

Protection of female sex workers and social acceptance of female commercial sex workers in Indonesia

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ARTICLE INFO	ABSTRACT
<p><i>Keywords:</i></p> <p>social acceptance</p> <p>social relations</p> <p>prostitution</p> <p>female sex workers</p> <p>rights protection</p>	<p>This article examines the social acceptance of female commercial sex workers in prostitution localities. Social acceptance is critical to their integration into the community. The research utilizes structuration theory to analyze the interplay between societal structures and individual agency in shaping community acceptance of these women. Data was collected through in-depth interviews with both community members living near the site and the sex workers themselves. The findings of the study reveal that the social relations between the community and localized prostitution emerge from the ongoing production and reproduction of social practices. These practices are produced by the community with the active participation of commercial sex workers. This social acceptance manifests itself in discursive and practical awareness, leading to the integration of sex workers into the social fabric. However, it's crucial to recognize that social acceptance alone is not enough to guarantee the protection of sex workers' rights. It must be accompanied by concrete efforts to ensure their fundamental rights. These include the right to health, safety, protection from violence and exploitation, and access to services and programs that promote their well-being.</p>

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Introduction

Prostitution is a very old profession and in many countries prostitution is illegal and even punishable and considered a despicable act by all members of society. Prostitution is closely related to the position of women who have no value (Iram et al., 2019). There is a paradigm of prostitution focusing on the sale and purchase of sexual services, similar to any other exchange of services, which can result in equal benefits for both parties to the transaction (Järvinen & Henriksen, 2020; Molnar, 2021).

Furthermore, the oppression paradigm illustrates that prostitution shows the vulnerability, violence, and dependence of sex workers, especially women who work on the streets (Järvinen & Henriksen, 2020). In another case, prostitution is closely linked to illegal trafficking (Lee & Persson, 2021). Therefore, women are the objects of prostitution, usually subjected to alienation, discrimination from citizenship and community, and negative stigma (Grittner & Walsh, 2020; McCausland et al., 2022).

According to the conventional perspective, prostitution is a social scourge that occurs outside the family and is responsible for the spread of various sexually transmitted and sexually transmitted diseases that are detrimental to society (Danna, 2014). Prostitution is being romanticized with the implication that prostitution is a 'lifestyle' and a profession that can be independently chosen (Listerborn, 2003). On the other side, liberal feminism considers prostitution as a normal commercial exchange and believes that sex workers provide sexual services with financial motivations (Ballard, 2024; Firouzjaeian et al., 2023). Moreover, prostitution is a transaction in which a person is defined as a social subordinate who fulfills the desires of others.

The practice of prostitution victimizes women's position in society (Cao et al.,

2017). They accepted the stigmatization of their work from society (Adeyinka et al., 2023; Big-Alobo, 2023). The practices of trafficking in women lead to the exploitation of women's bodies, and the understanding of prostitution as a legitimate and harmless form of work for women (Baird & Connolly, 2023; Big-Alobo, 2023; Hodgins et al., 2023). Women are often subjected to raids, arrests, humiliation, and marginalization, as well as coercion by the state (Zengin, 2007).

The phenomenon of prostitution in Indonesia is still a major problem that needs serious attention. Data from the Indonesian Ministry of Social Affairs generally records the number of registered sex workers, namely individuals registered in brothels scattered throughout Indonesia, reaching around 230,000 people in 2019 (Arthani & Citra, 2023; Netrawati et al., 2023; Wasis & Nurzakiah, 2022). In addition, women sex workers often face difficulties accessing medical care and cannot have access to consent for safe sexual practices. This poses the problem of increasing the risk of developing sexual diseases that can result in transmission to the wider community (Amrianto et al., 2023; Pillay et al., 2020).

The large number of prostitution locations in Indonesia does not rule out the possibility that there are locations close to the neighborhoods where people live. This gives a diverse response from the community, both pro and contra to the existence of the localization of prostitution. The presence of localization of prostitution is able to influence the life system of the surrounding community. Through the localization of prostitution, social life, economy and culture of the community can be affected both positively and negatively (Oliveira et al., 2023; Pillay et al., 2020).

The importance of prostitution is not only related to legal regulations, human trafficking, and violence against women.

However, community acceptance of the existence of localized prostitution is an important thing to analyze. Prostitution localizations that are close to the community environment tend to experience rejection, but not infrequently the community accepts the presence of prostitution. rejection occurs because of the negative stigma and sentences prostitution is likely get a negative value in the community (Hansen & Johansson, 2023). However, it is important to remember that societal acceptance should not come at the expense of the human rights and safety of female sex workers. In the context of social acceptance, the importance of respecting their rights, ensuring their safety and well-being, and providing access to the services and protection they need should be emphasized (Probandari et al., 2020).

There are several countries that accept the existence of prostitution, for example, research conducted in Canada acceptance that occurs due to the background of social conditions of society, that currently more people accept the existence of prostitution (Cao et al., 2017). Educational background, low levels of religiosity, low authoritarian attitudes, and an educated society are more accepting of prostitution. In addition, socio-demographic conditions, indicators of household level, and socio-cultural beliefs and behaviors related to social liberalism and religiosity influence the acceptance of prostitution (Vlase & Grasso, 2023).

Another problem is that prostitution is prone to exploitation, violence, and violations of women's human rights. Female sex workers often face stigma, discrimination, and marginalization, which hinders their access to health services, education, and legal protection. The high number of sex workers in Indonesia demonstrates the need to understand the drivers of prostitution and find comprehensive solutions to protect women's rights and prevent exploitation.

The literature suggests that monitoring public opinion on prostitution is important because it facilitates public understanding of sensitive issues that lead to the legalization of prostitution by the state (Cao & Maguire, 2013). The existence of women sex workers receives various responses in society. They often receive rejection and negative stigma from society (Cao et al., 2017). However, it is not unusual for people to accept the existence of localized prostitution. Studies in America explain that education level, age, gender, male, white, non-Protestant, and unmarried are significant predictors of acceptance of prostitution (Cao & Stack, 2010).

Other studies explain that public acceptance of prostitution is influenced by education level (Cao et al., 2017; Cao & Stack, 2010). The level of religiosity of the community (Sorajakool & Benitez, 2015; Zengin, 20070). As well as the economic level of the community (Ciacci, 2023). Community life adjacent to prostitution localizations has the opportunity for more intense interaction with sex workers. The socialization that is formed shows the acceptance of the community with the existence of prostitution in its environment.

Legal regulations regarding prostitution in Indonesia clearly indicate that prostitution is illegal. There are several laws, namely the criminal code article 296 and article 506, Law number 21 of 2007 concerning criminal acts of trafficking in persons, law number 44 of 2005 concerning pornography (Pradana, 2015; Kusumawati et.al, 2019; Islamy, 2021). However, currently, there are no strict regulations regarding the prosecution of prostitution offenders, despite the potential victims or social elements involved. Therefore, there is a need for a comprehensive change in criminal law to criminalize prostitution in Indonesia (Amrianto et al., 2023). The condition of the rule of law prohibiting the practice of prostitution makes the activity considered

illegal by the community. Therefore, the rejection of prostitution often occurs in the community.

Legal protection of cases of violence against women has not received maximum attention from both the government, society and the existing laws (Pardede, 2020). In addition, a study conducted by the ILO (International Labor Organization) on prostitution in four Southeast Asian countries estimated that in Indonesia, Malaysia, the Philippines, and Thailand the number of people who make a living from prostitution, either directly or indirectly, reached millions of dollars. Income from the sex sector in these four countries is estimated at 2 to 4 percent of total GNP and the income generated is critical to the livelihoods of millions of workers (Pratama, 2024).

The interesting thing that distinguishes this research from previous research is the empirical findings. The community acceptance response to prostitution is interesting among the conditions of legal regulations governing prostitution in Indonesia. Rural communities, which usually tend to be closed, are much more open and accept the existence of prostitution.

Based on previous research, this study fills the void of studies on prostitution and sex workers. Previous studies have not explored community acceptance of prostitution localizations and sex workers to be able to coexist with them. Another novelty is that this research offers an analysis of the relationship between social acceptance and the protection of women's rights in the context of prostitution. This perspective has not been widely examined in previous studies. Therefore, this research asks questions about the social acceptance that occurs in the community towards female sex workers, both agency on female sex workers in the community to be able to coexist with the community. Furthermore, this research seeks to identify how efforts to

protect women's rights can be integrated into the context of social acceptance of female sex workers.

Method

The method used by the researchers was qualitative research methods with a case study approach. Qualitative research methods are methods for exploring and understanding the meaning that a number of individuals or groups of people ascribe to social or humanitarian problems (Creswell, 2007). The case study method is used to explore in depth a program, event, activity, process, or individuals. The case is also limited in time and activity, and the researcher uses data collection procedures to gather detailed information (Neuman, 2014). The case study was conducted in one of the X villages in Central Java, in-depth interviews were conducted with 13 informants, each consisting of 5 sex workers, 7 villagers and 2 community leaders of the village head and village secretary. This research also conducted observations before the interview process began to get an overview of the conditions of prostitution and the environment of the X village community. Documentation was conducted to provide an overview of the location and situation of the research site.

Furthermore, in the data processing process, the data that has been collected was analyzed using Nvivo software for data coding. The collected interview results were coded to facilitate the analysis of the research results. Data analysis was carried out using Nvivo software to code data from in-depth interviews. The codes used were prostitution, social relations, localization, interaction, economic dependence, family, discomfort, which were developed based on the literature review and adjusted to the field findings. Furthermore, ATLAS.ti software was used to create data visualizations, as

seen in Figures 3 and 4, which assisted in identifying patterns of relationships between the various variables under study, such as factors affecting social acceptance and the impact of prostitution localization on the surrounding community.

Results and Discussion

Social acceptance of society through social relations practices

Structuration theory explains its view of society as constructed within social practices (Englund et al., 2020). It aims to reject a number of conventional dualisms in social theory in favor of a more creative approach that emphasizes the "interdependence of structure and agency" (Giddens, 1979). Structuration theory is a theory that emerged from criticism of functionalism and evolutionism in structuralism theory. The essence of structuration theory lies in three things namely structure, agent and the duality of structure. Structure is defined as things that structure (rules and resources) things that make possible social practices that can be understood by their similarities in space and time that give them a systemic form (Giddens, 1979).

Structuration sees the importance of social practices in both the action and structure of people's lives, social practices can be understood as procedures, methods or techniques that are practiced precisely by social agents (van Rooyen, 2013). Giddens explains that structure and agency are inseparable that they are connected to each other in what Giddens calls the duality of structure (Englund et al., 2020). Giddens proves that the existence of this duality between structure and agency determines what causes or reinforces its existence.

The main ideas of Giddens' structuration theory are agency, structure, resources, time and space with the main focus on agency

(Rooyen, 2013). Giddens sees his theory as a general ontology of human agency in the world. His understanding of structure and agency develops from his focus on agency, as for Giddens (1984: 163) there is no specific beginning or end to structuration. Therefore, Giddens discusses agents first, which is not an indication that agents are more important or more 'real' than structures. He asserts that both aspects are equally important but must start somewhere.

In addition, Rider (2012: 523) explains that agents will interpret their own thoughts and activities called rationalization, agents try to rationalize their world through the development of routines, which help them create a sense of security and allow them to deal with social life. Social practices are also recursive activities that are continuously created/produced and transformed by social agents. Therefore, Giddens emphasizes the reproduction and transformation of social practices and social structures through practices (or activities) carried out by agents (Akalili & Sari, 2021).

Furthermore, agents have motivation to act, or in other words, the desires and passions that lead to or drive action. Giddens believes that most of our actions are not directly motivated, but largely unconscious. Moreover, Giddens explains that structures are formed from habits that are repeatedly carried out by actors so that they become habits. These habits are not all good habits, but some are harmful or bad for some parties (Akalili & Sari, 2021).

In addition to understanding the meaning-making process within an agency, what is interesting about structuration theory is the concept of duality of structure. The duality of structure is the relationship between structure and the actions of the agency. Here, structure and action are mutually dependent on each other. Structure is described as rules and resources that run through the actions of actors in the

process of social interaction. This process of social interaction does not only occur between actors, but also in a wider scope of interaction, namely between one agency and multiple agents. Structure itself cannot be understood as a barrier to action, but rather as a facility and outcome of action. Giddens also contributes to identifying structure as a medium of action, and at the same time, structure can only be reproduced through the action.

A social system is a system of social interaction (Giddens, 1979, p. 66) consisting of situated activities of human agents that are reproduced across time and space (Giddens, 1984, p. 25). In analyzing social systems, Giddens makes a distinction between systems and structures. Systems are not structures, but social systems have structures. Structure is the rules and resources or codes of action used in social interaction to guide the behavior of actors in a social order. Agency, another key attribute of social systems, is the intentional actions of self-aware members of the system when they interact with others in social situations.

Structure refers to the structuring properties that constitute rules and resources, which are recursively involved in the reproduction of social systems' (Giddens, 1979, p. 64). Giddens et al. (2011) argue that social structure is unlike physical structures, such as buildings, which exist independently of human action. Giddens et al. (2011) further argue that human societies are always in the process of being structured. They are reconstructed all the time.

In the social environment, actors produce and reproduce structure. Giddens (1979) identifies that structure in its conventional sense refers to the structuring properties of any social system. Structure is the codes, the rules, that shape social behavior. Agency, on the other hand, describes social life that is actively shaped by individuals subjectively

producing shared understandings that guide them in social arrangements.

In contrast to Giddens, Burkitt (2016) tries to provide criticism as well as a new paradigm in viewing agency. Burkitt places the concept of agency into a relational context with the aim of avoiding the traditional 'structure/agency' debate in sociology. Burkitt does not position social structure as coercive and external, but rather society, consisting of various social relations in a relational-temporal context. In a relational context, an individual's actions are not merely a unilateral reflection but a result of interactions with other individuals.

Burkitt (2016) places the concept of agency into a relational context with the aim of avoiding the traditional 'structure and agency' debate in sociology. Burkitt does not position social structure as coercive and external. Society, according to Burkitt, consists of various social relations in a relational-temporal context. In a relational context, individual actions are not merely reflections done unilaterally but the result of interactions with other individuals.

Burkitt uses the term *intertakan* to replace the term "actor" used by Archer and Giddens. According to Burkitt, agents are *intertakan* who cannot simply take contradictory actions in society. Individual reflexivity and choice are limited in different situations by possibilities outside the reflexive sphere. Therefore, *intertakan* have an interaction in a complex, fluid, and dialogic network of social relations. Burkitt argues that social relations carried out by *intertakan* are active and passive (Burkitt, 2016). *Intertakan* extract the results of social interactions into choices. Interactants are emotionally bound and have dependence on others. In the end, choices are formed not only based on cognitive reflexivity, but through internal dialog and external considerations influenced by social relations.

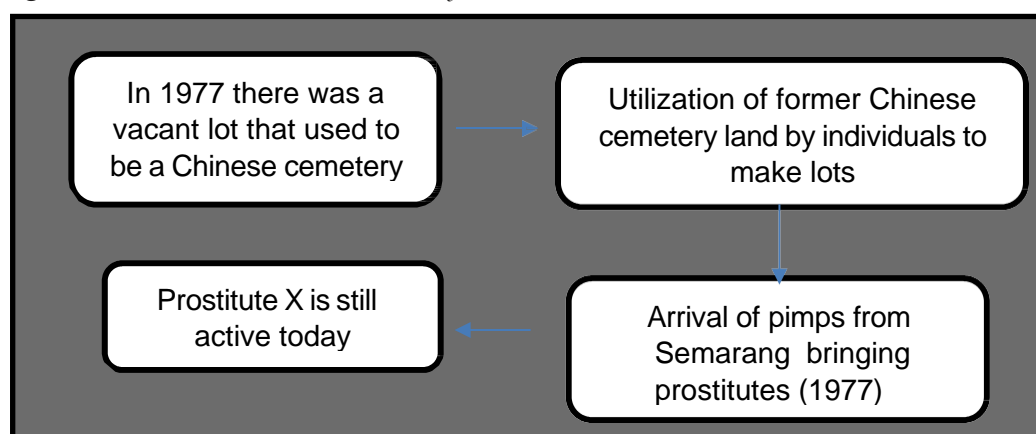
Social context of prostitution localization

Located in X village in Central Java, this prostitution localization consists of houses that are used as stalls and karaoke bars with a total of approximately 21 houses. They have a term given to women sex workers as song guide. Each house has rooms that can be rented out to customers, which are priced at US\$3,07 per transaction. The tariff that must be paid by customers to get sex services from these prostitutes amounts to US\$12,27 in one sexual intercourse. In addition, the operating hours of this prostitution localization place start at 3 pm until 12 am.

The process of recruiting female sex workers in prostitution localizations is through localization administrators who are residents of X village. The mechanism used is that if a new woman wants to join, she must first go through the pimp at the place, then the pimp will report to the management that there are new workers entering, after which data collection is carried out such as personal identity data.

The female sex workers mostly come from various regions in the Central and West Java regions of Indonesia. There are also food stalls, rented houses and parking lots owned by local residents, both residents of X Village. The following is a description of the

Figure 1. *Prostitution Localization History Chart*



Source: Data processed by the authors

Figure 2. *Prostitution Environment*



Source: Data processed by the authors

atmosphere of the prostitution localization environment.

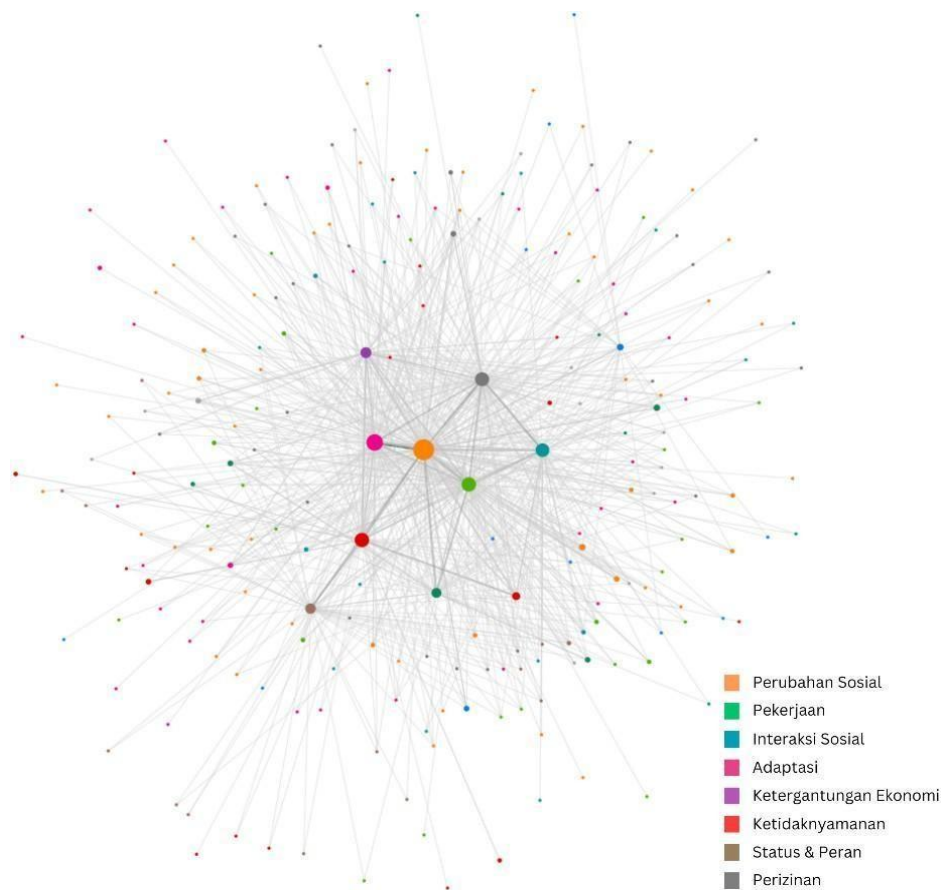
The picture represents the different social lives of women sex workers. The condition of the prostitution environment during the day looks quiet and not much activity, this shows that they do activities with the surrounding community. The community also does the same thing, activities such as selling in prostitution localizations, interacting with prostitutes, and many other activities.

Different activities are carried out at night, when women sex workers start their work activities. Starting from 8 PM they start waiting for guests to come, often from the afternoon there are already guests who come. The atmosphere at night is so lively with karaoke music blaring from every house in the complex. The female sex workers look as attractive as possible to attract the guests.

Social relationships as a process of social acceptance

Social relations are supported by the role of actors in creating these relations, as for the actors who play a role in social relations. As illustrated in Figure 3, the biggest discussion in the interview results is about the impact and social changes that occur in localization places with orange clusters. The visualization shows the arrangement of nodes that provide a pattern of the relationship between the strength of the relationship between the nodes, that social change occurs from the process of adaptation, social interaction, employment, economic dependence, discomfort, status and role, and licensing. Through social acceptance by the community to the localization of prostitution, it shows changes in the social order of society. In

Figure 3. *Visualization of Social Relations in Society*



Source: Data processed by the authors

addition, social change is also experienced by female sex workers from the resulting social relations with the community.

The existence of social relations that are formed changes the pattern of community interaction, the economic sector and work changes are increasingly diverse and provide additional income for the community. In addition, discomfort is also felt by some people who do not support the existence of localization of prostitution so that they must adapt to the existing situation. Changes affect the systematic licensing given by the local government to the localization of prostitution.

Social relations are supported by the role of actors in creating these relations, as for the actors who play a role in social relations. First, localization administrators play a role in collecting data on women sex workers, dealing with security forces, and coordinating security fees. Second, women sex workers and pimps play a role in establishing relationships with the community, giving dues to the management. Third, the community of Desa X plays a role in accepting the presence of women sex workers and pimps in community activities, such as worship, *arisan*, *dasawisma*, as well as economic activities and various other activities. Fourth, government officials play a role in the perpetuation of prostitution localization because there is no permanent regional regulation prohibiting the establishment of prostitution localization places.

Social relations can be formed, starting with an interaction carried out by the community through this interaction a social relationship is formed between the two, the social relationship continues to be well established and occurs continuously. This forms a relationship between the two. The process of forming social relations is through daily activities carried out by the

community and these activities relate to or include several actors in the localization.

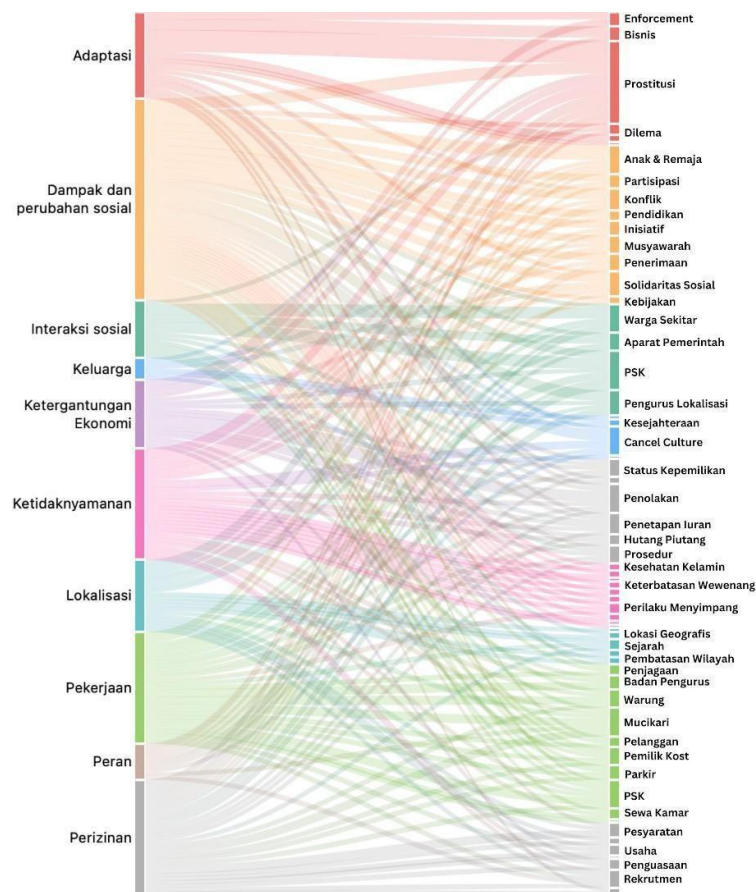
The process of forming social relations begins with social practices that are intertwined through community economic activities. These economic activities involve the community and also actors in the localization of prostitution. Economic activities such as trading, namely food stalls, itinerant traders around the localization, parking businesses for visitors to the localization by some communities, as well as boarding room rental businesses that are mostly inhabited by female sex workers.

The economic opportunities opened up for the community through the existence of the localization created an existing social relationship. In addition to economic activities, the relationship process formed due to the existence of localization since 1976 has caused the community to be unable to do much to reject the existence of the place, because it has been internalized with community life.

Social relations are also formed due to social practices that occur in community activities. The *dasawisma* activities are carried out once a week, other things such as Qur'an recitation, *arisan*, and there are also other events such as visiting members of the X Village community if someone is hospitalized. The attitude of community concern for sex workers who join community activities makes social relations increasingly formed. Acceptance is increasingly evident through activities that are carried out together continuously. Discriminatory attitudes are also not shown by the community to sex workers. The sex workers as their agents have the attitude to choose the actions, they do to still be able to coexist with the community.

As in Figure 4, the Sankey Diagram represents the energy flow of a series of social acceptance processes in localization areas. The series of energy flows illustrates how each factor provides a driving force

Figure 4. *Visualization of Community Social Acceptance Process*



Source: Data processed by the authors

for other factors that strengthen the social change process of community acceptance of prostitution localization areas.

Adaptation factors provide changes in the growth of children and adolescents, besides that the acceptance aspect can be produced by the process of community adaptation. Social interactions that occur between elements of the government, community and sex workers that produce social acceptance. Economic dependence is a factor that contributes greatly to the acceptance given by the community to sex workers and the prostitution environment. This happens because some people get income from the results of businesses established around the localization of prostitution.

Social practice as community acceptance of female sex workers

Structuration sees the importance of social practices in both the action and structure of people's lives, social practices are actions carried out by agents. Structuration theory suggests that agency is the fundamental element for creating all kinds of change (Giddens, 1979). Social practices have been carried out in the community life activities of Village X with the localization of prostitution. These social practices are in the form of activities such as economic activities, such as the provision of parking lots by the community, community businesses that sell food and drinks, communities that build boarding house businesses for prostitutes and other economic activities.

Other social practices are also carried out in the implementation of activities organized by the X Village community. Such as *dasawisma* activities, where *dasawisma* activities have a series of activities such as recitation, *arisan* and also visiting residents who experience disasters such as those who are sick and need help.

In addition, social practices occur when carrying out activities such as celebrating national holidays, such as the commemoration of Indonesian independence or the commemoration of the prophet's *Maulid*, and several other activities. In the course of these activities, pimps and sex workers participated in providing financial assistance in the implementation of these activities. Through the contributions made by sex workers and pimps, relational relationships are more closely formed so that social acceptance is obtained by them. As with the celebration of the independence of the Republic of Indonesia through competition activities, some funds are needed so that sometimes both pimps and prostitutes participate in helping organize these activities.

Giddens defines resources as facilities or power bases to which agents have access, and which are manipulated to influence the direction of interactions with other agents (Giddens, 1979). Resources can be positioned in this research, namely prostitution localization and also the village environment. Localization becomes a resource because with the existence of prostitution localization there are benefits obtained by the community in terms of the economy and also becomes an economic turnover for actors in the localization.

Interaction is the main component in the formation of social relations, sex workers have the agency to determine the interactions that must be carried out to the community. Through his decision to establish interactions and build social relations, he can create social

acceptance that is beneficial to them and the survival of the localization of prostitution. So, in this case sex workers also have a hand in shaping the existing structure in society, which means there is a duality between the two. As Giddens (1979) said, agents can influence structures and structures can influence agents.

The village as a resource is evidenced by the ongoing community activities involving women sex workers and pimps taking place in the Village environment. These resources are part of the running of social practice between the community and the localization of prostitution. Based on this, social practices in relational relationships between the community and sex workers form social acceptance. The community accepts the presence of female sex workers because of the practices carried out every day and the contributions made by female sex workers to the surrounding environment.

From a human rights perspective, the social relations between the community and female sex workers in prostitution localization in Village X can contribute to the fulfillment of a sense of security, at least, marked by several factual conditions including, namely, the involvement of female sex workers in social activities in the village, this is evident in the participation of female sex workers and pimps in various community social activities, such as *dasawisma*, recitation, *arisan*, and holiday celebrations. Their participation in these activities indicates acceptance and tolerance from the community, which can create a safer and more comfortable social environment for them. Furthermore, the situation illustrates the absence of discrimination against female sex workers in the lives and actions of the village community. This shows respect and tolerance, which can contribute to a sense of security for them.

Likewise, economic relations show mutually beneficial interactions, the existence

of prostitution localization provides financial benefits to the community, such as the provision of employment and business opportunities, which creates a mutually beneficial relationship and can reduce the potential for conflict and violence. This indicates that social acceptance from the community can create a safer and more conducive environment for female sex workers.

Agency of women sex workers in social acceptance of society

Structure only exists in and through the activities of agents, therefore structure is inherent in the social actions and practices of agents (Giddens, 1979). Therefore, to be able to see the social practices that occur, of course, there is a push from within the agent to see the opportunities that open. The duality between structure and agent will be seen in the social practices that occur.

Giddens (1979) explains that structure and agency cannot be separated that they are connected to each other this is what Giddens calls the duality of structure (Englund et al., 2020). Giddens proves that the existence of this duality between structure and agency determines what actually causes or reinforces its existence.

In the context of women sex workers, they have power over the actions they want to take. Their attitude that has a good relationship with the community environment is formed because of the social relations that are formed. Acceptance by the community makes prostitutes able to establish social relations by carrying out daily life practices.

Giddens emphasizes structures that are able to influence agents and vice versa, so as women sex workers, they have a role in influencing agents to accept them in the community. Their ability to carry out social practices with the surrounding community

makes them accept their presence in the community.

Agents then have motivations to act, or in other words, desires and passions that lead to or drive action. Giddens believes that most of our actions are not directly motivated, but are largely unconscious (Giddens, 1979). In the social environment, actors produce and reproduce structures, but at the same time are guided by them.

Women sex workers are agents who have the motivation to act. As explained by Burkitt (2016), individual actions are not merely reflections carried out unilaterally but the result of interactions with other individuals. The practices of social life carried out by women sex workers with the community environment do not necessarily only follow the rules formed by the structure, but the interactions carried out with the surrounding environment.

Burkitt argues that in social relations carried out by interactants (agents) are active and passive (Burkitt, 2016). In establishing social relations, women sex workers do not fully have the ability to influence structures, but there is potential that they can influence structures. For example, when they are able to influence the community through the economic element, the social relations between the two are well formed and mutually reproduce other social practices.

Burkitt (2016) explains that interactants extract the results of social interactions into choices. The results of interactions carried out by women sex workers with the community succeeded in producing relational relationships through practices in everyday life. Therefore, the choice of women sex workers to establish interactions has a big impact on their position to be accepted in the community.

Women sex workers as interactants are emotionally attached and have dependency on others. Dependence is shown through relational relationships with the community

environment. Ultimately, choices are formed not only based on cognitive reflexivity, but through internal dialog and external considerations influenced by social relationships.

Based on the findings and analysis, there are indications that female sex workers in Village X have agency in forming social relations with the community. Female sex workers in Village X demonstrate their agency through decisions to interact with the community, contribute to social and religious activities, and adapt to prevailing social norms. They choose to engage in social activities, build good relationships with residents, and provide financial assistance for holiday celebrations, which shows their efforts to build a positive image and gain social acceptance. In addition, they also show adaptation to social norms by being inconspicuous and trying to coexist harmoniously with residents.

The formation of social relations between female sex workers and the community of X Village is a positive thing. The agency shown by female sex workers in Village X, such as making decisions to interact with the community, contributing to social and religious activities, and adapting to social norms, is a form of fulfilling their basic rights. These rights include, first, the right to freedom of association and assembly, that by engaging in social and religious activities, female sex workers in Village X are exercising their right to associate and assemble with the community. Second, the right to participate in social and cultural life, that their contribution to social and religious activities also shows active participation in the social and cultural life of the community. Third, the right to protection from discrimination, that the community's acceptance of female sex workers in Village X shows an effort to eliminate stigma and discrimination.

However, social acceptance alone is not enough to guarantee comprehensive

protection of the rights of female sex workers. The guarantee of comprehensive fulfillment of human rights requires concrete steps from the government and the community to ensure the fulfillment of the rights of female sex workers in various aspects, including: first, the right to health, characterized by access to sexual and reproductive health services, as well as protection from HIV/AIDS and other sexually transmitted diseases. Second, the right to security and protection from violence, as female sex workers are often vulnerable to violence and exploitation. The government must guarantee their safety and provide legal protection from all forms of violence. Third, the right to decent work, protection from economic exploitation, fair wages, and safe working conditions. Fourth, the right to education and self-development, characterized by opportunities to improve their quality of life through education, training, and empowerment programs.

Conclusion

This research shows that the community's social acceptance of commercial sex workers in Desa X is formed through social interactions and economic practices involving various actors. However, social acceptance alone is not enough to guarantee the protection of sex workers' rights. Some recommendations that can be considered include: The government and community need to take concrete steps to ensure access to health services, security, decent work, and education for commercial sex workers, strengthen law enforcement efforts to prevent and deal with violence and exploitation against female sex workers, conduct socialization campaigns to change people's perceptions of female sex workers and eliminate the negative stigma attached to them, empower female sex workers through skills training programs, economic empowerment, and psychological assistance.

Further research is needed to understand how social relations can contribute more significantly to the protection of women's rights, including protection from violence and exploitation.

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Declaration of Ownership

This article is our original work.

Conflict of Interest

There is no conflict of interest to declare in this article.

Ethical Clearance

This study was approved by the institution.

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