

Moral Panic and Online Prostitution: Study of Social Reactions

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Abstract—The increasing progress in information and communication technology has an impact on the mode of crime. Online prostitution is one mode of crime that utilizes this technological advancement. The ease of access obtained, the maintenance of the confidentiality of the perpetrators and the lack of law enforcement in this case have caused a moral panic. Moral panic has spread and is a threat to all parties. Qualitative approaches are used in this research methodology with information derived from mass media coverage both in print and online. The conclusion obtained in this study is the occurrence of moral panic because of the increase and spread of prostitution online without adequate legal control. Moral panic is a public reaction to a crime that raises anxiety and fear. A legal control model is needed that can create a sense of security and comfort among the community. Unfortunately, the moral panic associated with the online prostitution phenomenon only lasted two months. The public reaction in the form of law enforcement against perpetrators was the end of the news about online prostitution. There is no integrated and systematic response. The moral panic about online prostitution is only a brief reaction.

Keywords— *moral panic, online prostitution, social reaction*

I. INTRODUCTION

The practice of prostitution has occurred for a long time, as old as human civilization, but the public seemed surprised when some time ago the police managed to dismantle the practice of online prostitution carried out by artists[1]. The success of the East Java regional police in the disclosure of artists involved in online prostitution is very surprising. Although in reality online prostitution can be done by anyone, it is not limited to only those who are famous in the entertainment world. Many online prostitutes related to children occur. [2]

The problem of prostitution is a classic problem but still feels new and warm to talk about. Prostitution is a social problem because its existence in the midst of society often causes unrest and disrupts the tranquility of social life, besides being blamed for causing moral degradation in society, prostitution is also a major cause of the spread of venereal diseases. Viewed from a broader perspective, prostitution cannot be seen as a mere cultural moral problem, because after all it cannot be separated from social reality or the economic and political conditions that lie behind it. Because in reality it proves that prostitution is functional in the social system of society. This is proven by its existence since centuries ago without a single power capable of eliminating prostitution from this earth.

Prostitution is an activity that is evolving into many forms, both discrete and indiscrete. The phenomenon of prostitution is still undergoing profound changes, not only in terms in regulations and customs in each country, but also in terms of the communication tools that have been made available. It is therefore imperative to consider the prostitution, which develops via the Internet, as well as through information and communication tools that know no borders. [3] The world of prostitution, formerly was once only an exclusive area approached by daring consumers, but now anyone is able to do it because people do not need to go to the localization or visit the night entertainment arena or down the dimly lit corner- the corner of the city that is usually used for prostitution to hang around. Now everything can be done through the internet even the prostitutes, they do not need to hang around in a dark place to wait for clients. They can just wait at home. [4] Prostitution in its various forms has caused moral panic, even in some terms it calls it modern slavery and worrying sexual exploitation. [5] The Internet makes it easier for commercial sex workers in their operations. Their promotion is getting cheaper and easier. The prostitute user also does not need to come to the prostitute center, with communication using social media. Technological advances threaten social values and interests.[6] High technology and high risk become one.[7]

The public's reaction to prostitution does not make prostitution diminish but its existence increases. This happens because of economic conditions and due to certain conditions, such as the influence of the environment and information and communication technology in the community of technological development which has led to the emergence of online prostitution practices that offer services on social media so as to facilitate the practice of prostitution. [8]

The increase in vulnerable prosthesis is a crime in human trafficking. Human trafficking has become increasingly complicated to locate. The authorities struggle to keep up with the fast-paced movement of human trafficking gangs. It is important for civil society to play a more important role in the prevention of prostitution and in raising awareness of human trafficking. [9] Strong civil society [10] will be a stronghold of prostitution and online prostitution.

II. PURPOSE OF THE STUDY

This study aimed to identify and investigate the phenomenon of moral panic to online prostitution. This starts from news of prostitution online until the emergence of law enforcement demands. This study was conducted by

examining the media coverage that relates to prostitution online. Mass media has a significant impact on the emergence of moral panic because it frames reality pictures in predictable and patterned ways. [11] I want to suggest that the ways in which media report certain offences, contributes to their functioning as 'elements of moral panic'

III. METHODOLOGY

A qualitative approach was used in this study. Firstly, the context crime of the dimensions of online prostitution was established in this study. Secondly, the coverage of the mass media (between the periods of January 2019 to February 2019) about the community's reaction to online prostitution was discussed. Thirdly, the extent of the threat of the reported moral panic served as a basis for the analysis of the elements of moral panic. This research seeks to highlight how the media presented the news about of moral panic to online prostitution and describe the emergence of law enforcement.

IV. RESULT AND DISCUSSION

A. Understanding Online Prostitution

Prostitution comes from the Latin language *prostituere* or *prostauree*, which means allowing yourself to commit adultery, conduct molestation, fornication, and suicide. [12] In the Indonesian dictionary prostitution is the exchange of sexual relations with money or gifts as a trade transaction. [13] Prostitutes are people who abuse something in the interest of money. A prostitute is a prostitution, selling yourself. Prostitution is prostitution, abuse of ability. Prostitutors are prostitutes, people who sell themselves. [14] Prostitution in general is the practice of momentary sexual relations, which is more or less done by anyone, in exchange for money. Meanwhile, WA Bonger stated that prostitution is a social phenomenon where women sell themselves to commit sexual acts as a livelihood.[15]

Spice's definition of prostitution emphasizes the wide range of backgrounds from which women are lead into illicit sex work, including escort services, brothels, and street-level work. Spice further notes that prostitutes generally hold common values which motivate and often drive their behavior, despite the diversity of ethnicities, personal histories, education levels, and life experiences of these women. [16] The term "prostitute" is used in this work to describe such individuals. This Note also takes a gender-neutral approach to the term "prostitute." While the great majority of scholarship on prostitution and sex trafficking focuses on women and children, this Note acknowledges that many men provide commercial sexual services and should be included in the debate concerning the legality of their profession. Further, this Note does not distinguish between gay, straight, or transsexual "prostitutes." All types of commercial sexual services should be viewed as "work" and will be regarded as such in this note. [17]

Noleen Heyzer distinguishes three types of prostitutes, according to their relationship with the manager of the prostitution business: as follows:

1. Prostitutes who work alone without brokers or employers. They operate on the roadside or enter one bar to another bar.

2. Prostitutes who have brokers or several brokers who are hierarchically linked. Usually prostitutes only get a small portion of the money paid by his client.

3. Prostitutes under the auspices of an established institution or organization. For example, massage parlors are places for localization, and hotels. [18]

In prostitution there are three important parts, namely pimps, prostitutes and customers who are done conventionally or in cyberspace or online. [19] Online prostitution is a transaction or sale of sexual services through the internet or social media to get money. In 1999, the scope of live video chat for online prostitution came to world attention when a man from the U.S. announced that he was opening a live "rape camp" online (<http://www.rapecamp.com>). Men were given the opportunity to pay for and watch acts of rape and torture perpetrated against Asian women in Phnom Penh. Viewers made requests for acts that they wanted to see committed against the women. Sex offenders or exploiters may use video capture technology to record the transmissions of the live video chat sessions. Thus, live sex shows can be recorded and repeatedly watched. The videos may be considered "trophies" if the women or children responded to the men's requests. Web sites facilitate the marketing of women by pimps. Many escort services and brothels advertise on the Web. Photographs of women in the brothels are increasingly available on Web sites. Men communicate with the pimps and book "appointments" through the Web or by email. Message boards on brothels' Web sites encourage men to inquire about what sex acts they can buy with different women. [20]

The types of online prostitution can be distinguished on the basis of:

1. According to the Activity
 - a. Registered prostitution
 - b. Prostitution is not registered
2. According to the way it works
 - a. Work independently
 - b. Work in an organized manner
3. According to the place of operation
 - a. Localization
 - b. House of call
 - c. Behind a business or organization

In contrast to the practice of prostitution which is done online. Along with technological advancements, especially in the world of the internet not only provide access to information. However, the door to other moral crimes. One of them is the practice of prostitution that is carried out online which is currently booming. Online prostitution is something that is popular, because of its easy access and disorder without having to be on the road.

Online prostitutes, especially commercial sex peddlers and masher men, prefer online methods rather than coming directly to the roadside or to the place of prostitution. With the online system, all processes are made easier even the men johns just choose the woman and the desired price.

Call girls often use social media such as Twitter and Facebook to promote themselves to the masses who want to find satisfaction. Commercial sex sellers prefer to sell themselves online because:

1. Easier and safer.
2. Not at risk by legal matters because they are not on the road.
3. Faster and immediately meet with masher men without having to go through an intermediary.
4. Pricing in advance before an agreement.

B. Moral Panic Due to Online Prostitution

Prostitution in Indonesia is considered a crime against morality / decency and prostitution is an illegal and illegal activity. Erich Goode and Nachman Ben-Yahuda, building upon the pioneering work of Stanley Cohen, state that moral panics have five distinct characteristics. These indicators are concern, hostility, consensus, disproportionality, and volatility.[21] There must be concern that the behavior, group, or object of the panic poses a threat. There is a hostile reaction to the threat and a shared consensus that something must be done. The reaction to the perceived threat is out of proportion with any actual harm posed by the object of the panic.[22]

The moral panic theory shows the panicked response, the organized counteraction, produces its opposing object. According to Erich Goode and Nachman Ben-Yahuda, —There must be widespread agreement or consensus ... that the threat is real, serious, and caused by the wrongdoing group members and their behavior. [23] Without agreement on the nature and urgency of the problem, —anti- forces cannot mobilize against the threat they oppose. The moral panic theory also posits that the media is of critical importance in the spread of information and fear about the purported threat. W.T. Stead's introductory oath that he —can personally vouch for the absolute accuracy of every fact in the narrative, both confirmed the truth of white slavery and constructed the tale. [24] The media can play multiple parts in the moral panic: constructing the threat, informing the public and, as I show in this chapter, criticizing the crusade. More specifically, this approach focuses attention on the role of the media in framing an issue as a 'moral panic' and identifying specific social groups as folk devils and surrounding them. [25] Reese provides a thorough working definition of frames: Frames are organising principles that are socially shared and persistent over time, that work symbolically to meaningfully structure the social world [26]. According to Flender, the assessment of the theory of moral panic consists of five parts: Concern, Hostility, Consensus, Disproportionality, and Volatility. [27] Moral panic related to the phenomenon of online prostitution can be seen as Table 1.

TABLE 1. MORAL PANIC THEORY: A FIVE PART ASSESSMENT

No	Criteria	Media Framing
1	Concern	increasing concern and consequences due to online prostitution
2	Hostility	towards the group concerned as they become identified as 'folk devils' [i] [ii] and a therefore a threat to existing social mores. [iii]
3	Consensus	There is a public consensus that the act is a serious threat. [iv] [v] [vi] [vii]
4	Disproportionality	The institutionalized response to the threat. [viii]
5	Volatility	News quickly evaporates

News about online prostitution only lasts 2 months from January to February 2019. This proves that the moral panic that occurred due to the phenomenon of online prostitution quickly evaporated. Explode when an artist is involved and ends after the perpetrators are named as suspects.

V. CONCLUSION

Prostitution cannot be stopped, the government seems to legalize practices that have been ingrained in this Indonesian society. Even though the people themselves already know a lot about the threat they will face if prostitution continues to grow, such as threats to sex morality, domestic life, health, women's welfare, and even become a problem for the local government. Aligning online prostitution as an act of terrorism and drug addiction is the culmination of public moral panic. Unfortunately, the moral panic associated with the online prostitution phenomenon only lasted two months. The public reaction in the form of law enforcement against perpetrators was the end of the news about online prostitution. There is no integrated and systematic response. The moral panic about online prostitution is only a brief reaction

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