

Online Kimcil Among School-Age Teenagers

M. Jacky*)

*Department of Sociology, Faculty of
Social Sciences and Law,
Universitas Negeri Surabaya,
Surabaya 60231, Indonesia*
mjacksby@gmail.com

Ulin Nadiroh

SMPS Al-Karimah, Guntur 59565,
Demak, Central Java, Indonesia
jackyflinders@gmail.com

Ari Wahyudi

*Department of Sociology, Faculty of
Social Sciences and Law,
Universitas Negeri Surabaya,
Surabaya 60231, Indonesia*
ariwahyudi@unesa.ac.id

Martinus Legowo

*Department of Sociology, Faculty of
Social Sciences and Law,
Universitas Negeri Surabaya,
Surabaya 60231, Indonesia*
marleg@unesa.ac.id

Abstract—The purposes of this research are to understand the mapping concept of kimcil online in social media, understand the use of online media as sex trade media among school-age teenagers (kimcil), understand the theory and methods of Baudrillard in case of online kimcil among school-age teenagers, understand the songs about kimcil, understand kimcil advertisement in online world. The method of this study is online research using 2.0. Online research methods (online research methods [ORMs]). The subjects of this research are online kimcil (junior and senior high school-age teenagers) and kimcil user, a consumer. The data collected in this study used Web hacking analysis. This study uses Jean Baudrillard the theory, namely Consumer Society, ranging from symbols consumption, Simulacrum, simulation, semiotic, and hyperreality. The results of this research are kimcil in social media has known the area mapping, but some communities oppose kimcil, they are called "anti kimcil". There is an increasing use of online media as a medium for sex trafficking among school-age children or kimcil proven by the number of community or group accounts in social media, the theory and methods of Baudrillard in the case of online kimcil among school-age teenagers can be seen from their dress and appearance. They are, no longer, children but their styles have imitated how adults dress up. This theory is suitable with simulacra by Baudrillard, a lot of songs about kimcil, which were created by many local group bands, especially underground bands, kimcil spread advertisement not only through facebook, twitter, but also facebook in which they advertise themselves by enclosing Blackberry Messenger PIN (BBM) and mobile phone number.

Keywords: *Kimcil, ORMs, social media*

I. INTRODUCTION

Nowadays, there are many school-age teenagers who imitate the western culture as a center of fashion trends with

its liberal concept of relationship or as could be description of an idea of *kimcil* especially among school-age teenagers in their teenage, especially in cyberspace. The involvement of school-age teenagers to become *kimcil* is one of free sex motives (free sex) among them. There are many studies that focus on this theme, namely Subhan[1] and Dhimas[2]. The phenomenon of people. Dhimas in his research states *kimcil* stands for "kimpet" (sex) for young women aged 15-18 years in freesex about "*kimcil*" is synonymous to a teenage girl who is adherent young, pretty, cute who could make all men fascinated [2] (free sex) [3] [4] [5] [6]. Therefore we need more research on online kimcil among school-age teenagers. Indirectly stated that this nation could be meant "colonized" if only imitate the Western lifestyle (western) with its trend that brings negative value. There are many different ways to access *kimcil*. For instance; a coffee shop that provides *kimcil* who are ready to be executed with tariffs ranging from three hundred to four hundred rupiah (IDR 300.00 – 400.00). Even in the online world or on social networking sites and a few of them display *kimcil*'s pictures to make it easier for netizen or netter to access them in the virtual world without any constraints [7] [8].

Many public places, then called as "hang out" place/"cangkrukan" is equipped with internet access, either free or paid. Internet providers expand wireless internet access [9]. Most of universities in Indonesia provide free internet access [1]. Even the high school utilizes the internet facilities as well. Free internet is not only in universities and schools, but also in the square, coffee shop (*Warkop*), city parks, cafes, car-repair shop, plaza or mall, restaurant, libraries, hotels, places of worship (mosques), airports, hospitals, tourism, public transportation terminals, railway stations, and government offices. This free internet effects the increase of users quantitatively and it is very phenomenal. Customers and users get increased every year.

The growing and increasing number of users, especially among teenagers, has been creating internet culture. Internet also has a great influence on science and world views. Through the internet searching engines such as Google, the user can have easier internet access to search

any information than using books and libraries, in which internet symbolizes decentralization, knowledge more extremely. The development of information and data in the Internet also has affected economic development [11] [12]. For instance, today there are many kinds of sales transaction that could only be done by face to face (with a small numbers through mail or telephone), is now very easy and is often done through the internet. Transactions over the Internet is known as e-commerce [13] [32] [33].

A side of the government, the Internet also causes the growth of transparency in government through the implementation of e-government, but there are doubts of community about Internet that culminates in controversy, such as; Copyright infringement, pornography [7], identity theft, and hate speech, that it is unusual and difficult to keep [14]. According to Subhan, there are some terms relating to teenagers or what is called adolescence, from Latin, which means that adolescaere "grow" meaning that to reach maturity. Adolescence is a transitional period of a child before adulthood. Sanders said adolescence is a period that lies between childhood and adulthood, what we call as mature. According to Remmers, adolescence is a transitional period or the transition from childhood to adulthood⁷.

Etymologically *kimcil* is an abbreviation of the word "*kimpetancilik*", meaning that the small female genital (can be seen by age or size), other definition of *kimcil* which stands for "*kimpetcilik*", *kimpet* (female genital) and *cilik* (small) that can be seen by age or size. Because of the negative connotations of the word "kimpet", then many people think that *kimcil* is "*kimpolcilik*" (the other interpret as *kimplikancilik*). or "*kempolcilik*" (in the Javanese language, ("*kempol*": shank). Perhaps, *kimcil* stands for "*betiscilik*" (small shank) of school or college students-aged around 15-23 years. It's clear that *kimcil* is a label for a teenage girl who is sassy, beautiful, cute and narcissistic with skimpy outfit [11] [13].

Therefore, *kimcil* can be interpreted as teenage girls, especially for teenage girls who are beautiful, sassy, cute. Mostly, the teenage girls, called as *Kimcil* needs recognition and existence, especially in the environment of group bands (especially indie or underground group bands). They are often associated with groupies. *Kimcil* can be meant as *kimpetcilik* (small female genital) or flipped from *kimpet* to *tempik* (female genital)². The term "Kimcil" is generally meant as urban young girl-aged between 15-23 years (High School or collage) who are stylish, trendy, outgoing, rather cute, cheery and make people curious. This makes them targets for curious boys.

This term first appears in Dolly, prostitution in Surabaya, and become common vocabulary in the MES 56 environment. This term is widespread when Hahan and Heng Strawberry often shout this term on stage in jogja to call the young girls [15] [16] [17]. Some people (women) do not want to be called *kimcil* or equated with *kimcil* because they think that *Kimcil* has humiliated the dignity of women. Thus, who should be responsible on this?. Certainly, the western culture destructs our eastern culture.

Wright Mills reveals his social psychology theory comes from the anxiety and individual problems faced that can affect social conditions in society. On the other hand, the atmosphere of institution or community organizations

structure are less stable as a result of a constellation of prolonged conflict¹⁸.

The development of technology makes information more easily to access in distance, thus, there are still many impacts, either positive or negative that increase from because of internet usage [19]. Computer network or the Internet was firstly known in Indonesia around 1994. The Internet was first used by educational institutions. They use the web to promote excellence programs and institutions. In 1995 Internet users grew rapidly so that internet is used in all areas. This era is known as the era of the web (web 1.0) [20]. Internet users are particularly called as "Webster" or "Netter". Internet is dominated by government, education, corporations, print media, political parties, mass organizations, entertainment providers, Non Governmental Organization (NGO). The high cost of internet domain makes netter not have a "home" (domain) and a mass basis. Websters rely on "shelter" (email) that are provided for free by Yahoo, Hotmail, Plaza.com and so on.

Jacky states that Internet technology (Web 2.0) produces the phenomenon of bloggers and the blogosphere [21]. According to Merriam-Webster in 2004, stated that the most searched online word is "blog" is a word that has not officially entered the dictionary (BBC News 2004). Technorati blog search engine and most comprehensive source of information in the blogosphere define a blog (the abbreviation of "web log"), in which a website is usually maintained by an individual regularly to write the comments, descriptions of events or other material such as graphics or video²¹. Jacky defines a blog as a form of web application that resembles posted paper on a public web page. Posts are generally published in the reverse sequence (the latest content released on page before old one) or it might not be like that. Website can be Accessed on by all netter according to topic and purpose of the blog users. Netter can write, communicate and interact each other [22].

Blogger is a person who uses Internet technologies to support social behavior, action, interaction and relationships [16] [17]. These Social behavior and social action are mediated by Internet bloggers. They use social media such as Facebook, YouTube, Twitter, Multiply, Line, WhatsApp, Black Berry Messenger (BBM) and etc, to form a virtual community, convey opinions, opinions and self-presentation. They use Jacky to build "collective knowledge" and express their freedom by doing "edit war" everyday [20]. They use Google, Yahoo to update stock knowledge. The phenomenon of blogger clearly changes the discourse of individual, structure or even the agency which has been debated in social theory [20], especially Sociology. Bloggers are people who collaborate with the Internet architecture with "minimal" social structure frame (the norm). Moreover, the phenomenon of the blogosphere has created an ideal public space, called as a virtual public space [22]

Internet, social media, mass media has made distance communications among individuals more effective because it solves the problem of distance and time, and creates a new lifestyle of relation or better known as virtual relationships that begins to bloom between a direct relationship or frequently called face to face relationship. Social Media is an online media that users are

able to easily participate, share and create contents such as blogs, social networks, wikis, forums and virtual worlds. Blogs, social networking and wiki are kinds of social media most commonly used by people around the world. Andreas Kaplan and Michael Haenlein define that social media is Internet-based group of applications that build ideology and Web 2.0 technologies, and enable the creation and exchange user-generated content[20].

The forms of technologies in Social media are magazines, Internet forums, weblogs, social blogs, microblogging, wikis, podcasts, photographs or graphics, video, rating and social bookmarking. By applying a set of theories in the field of media research (social presence, media richness) and social processes (self-presentation, self-disclosure), According to Kaplan and Haenlein, there are six types of social media, namely: a) collaborative project, b) blog and microblog, c) the content, d) social networking sites, e) virtual game world, and f) virtual social world[20] [22].

The growing social media nowadays are bulletin board system, GeoCities, Sixdegree.com, personal blogs (Blogger), Friendster, LinkedIn, MySpace, Facebook, Twitter, Wiser, and Google+[20] [22]. Social media develops tremendously because everyone can access easily and have own media. Since establishing a traditional media such as television, radio, or newspaper, it requires many substantial capital and labors that is different from media. The user can access social media using Internet network that they can even us slow access, without great expense, without expensive tool and do their own. Social media users can freely edit, add, modify text, images, video, graphics, and other content models to make netter interested[20] [22].

This study has a specific purpose as follows: 1) to understand the mapping concept of online *kimcil* in social media, 2) to understand the use of online media as trade sex media among school-age teenagers (*kimcil*), 3) to understand the theory and methods of Baudrillard in case of online *kimcil* among school-age teenagers, 4) to understand the songs relating to *kimcil*, 5) to understand their way to advertise *kimcil* in the online world.

II. METHOD

This study uses online research with 2.0 qualitative methods. Online research methods (online research methods [ORMs]). According EIPs & Bosnjak, this method collects data over the Internet, often called as Internet research, internet science or iScience. Online research methods are triggered by the growth of Web 2.0 social media technologies and online communities[18] [20] [22]

The scope of this research is online *kimcil* practice in Indonesia. The subjects of this study are online *kimcil* (junior high and high school) and *kimcil*. Data were collected by using hacking analysis through the Web. According to Jacky, hacking analysis uses two main strategies in data collection and data analysis, they are disassemble discursive construction and non-discursive[20] [22].

III. RESULTS AND DISCUSSION

The data of online *kimcil* are obtained from several social media and internet such as Facebook, Instagram, twitter, while bloggers and youtube sites are taken from internet The data are collected partially on June 16-18, 2016.

A. Data and Analysis of Online *Kimcil* on Facebook

The results of this study included 110 pages of *kimcil*, 91 accounts of *kimcil*, and 100 *kimcil* communities or groups. Data can be viewed in the appendices. The data found were accounts of online *kimcil* that each advertises *kimcil* peddle porn videos or medicines and clothes. Therefore, there are many netter or netizens who want to view, comment, like, inbox, or share on the account.



Fig.1. *Kimcil*'s Picture on Facebook Account

The data shows that there are mappings of group or community based on their location or area such as; *kimciljogja*, *kimcilkebumen*, *kimcilSidoarjo*, Semarang *kimcil*, *kimcilholicPurworejo*, and so forth. It is found that some of accounts are either closed or public groups.



Fig.2. The Page on *Kimcil* Facebook

In those accounts, there is administrator, or called as account admin who can approve the netters to join the group. However, if the pages are open or public, the netter can directly like without the approval of the admins.

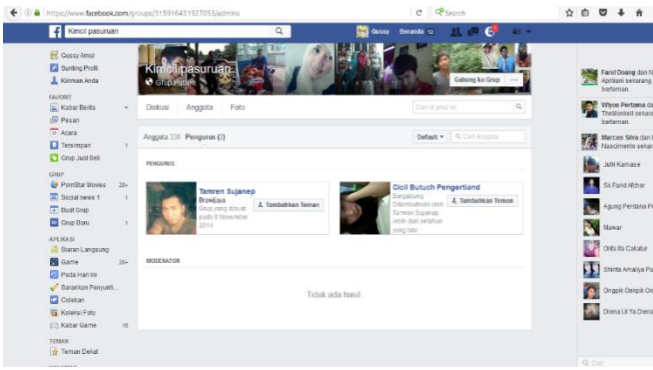


Fig.3. Picture of The Page on Kimcil Facebook

The communities against kimcil or called anti-kimcil. The other consider that kimcil is ordinary thing and just joke.

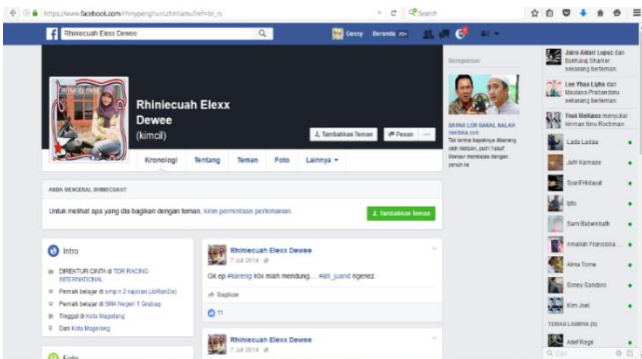


Fig.4. Images of Kimcil Account on Facebook

B. Online Kimcil Data from Twitter

Twitter is not much different from facebook, because they are the same social networking accounts (social media). The offer was also the same as facebook.

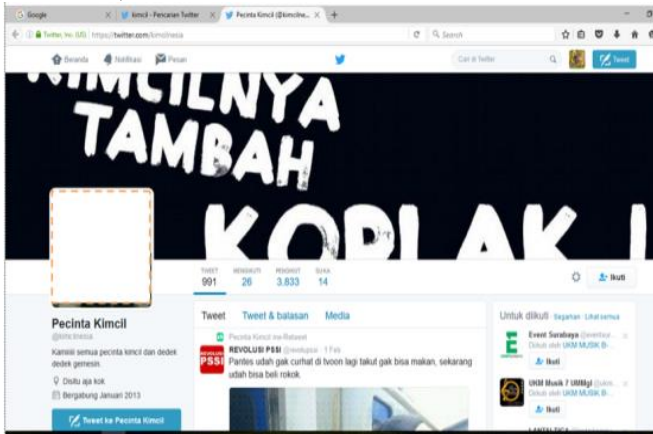


Fig.5. Picture of Kimcil in Twitter.

C. Kimcil Data of Instagram

The data on instagram, facebook and twitter are the same, seen from their post photos, video links to attract many followersnya (followers). There are also kimcil accounts that advertise T-shirt with kimcil logo. However, the researchers wonder account that just post photos have many followers. But, their twitter is either public or private.

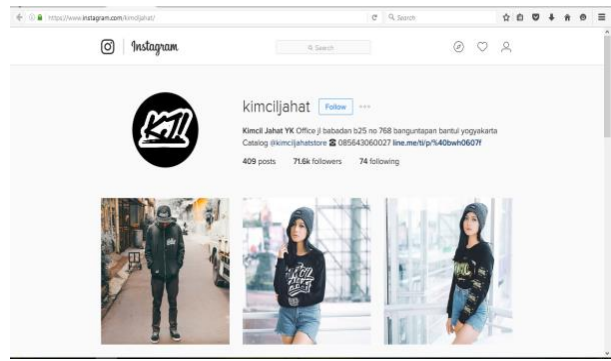


Fig.6. Images of Kimcil Account in Instagram

D. Online Kimcil Data from Youtube

The results of this study examine 22 accounts of youtube about kimcil. But most of youtube has posted videos or songs about kimcil.



Fig.7. Images of Kimcil Account on Youtube From the data obtained as follows.

Table. 1. Percentage Table of Kimcil Account on Facebook, Instagram, Youtube

Level	Public Group (facebook)	Account on facebook	Subscription on Instagram	Views (%)	Unlik (%)	Comment (%)
≥1001	110	91	96	22	22	22
501-1000	23.6%	6.6%	20.8%	50%	100%	4.4%
101-500	14.6	3.3	16.7	31.8	0	4.5
1-100	30.8	33	37.5	4.5	0	18.6
0	31	33	21.9	4.5	0	72.6
0	0	24.1	3.1	9.2	0	4.4
%	(100)	(100)	(100)	(100)	(100)	(100)

The result in the table shows that a number of kimcil accounts are facebook. They use facebook because it consists of page, or groups, that viewer can easily give comment, inbox (message), and the more “like” or friends, the more people will look for. However, twitter and facebook are more permissive than twitter. Twitter is almost secret that only members who can follow the account.

Viewed from the facebook community, kimcil have various forms to develop their local area -based community such as MIRC, Omegle, Mig33 and other sites. The fashion that Kimcil follows is adult style that shows the parts of their bodies to appeal the netizens. This illustrates that they

have experienced a change in fashion over their age, but they prefer to dress the way adults do.

Science and technology development provide both positive and negative changes for the world. The Impact of globalization affects not only the areas of communication, social, cultural and economic, but also moral values of society [24]. The positive Influence will effect to the kindness of the children, but the negative one give other things that must be considered for teenagers. Because adolescence is a time for teenagers to identity their identity in which they are still easy to be affected by social and environmental [7]. Many teenagers are affected in particular-sex promiscuity (free sex) among school-age teenagers [23] [24].

Dhimas, in his research states that children become kimcil because of association, especially in underground music group band. In his study, Dimas states that kimcil conduct free sex with underground group band members based on their willingness (voluntarily)². But, kimcil nowadays are no longer do sex voluntarily affected by environment but they begin to prostitute themselves with tariffs, like in prostitution. Kimcil have been spread among the community and schools. They use internet actively through cyberspace to peddle themselves that netter will know this quickly (or to internet users) [25] [30]. Thus, netters and kimcil can transact (sex trade) using their photos without face to face.

IV. CONCLUSIONS AND SUGGESTIONS

Kimcil in social media has known an area mapping, but some communities oppose kimcil, they are called "*anti kimcil*". There is an increasing use of online media as a medium for sex trafficking among school-age children/kimcil proven by the the number of community or group accounts in social media. Baudrillard's theory and method about online kimcil among school-age teenagers refers to the way they dress and show. They are, no longer, children but their styles have imitated how adults dress up. Thus, this is suitable with the simulacra theory by Baudrillard. Many songs about kimcil created by many local group band members, especially underground bands member. Kimcil advertisements spread not only through facebook, twitter, but also facebook and peddle themselves (prostitute themselves) by attaching Blackberry Messenger PIN (BBM) and phone number (HP).

In this study, the researcher can answer based on external case but not about kimcil specifically. Therefore, it can be concluded that kimcil group is closed so that the following research should be conducted specifically through Blackberry Messenger (BBM) or other social media.

ACKNOWLEDGMENT

Acknowledgments are conveyed to the Directorate of Research and Community Service in Higher Education, through the Advanced Applied Research Scheme, 2020.

REFERENCES

- [1] S. Subhan. *Kehidupan Kimcil (Studi Faktor Penyebab Menjadi Pelacur di Kecamatan Muntilan, Kabupaten Magelang, Jawa Tengah*. Yogyakarta: UIN Sunan Kalijaga, (2013).
- [2] R. I. Dhimas. *Fenomenologi Kimcil SMK Swasta Sidoarjo di Kalangan Komunitas Musik Underground*. Surabaya: UNESA, (2013).
- [3] B. T. Agresti. *E-Prostitution: a Content Analysis of Internet Escort Websites*, Tesis, The Catholic University of America, (2007).
- [4] L. B. Anjrah. *Seksualitas dan Kekuasaan*. Accessed on March 09th, 2016 from *Kabar Indonesia*, (2010).
- [5] C. Ashford. *The Only Gay in the Village: Sexuality and the Net*, *Information & Communications Technology Law*, 15(3)(2006) 275–289.
- [6] C. Ashford. *Sex Work in Cyberspace: Who Pays the Price?* *Information & Communications Technology Law*, 17(1) (2008) 37-49
- [7] T. Sanders. *Researching the Online Sex Work Community*, dalam *Virtual Methods*, editor Christine Hine, Oxford: Berg: (2005) 67-79.
- [8] B. Wellman. *Little Boxes, Globalization, and Networked Individualism*, dalam Makoto Tanabe, Peter van den Besselaar dan Toru Ishida (editor), 2002, *Digital Cities II: Computational and Sociological Approaches*, Berlin: Springer, (2002) 10–25.
- [9] K. Burghart. *Hookers.com, Experiences of the Virtual Girlfriend; Exploring Internet Advertisements on Escorts*. Disertasi University of Portsmouth, (2008).
- [10] K. Soothill. *Parlour Games: the Value of an Internet Site Providing Punters Views of Massage Parlours*. *Police Journal*, 77 (2004) 43.
- [11] J. Lever, Dolnick, C. Deanne. *Call Girls: Seeking Sex and Intimacy*, dalam *Sex for Sale*, editor Ronald Weitzer, New York: Routledge: (2009) 85-100.
- [12] A. Ray. *Sex on the Open Market: Sex Workers Harness the Power of the Internet*. in *“lick Me: A Netporn Studies Reader*, Editor Katrien Jacobs, Marije Janssen, and Matteo Pasquinelli. Amsterdam: Institute of Network Cultures, (2007) 45-68.
- [13] A. Keogh. *The Oldest Profession of an Age Old Injustice*, *New Law Journal*, 154 (2004) 1354.
- [14] M. Jacky. *“Pelacakandan Pencegahan Prostitusi Online di Kalangan Anak AMP dan SMA*. Surabaya, (2013).
- [15] N. McKeganey, M. Barnard. *Sex Work on the Streets: Prostitutes and Their Clients*, Buckingham: Open University Press, (1996).
- [16] V. Minichiello, R. Marino, J. Browne, M. Jamieson, K. Peterson, B. Reuter, K. Robinson. *Male Sex Workers in Three Australian Cities: Socio-Demographic and Sex Work Characteristics*, *Journal of Homosexuality*, 42(1)(2001) 29.
- [17] D. N. Nugrayni. *Simulasi Seksualitas di Dunia Maya*. Unmul, (2015).
- [18] C. Wright Mills. *The Sociological Imagination*. Fourtieth Anniversary Edition, Oxford: New York, (1999).
- [19] D. Hughes. *The Use of New Communications and Information Technologies for Sexual Exploitation of*

- Women and Children, Hastings Women's. Law Journal, 13(1)(2002) 129.
- [20] M. Jacky. Transformasi Ruang Publik Virtual Teori Blogosphere & Analisis Hacking. Surabaya: (2012).
- [21] M. Jacky. Online Research dan Analisis Hacking. Surabaya: (2013)
- [22] M. Jacky. Blogger dan Demokrasi Deliberatif di Blogosphere Indonesia, Disertasi Pasca Unair, (2012).
- [23] E. Bernstein. Sex Work for the Middle Classes, *Sexualities*, 10(4)(2007) 475.
- [24] B. Brooks-Gordon, B. The Price of Sex: Prostitution, Policy and Society, Cullompton: Willan Publishing, (2006).
- [25] C. Ashford, Sex Work in Cyberspace: Who Pays the Price? *Information & Communications Technology Law*, 17(1) (2008) 37-49
- [26] B. T. Agresti. E-Prostitution: a Content Analysis of Internet Escort Websites, Tesis, The Catholic University of America, (2007).
- [27] L. B. Anjrah. Seksualitas dan Kekuasaan". Accessed on March 09th, 2016 from *Kabar Indonesia*, (2010).
- [28] C. Ashford. The Only Gay in the Village: Sexuality and the Net, *Information & Communications Technology Law*, 15(3), (2006) 275–289.
- [29] D. Butterworth. Wanking in Cyberspace, *Trouble & Strife*, 27 (1993) 33–37.
- [30] B. B. Chatterjee. Pixels, Pimps and Prostitutes: Human Rights and the Cyber-Sex Trade, in M Klang and A Murray, *Human Rights in the Digital Age*, London: The Glasshouse Press (2005).
- [31] J. Baudrillard. *The Consumer Society: Myths and Structures*". London: Sage Publication, (1998).
- [32] T. Holt, K. Blevins. Examining Sex Work from the Client's Perspective: Assessing Johns using On-line Data, *Deviant Behavior*, 28 (2007) 334.
- [33] Home Office, *Paying the Price*, London: Home Office. (2004).