A clothes seller entered a stall and with a little whining and holding this woman's hand, immediately brought the man into the room".

### Scheme 4. Mode of Prostitution and Seduction



### 3.2. DISCUSSION

Research studies show: that migrant women and prostitution are particularly special. The study, which has this significance, reveals: patterns and modes of covert prostitution; differentiation of migration patterns of dim stall prostitutes, and pull factors of prostitution practices in destination areas (Economic and Non-Economic). Therefore, this research, has a deep meaning, as part of the invention capital to overcome the practice of prostitution. Referring to Kinsey's opinion quoted by La Pona, that prostitution is sexual relations, or other sexual endeavors with wages for customers openly to obtain customer satisfaction , this view is relevant to what is obtained, in the dimly lit stall community, most of whom are covert prostitutes. However, it should be emphasized, that based on the results

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of research that prostitution activities carried out by migrant women, are not only possible due to economic pressures, but there are other things outside non-economic factors, such as wanting to get sexual satisfaction, which makes women enter the world of prostitution.

It is undeniable according to research that prostitution is an excesses of urbanization or migration. It is appropriate to understand that quite a lot of women engage in prostitution from the countryside, who then migrate to the city but do not have the skills to enter the workforce. In this case it is appropriate, as described [13] that: "human settlement are, settlement inhabited by man", related to economic patterns, about how human subjects in urban areas, try to meet their needs. In this regard, the plunge into the world of prostitution is very human becomes the main factor, namely, the desire to improve a more decent life [14], [15], [16], [17]. The oblivion of economic needs is an urgent factor in the plunge of women into prostitution [18], [19], [20], [21]. Refers to [9], It is understandable that migration push factors are things that can stimulate prostitution but the vital impetus is economic encouragement, meeting basic needs, not tempted by urban development that has succeeded in increasing demand that requires labor or socio-cultural progress. Migration, he explained, according to the results of the research is not the cause of the pathological impact of prostitution, but becomes a way / instrument for the distribution of women perpetrators of prostitution. In other cases if referring to [4] about women street traders and prostitutes of warung remang, shows the relevance in providing an explanation about the guise of women traders practicing prostitution, that prostitution in dim stalls is disguised, and not in accordance with the values in the Bugis ethnic community of Makassar.

### IV. CONCLUSION

The covert mode of prostitution carried out by migrant women in Wajo is by selling coffee, boiled noodles offered to every customer of truck drivers, public transport car drivers, motorcycle pedestrians and others. The women offered this merchandise but behind that he also offered sex services with a single service of Rp. 120.000,- Rp. 200.000,- depending on the agreement. The way that women offer sex services to these women is the mode of drinking coffee, instant noodle services, seduction by offering verbally or with silence, which indicates they expect sex services. In this regard, it is quite understood that the mode of covert prostitution in a dimly lit stall in Wajo, is a mode of masquerading as a street vendor, but providing sex services to visitors, in order to get high profits in "haram business" services and far from the local values, and culture of the religious community of Wajo Regency, South Sulawesi.

### V. ACKNOWLEDGMENTS

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