

Behind Woman Trafficking for Prostitution in the Truck Base in Batang Indonesia

(A Case Study on Local Legal System and Motivation of the Victims of Woman Trafficking)

Shinta Dewi Rismawati¹, Moh. Husein², Waluyadi³

Abstract

Woman trafficking for prostitution in Batang has increased significantly along with the number of the truck bases built. Women trapped in woman trafficking for prostitution do not occur suddenly, but there are a series of social construction that lie behind them. The study of victim motivation that makes them trapped is interesting to study in the perspective of symbolic interactionist theory. To analyze this phenomenon, a qualitative research with socio legal approach was used. This paper was about to reveal; why was the legal system of local governments on prostitution eradication ineffective? And why were women trapped in woman trafficking for? The findings and analysis revealed that the three basic elements of legal system (legal structure, legal substance and legal culture) were ineffective because the local government and community used double standards against prostitution. It also revealed that economic factors become the most dominant victims' motivation. However, behind the victims' economic motivations, it turned out to be closely related to the understanding on the concept of victim as a helpless person. Self concept as powerless person is utilized by other parties such as family, brokers/ agents and the public to manipulate and exploit their sexuality in prostitution business. The implication was the powerlessness of women can not make them out of the bondage of woman trafficking for prostitution.

Keywords: Woman Trafficking, Local Legal System of Prostitution, Victim's Economic Motivation

A. Introduction

Batang district is located in the northern coast. Its territory becomes an important part in the movement and distribution path of goods, services and people in Java. This condition affects the emergence of some of truck bases along the territory. It is noted that there are four truck bases such as Tamanan Banyu Putih, Plen, Penundan and Banyuputih. The existence of these bases is finally able to mobilize people's economy and to create informal jobs to the surrounding community. On the other hand, the existence of the truck bases also nourishes hidden prostitutions and strengthen Batang to be the icon of sex tourism in Pekalongan-Semarang track. This assumption is not redundant because, in addition to four places above, there are five (5) localizations for prostitution in Batang, namely, Bong China, Boyongsari, Jrasah Payung, Luwes Surodadi, Wuni, Tenggulangharjo, and Subah (Setiowati, 2013, 1).

Prostitution, on the one hand, is able to mobilize the economy of local communities and the illegal market with large turnover. In 2008, Deputy III of the field of woman protection in the ministry of women's empowerment, the Republic of Indonesia, Subagyo informed that the velocity of money on human trafficking (women) is much larger than the illegal logging or narcotic so that it is quite tempting for the perpetrators. In 2008, the turnover in human trafficking reached IDR 32 trillion to 36 trillion, while illegal logging and narcotics were IDR 15 trillion and 25 trillion respectively (Hasan, 2005, 133). Despite the large turnover, the long-term excess of prostitution detracts the society in terms of the decreased quality of Batang people's life, from the aspects of a moral, social and health. In the field of moral, there has been moral degradation due to the omission of a systemic practice of adultery. In the social aspect, there is the erosion of respect for the human rights of women. Then, in health, it is the increasing findings about sexually transmitted diseases such as Raja Singa (GO) and HIV / AIDS. Koentjoro said that in a frame called the ethics of moral and care, in fact prostitution would endanger a person's personality and life of both men and women, affect family life and marriage, spread diseases and even lead to social disorganization (Koentjoro, 2005, 84). Andrea Di Nicola and Paulo Ruspini say that trafficking in human beings for sexual exploitation is one of the most worrying and one of the largest states in illegal markets of our society (Nicola and Ruspini, 2010, 25). Muhammad Fajar Sajidin said that prostitution in his area has been in alarming levels, and further facilitate the spread of HIV / AIDS. People with HIV / AIDS in Batang during 2013 have reached 46 people and increase in 2014 to 180 people. The number of prostitutes spread over a number of localization in Batang was recorded as many as 562 people, but those who practiced as prostitutes reached 700's, and within the last one year, the number of male customers of sex workers has been estimated at 23,340 people. Syphilis prevalence in Batang is even higher than the city of Semarang and

¹ A lecturer of Syariah Department of STAIN Pekalongan, Central Java, Indonesia

² A lecturer of Syariah Department of STAIN Pekalongan, Central Java, Indonesia

³ A lecturer of the Faculty of Law, Swadaya Gunung Jati University, Cirebon, West Java, Indonesia

Surabaya. Nationally, the prevalence of HIV / AIDS in Batang is also greater. Batang currently ranks the second in Central Java after Pati for the finding of HIV / AIDS cases (Rismawati, 2014, 3)

The issue of human trafficking has been the global agenda since it was defined in the First Protocol to the 2000 Palermo Convention. Trafficking in human beings shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion of abduction, of fraud, of deception, of the abuse of power or of position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs (Andrea and Ruspini, 2009, 24). The Palermo Convention shows that human trafficking is a serious problem, and the issue of global humanity that needs international cooperation to prevent, combat and protect victims of human trafficking.

The cases of human trafficking, especially women, for prostitution also occur in Indonesia. The figure of human trafficking in Indonesia from year to year is increasing. According to the data in the report released by the International Organization for Migration (IOM) Indonesia in 2011, Indonesia ranked as the top by 3943 the number of human trafficking victims. This condition does not directly portray that Indonesia has become a destination for sex tourism and prostitution haven for business customers on an international scale. The research conducted by Dzuhayatin and Silawati show that twenty-five interviewed trafficked prostitutes reported that their clients were mainly Malaysians, Singaporeans and Indonesians; followed by Chinese, Arabs, Bruneians, Indians, Taiwanese and Westerners (Europe and USA). Ages ranged between 18 and 60 and the mean was 39. The study also highlighted that a large group of clients was made up of old Chinese men who bought the time of prostitutes in order to receive care and attention (ibid.). Moreover, a significant number of customers were Western sex tourists who exploited the low costs of services. Buying women for sexual activity was considered cheap and exotic entertainment, not affordable in their countries of origin. Respondents said that for the amount of US\$100, these men could afford to pay travel costs, stay in 3-star hotels, take all meals in restaurants, and book young women for 2 nights (Dzuhayatin and Silawati, 2002, 81 - 82). of that number, most cases occurred in West Java, which were 920 cases or 23.33%. The report of the International Labor Organization (ILO-2005) also displays the trafficking data in forced labor issues. 2.45% of the total victims of forced labor were the victims of trafficking and 43% were the victims of commercial sexual exploitation (Subono. 2010, 23). Trafficked women continue to grow, but because of the typology of trafficking cases is like an iceberg phenomenon, the existing data does not represent the data which is actually happening.

The facts show that there were 12 women who suffered HIV / AIDS found in the truck bases of Penundan in Batang in 2014. This case does not directly imply the practice of woman trafficking in this region. Female's body and sexuality are exploited as commodities. This condition is interesting to study because the issue of woman trafficking is linked to the dimensions of negligence upon women as victims by the state through laws and policies which are gender bias and the presence of unbalanced power relations between victims and other parties originating from the results of people's social construction. Communities and countries always use double standards in view of woman trafficking in the prostitution sector.

Women are stigmatized as the offenders when in fact they are victims. They are treated as the objects of commodities to be exchanged and accumulated and used as a requirement for other parties to obtain economic profits, power and satisfaction, so that their position is always marginalized and subordinated by and in the structure of legal system, economic and social. This phenomenon raises a question mark, why woman trafficking remains the case even though the state law forbids and mentions it as a criminal offense. The issue of woman trafficking deserves to be discussed as it is related to women's dignity and human rights and is also closely related to the fight against HIV/ AIDS and other infectious diseases that were subjected to point 6 of the MDGs.

Departing from the above background, the paper will reveal why the system of local law on combating prostitution in Batang Indonesia was not effective in combating woman trafficking, and why women are trapped in woman trafficking for prostitution in the Truck Base of Penundan in Batang.

B. Data and Methods

This study was focused on: a). The research subjects were female sex workers with the criteria of the victims of woman trafficking for prostitution, working as prostitutes more than 3 months, residing around the truck base of Penundan (stalls, massage parlors, karaoke, salon); and b). The research issues were the local legal system related to prostitution eradication and the motivation of woman trafficking victims exploited in prostitution in the truck base area of Penundan, Batang.

This research was a socio legal study using qualitative research tradition with the location in the Truck Base of Penundan Batang. The reason for choosing this location was because this region is located in the northern coast which is the national distribution channels so that the dynamics of its prostitution transaction is nationwide because it involves the traffic along the island of Java. This condition causes the prostitutes of

Batang were vulnerable to the spread of sexually transmitted diseases (GO, HIV / AIDS, etc.) either as victims or as a transmitting medium. The sources of research data consist of primary and secondary data sources. The sources of primary data were obtained directly from the field through in-depth interviews with key informants and observations, and the secondary data sources were in the form of legal materials, secondary legal materials and tertiary legal materials that consist of state regulation of human trafficking and prostitution, books and library materials obtained through library research. To obtain the information, it used observation and in-depth interviews. Participant observation was conducted by observing the phenomenon of woman trafficking for prostitution. Interviews were conducted to the key informants (Prostitutes of trafficking victims) and the supporting informants (drivers, helpers, other users of prostitute services, landladies, residents and the local government officials) were selected by purposive sampling, according to the criteria specified. The data from the key informants was then developed following the snowball principle until the information obtained was "saturated-homogeneous". Furthermore, FGD was also used. To check the credibility of the information and data, triangulation technique of data sources and methods was used. Cross-check was conducted against fellow female sex workers working around the truck base of Penundan, the users of prostitute services, drivers, landladies, the local community and district government officials. Data analysis technique is an ongoing, repeated, continuous, and alternating effort during and after the process of data collection taking place. The analytical model used was an interactive model of Matthew B. Miles and A. Michael Huberman engaged in 3 cycles of activity, namely: data presentation, data reduction and drawing conclusions or verification (Miles and Huberman., 1992, 20).

C. FINDINGS AND ANALYSIS

1. Local Law System and Law Enforcement System with Double Standard Dimension

The women trapped in the prostitution business of Penundan Batang, in fact, can not be separated from a half-hearted policy of the state and society (central government and local government of Batang) with the slogan of localization, not removed but kept away from society. It is true that the state has made a law to fight against human trafficking in Indonesia, such as Law No. 21 of 2007 on the Eradication of Human Trafficking Crime (PTPPPO), the Government Regulation No. 9 of 2008 on the Protection Procedures and Mechanisms for the Witnesses and Victims of Human Trafficking, or Presidential Decree No. 69 of 2008 on the Task Force on the Prevention and Handling of Human Trafficking Crime, Presidential Decree No. 88 of 2002 on the National Action Plan for the Elimination of Woman and Children Trafficking, National Police Chief Regulation No. 10/2007 on the organization and working procedures of the women and children care units, and the Regulation of the Minister of Women's Empowerment No. 1/2009 on Minimum Service Standards of Integrated Service for Witnesses and or Victims of Human Trafficking in Districts / Cities.

In normative basis, the state has declared that human trafficking in Indonesia is a criminal offense and the perpetrators may be subject to sanctions and punishments (imprisonment and fines). The legal provisions are used by the state as a means to control and as a tool to encourage social change to prevent and combat human trafficking in Indonesia. The legal system of human trafficking eradication regulates the preventive measures (prevention), the action and punishment (prosecution) firmly to traffickers, and protection of victims through repatriation, rehabilitation, counseling, education and skill training. Therefore, the state mandates local governments to engage actively in efforts to combat human trafficking in their respective areas.

Lawrence M Friedman said that law enforcement relies on: Legal Substance, Legal Structure / Institution and Legal Culture (Friedman, 2001, 8). The relationship of the three elements of legal system is powerless, such as mechanical work. Legal structure is likened to a machine, legal substance is what to do and to produce by the machine, and legal culture is anything or anyone who decides to turn on and turn off the machine as well as to decide how the machine is used. The legal system of human trafficking in Indonesia, when viewed from institutional legal structure, can be quite good. It is seen from the institution mandated to combat the crime of human trafficking is very broad and comprehensive, involving all components of bureaucracy (central to local), law enforcers (police, prosecutors and judges), community organizations, professional organizations, NGOs, researchers / academics, family and community (Article 57 of the Law on Eradication of Human Trafficking Crime). From the aspect of the legal substance on the material of the prevention and handling of human trafficking, it can also be said to be good and shows the hierarchy of systematic, consistent and complementary legislation. However, from the aspect of legal culture, the issues that arise in the field are different interpretations among the law enforcers (particularly police and prosecutors) on the application of the articles of human trafficking which are often transferred to the provisions of the Child Protection Law (Law No. 23 of 2002). It makes the law enforcement ineffective. In addition, the legal culture of society who do not understand and care about the dangers of human trafficking is also a problem. One indication of the ignorance and indifference of society is insufficient socialization of the Eradication of Human Trafficking Crime to the community. The research of Diah Setiowati found that the implementation of Regional Regulation No. 6 of 2011 on Prostitution Eradication in Batang Regency has not been implemented properly because the communication

between the implementer and the target group was less intensive, the resources for the policy implementation derived from the implementers, some of them, are still in low educational levels so that they lack of understanding on SOPs, and there are the members who do not have the commitment and honesty towards the goal of this legislation and this regulation is also ineffective because the purpose of the regulation is not achieved as evidenced by the increasing number of prostitution, implementers do not understand the SOPs, and implementers can not provide a deterrent effect to the targets (Setiowati, 2013, 6).

At the regional government level, Batang Regional Government has made a local legal system in order to combat human trafficking, namely Regulation No. 6 of 2011 on Prostitution Eradication. This regulation was issued on the basis that prostitution is a despicable act, contrary to the norms of religion and morality, can cause disease, damage to the health of relevant people and their family so that they can destabilize family life as well as negatively affecting the joints of people's lives. This regional regulation aims to create public order through legal certainty by the eradication of prostitution in the area. The regional regulation on prostitution was not functioning effectively. The law enforcement to the local law system of prostitution eradication in Batang is ineffective due to the factors of legal structure, substance and culture.

The legal structure of the institution charged with the task in handling prostitution in Batang is given to Satpol Pamong Praja (Civil Police Service), Department of Health, Department of Social Welfare and Labor, Batang Police, District Military Command of Batang, PPNS of Batang Regency, and Batang District Court. Satpol PP (Civil Police Service) serves as the leading sector for the handling of prostitution, but with very minimal budget. Other agencies are given the tasks to assist Satpol PP (Civil Police Service) over the implementation of counseling programs, prevention and eradication of prostitution in Batang Regency. In the 2013 budget, Prostitute handling activities were only accommodated in the activities of HIV / AIDS disease management combined with other STIs such as syphilis and gonorrhea which was only Rp 14.17 million. The socialization by Satpol PP (Civil Police Service) of Batang Regency was performed five times in one year. This socialization has been initiated since 2012. The socialization/coaching was also held by Satpol PP (Civil Police Service) to the targets caught while doing the raid.

In the aspect of legal substance, the normative provisions in the legislation are not in accordance with the higher laws. The spirits of human trafficking eradication set out in Article 3, Article 4, Article 6, Article 9 paragraph (2), Article 11, Article 13 paragraph (3) are only considered a violation, not a crime, as indicated in Article 15. In addition, The penalties for the perpetrators of human trafficking (female) for prostitution were also very moderate between IDR 1 million to IDR 50 million and imprisonment for a maximum of 3 months. Raid activities conducted by the local government did not provide deterrent effect for the prostitutes captured because after being educated, they returned to their profession with economic reasons. Therefore, the government of Batang Regency seems to allow the omission of prostitution in the region.

Of the legal substance, this regulation is also very gender biased and discriminatory. Prostitutes are stigmatized as the dregs of society, moral destroyer (amoral and immoral) and should be fostered in the social rehabilitation activities. Prostitutes are as the coaching target. This can be seen in Article 10, paragraph 1, letter b as mentioned: "Regent or Head of the Regional Work Units having the tasks in the field of local regulation enforcement has the authorities to conduct raid against the people with the attitude or behavior indicating a strong indication that the people are reasonably suspected as prostitutes located on public streets, fields, tourist attractions, inns, homestays, hotels, dormitories, housings/ rents, coffee shops, entertainment venues, theaters, street corners or hallway alleys or other places in the regional areas. Article 16 (1) says that local governments do prevention and control of prostitution, as well as guidance to an individual or a group of people who commits the act as prostitutes. Paragraph (2) says that the guidance referred to in paragraph (1) can be done through social rehabilitation. Article 16 paragraph (3) states that social rehabilitations as mandated by Article 16 paragraph 1 and 2 are: (a) guidance, education, training and technical skills; (b) guidance, education, and physical and spiritual counseling.

Meanwhile, from legal culture factor, the ineffectiveness of the regional regulation is also associated with the perspective of the local government on prostitution as the issue of sex workers. Combating prostitution in Batang is performed with the moral fervor of merely making women as the culprit. The regional regulation was also unfair in determining the guilty party as it always mentions everyone, but in practice, the target is always female (prostitutes). This can be seen in the formulation of Article 3, "Everyone in the area individually or jointly is prohibited to coax / seduce, influence, attract, invite, and/ or force others using words, gestures, signs, and/ or acts that lead to the acts of prostitution." Article 6 says: "Everyone, individually or jointly, is prohibited to do lewd acts with anyone that leads to sexual intercourse, either in public places or in the places which are visible to the public." The local government in designing this regulation does not understand the social realities associated with prostitution (in practice). Article 3 targets street prostitutes. Meanwhile, the prostitutes in prostitution areas do not perform the activities as mentioned in Article 3 since the ones who come, persuade and encourage prostitutes to perform prostitution are males (service users). In other hand, the refusal of local residents was when the local government was currently planning to close the localizations in both regions. The

residents protested against the planned closure of the localization, and the reason was because most people have relied on prostitution activities in the areas.

The facts above show that both the state and society have double standards in dealing with the issue of woman trafficking for prostitution. Carpenter said that only the sex workers who were punished for selling sex, while the customers are free to roam (Carpenter, 1994, 25-28). State and society seem to justify legal trafficking for prostitution. This conditions mark a shift in moral values and law. Law becomes mushy when dealing with society's moral domination that fails to prevent violations of law by allowing prostitution.

Prostitution, with the dimension of woman trafficking within it, is not a violation of law, especially if the community argues that their lives depend on the economic activity of prostitution activity in their area. Guy said that in puritanical society in developing countries (such as Indonesia), the legality of woman trafficking practice is even performed in the name of social system camouflaged into the relative norms of public culture (Harris, 2005, 120); for example, in the name of devotion to parents, looking for a job, supporting family, easing the burden on family, etc. This condition is particularly widespread in communities, especially in rural areas, whose economy has a very strong dependence on the economic forces out of their community.

2. The Profiles and Economic Motivations of Woman Trafficking Victims for Prostitution

Prostitution in the area around the truck base of Penundan Batang is inseparable from the construction of the truck base in this area by the Governor of Central Java, Mr. Supardjo Rustam in 1985. Along with the increasing number of stopping trucks, the people around the truck base exploit the business opportunities to serve the drivers. The residents provide all the needs of the drivers and helpers by opening food stalls, rest areas, residences, garages, tire-aeration, selling retail diesel oil/ gasoline, toilet/ wc rental, massage parlors, salons, karaoke, motels and so forth.

Penundan Truck Base in Batang has 37 small, medium and large food stalls, 19 lodgings, 3 motels, 7 workshops and aeration, 10 massage parlors, 4 salons, 1 gas station, and 16 karaokes. The area slowly is converted into the prostitution localization with a sizeable turnover. This prostitution business is quite profitable with a quite astonishing return showing that the earnings of prostitutes in Batang are nearly equal to the Regional Original Revenue (PAD) of Batang Regency. Within a year, the income of the prostitutes reaches around IDR 50 billions. This figure is higher than the Regional Original Revenue (PAD) of Batang Regency in 2012 which was only IDR 44.5 billions. In fact, in 2011, the Regional Original Revenue (PAD) of Batang Regency was targeted only IDR 48.9 billions. The figure was still less than the income of hundreds of prostitutes in Batang Regency (Rismawati, 2014, 27).

Prostitutes are mostly found in RT 1 of Penundan village in which the territory is next to the truck base with the number of prostitutes approximately 60 persons. The majority of women who become prostitutes are from out of Penundan village, such as Pemalang, Batang, Kendal, Tegal, Pekalongan, Semarang, Indramayu, Tasikmalaya, Pati, etc. Their ages in average are still productive at 14 - 40 years old. Meanwhile, the service users of the prostitutes are not only limited to drivers, but also other professions such as private, police/ military, civil servants, laborers, traders, students and even schoolchildren. Some of them are married and the other ones are unmarried. The various service users have strengthened the thesis of Andrea Di Nicola and Paula Ruspini who said that sex worker users are from various professions with the status of unmarried or married and they use the sex services of prostitutes for various reasons (Nicola and Ruspini, 2009, 56)

A woman becoming a prostitute and then caught in a circle of human trafficking does not occur naturally but there are a series of actions with the dimension of woman trafficking practices. Woman trafficking commonly known as trafficking in women basically involves the abuse of power or of dominant position with the purpose of sexual and economic exploitation to benefit the parties as recruiters, pimps, traffickers, intermediaries, brothel owners and other employees, customers or criminal syndicates. It can also be referred to the recruitment, transportation, transfer, shelter, or receipt of persons (women), using threat, or violence, or other forms of coercion, abduction, fraud, deception, abuse of power, or vulnerable position, or giving or receiving payments or benefits to obtain the consent of the person who has authority over another person, for the purpose of sexuality exploitation for prostitution (Yentriyani., 2004, 32),.

Although the number of prostitutes in the area of Penundan truck base reached around 60 people, it was not easy for the research team to obtain data and victims who wanted to share their story. Many victims refused to be key informants; some were angry, reluctant and suspicious, but in the end there were 11 sex workers who were willing to share their stories with the help of Mr. Wigyo and Mr. Slamet. From 11 sex workers, there were only 7 prostitutes who met the criteria as the victims of woman trafficking for prostitution. Meanwhile, the landlady who wanted to give information are only 2 (two); the owner of karaoke (MrYus) and the diner owner (Mrs. Par). In addition, another difficulty is that it is not easy to make them tell their stories. They proposed a number of conditions, such as not to reveal their identities and they did not want to be photographed. At the time of the interview, they cried when revealing their flashback as the victims of prostitution. They cried because they recalled their pains and injuries. Women who are the victims of prostitution are essentially innocent women who

were sold even by their friends, families, parents, husbands and a certain society that considers women to be able to be sold to become prostitutes for the sake of their families. They had been cheated, deprived and treated inhumanly but received negative consequences of being labeled as the dregs of society (Koentjoro, 2004, 79). They can be likened as falling down and struck down the ladder. The profiles of the seven victims of woman trafficking for prostitution can be seen in Table 1 below.

Table 1 the Profiles of Woman Trafficking Victims for Prostitution

No	Name	Age	Education	Region of Origin	Marital Status	Ex-Husband's Occupation	Number of children	The selling ones
1	SUM	29	Primary School	Tasikmalaya	Widow	Merchant	3	friend
2	TRI	15	Primary School	Demak	unmarried	-	-	Uncle
3	ZUL	23	Junior High	Pemalang	unmarried	-	-	friend
4	NIS	20	Junior High	Pati	Widow	Unemployed	1	Husband
5	AMB	14	Primary School	Pemalang	unmarried	-	-	Parents
6	WAT	25	Primary School	Pekalongan	Widow	Laborers	2	family
7	NUR	18	Primary School	Kendal	unmarried	-	-	family

The data presented shows that the victims were trapped in woman trafficking for prostitution in the truck base of Penundan Batang, and in average they were from out of Batang particularly the areas out of northern coast. They generally came from the villages with poor natural conditions and not very productive to provide livelihood for their residents, low educational level; e.g. grade 2 of Junior High School (Zul and Nis) and Primary School (Sum, Tri, Amb, Wat, Nur), still in the productive age (14 to 29 years), even some were under age (Tri and Amb). Their marital status were diversified, i.e. some were married though eventually divorced (Sum, Nis and Wat), some others were also single (Tri, Zul, Amb and Nur), and some have children (Sum, Nis and Wat). People who trapped and sold them were those who knew the victims well, such as friends (Sum, Zul), uncle (Tri), husband (Nis), parents (Amb) and families (Nur and Wat). Especially for the case of Sum, Nis and Wat who were widows and so far have relied their economic lives on their husbands. Then, the absence of their husbands led to faltering economy because suddenly they had become major figures for supporting family life, themselves and their children. This condition by Scott is called feminization of poverty (Scott, 2002, 124).

The aspects that motivate women to leave their houses, to leave their regions to work and finally were trapped in the vortex of prostitution until recently have been dominated by the reason of economic limitations because of social conditions (poor) and the environment (unproductive environment). The transformation of domestic activities to public is a natural economic process so that the social mobility occurred solely because of rational economic considerations associated with social and cultural realities. Thus, the economic aspect is not a dominant variable that creates opportunities for women to be out and to get jobs and money. Economic factors become important because there are other exogenous variables such as the aspects of social, religious, and cultural sustaining them. Their powerlessness to access economic resources has led to their forced migration or out of their regions to look for alternative economic resources. The activities of women who were the victims of woman trafficking were solely driven by the desire of individuals to survive. This condition is exactly as stated by Guy who saw that the migration activities developed at this time in the context of both internal and international developed from the tradition of circular migration that has been going on a very micro situation. Guy also said that in the context of migration, the release of a group of women to public sector by migration for productive economic purposes can be a one of the onsets of the development of slavery history in wider sense (Guy, 1992, 35), including woman trafficking for prostitution.

The various economic reasons were to get a job, for income (money), to support their families (parents, children and sister/brother), and also the desire to be independent (subsistence). The insistence of economic needs and poor family background eventually made 7 victims were tempted to accept the offering from other parties (intermediaries who sold them). The mode used by the intermediaries to persuade and deceive the victims was to offer jobs out of town, huge wage and to work in informal sectors such as shop assistant, housekeeper, nanny, waitress in cafes and by coercion and violence committed by their husbands or friends to the victims. The initial reason that led the victims to be trapped in woman trafficking for prostitution can be seen in Table 2.

Tabel 2 the Initial Reasons Why the Victims were Trapped in Woman Trafficking for Prostitution

No	Name	Duration of Work	Place of Work	Description of Initial Reasons
1	SUM	4 years	Food Stall	to get a job, no income to fulfill the needs of families and children for food and school after her husband divorced her and was married again with another woman
2	TRI	6 months	Karaoke	to get a job, to earn money, and to help the economy of parents, her father was dead, her mother was a farmer, she had 4 brothers and sisters.
3	ZUL	1 year	Karaoke	to get a job, to get income and to ease the burden of her family because her father was into debt after surgery in the hospital, she had three younger brothers, and three older brothers.
4	NIS	1 year	Massage Parlour	She wanted to have a job, to have own income and to finance her family.
5	AMB	4 months	Karaoke	to get a job, to have her own money, to meet her needs and ease the burden of parents in her village.
6	WAT	1 year	Food Stall	to get a job, to have the money for the needs of her children after her husband died of illness and to pay her husband's debts because he was hospitalized
7	NUR	7 months	Karaoke	to get a job, to earn money to help her mother and younger siblings after her father divorced her mother and remarried another woman.

According to Blumer, symbolic interaction rests on three premises, i.e.: 1). Humans act on something based on the meanings that exist in the thing for them; 2) The meaning is derived from a person's social interaction with others; and 3) The meanings are enhanced in the process of social interaction taking place. Humans basically think and act based on the meanings they hold, both derived from the self-construction and construction results after interacting with others (Doyle, 1994, 64).

The victims who were eventually trapped in a vortex of woman trafficking for prostitution in the truck base of Penundan Batang also depart from the meaning of self-concept after they interact with others (family, intermediaries and the public). In other words, the meaning of self-concept of the victims about this condition appeared after they interacted with the other parties (the environment and others, intermediaries, family). The victims found them as noone, they were just widows without husbands, they were mothers who already had children who needed to eat, they were children of poor families, they did not have jobs, they came from the villages, they did not have college education and they did not have access and information to develop their potentials.

The victims realized that the above conditions were related to their social status, low educational background, poor family that made them have limited access to information on employment opportunities and the type of work they get. Even if they get a job, they certainly work in informal sectors with low wages anyway. Working as a housemaid, cafe waitress, and nanny are their golden opportunities for the sake of their future. Therefore, when there were parties (intermediaries) who provided employment opportunities with the conditions and standards they had, in the end the subconscious mind of the informants was interested in trying these opportunities. In addition, the intermediaries who provided opportunities and chances to improve their economic lives were well known (husband, uncle, friend, neighbors) by the victims or their families. Practically, there was no excessive suspicion of the victims against the intermediaries that the intermediaries would bear to deceive, manipulate and sell them for their own profit. Even, in the eyes of the victims, the intermediaries were good people, and the intermediaries were their heroes who helped find a solution when the victims did not have any other options to keep their family's economic stability.

The interaction results with other parties (intermediaries) raised a new meaning of the victims that the chance offered to create opportunities and to realize a noble ideal of the family which is to work to help their economy (for mothers, siblings and children). Moreover, the intermediaries tried to convince the victims and their families with the promises which were quite reasonable, got a job, the food and shelter were covered by employers, quite high wages for the size of the villagers, taken to the employer's home for free, etc. The victims' mind rationality construction on their helpless self-condition that can be changed was then increasingly refined by the intermediaries with the promises of jobs that will be gained. This confirms the thesis of Barry who said that women have been forced into the world of prostitution through fraudulent practices. These practices can include the promises of work, marriage or implicit slavery through love and loyalty, kidnapping or even imprisonment. Barry said that sex slavery can happen in all situations when women are not able to change their condition immediately, when they are not able to get out of their situation and they become the subject of sexual violence and exploitation (Barry, 1990, 45).

Sweet promise and encouragement (approval) of their families (father, mother, siblings, children) were what ultimately made the victim leave their houses, families and villages to new places. From the confession of informants, it appears that family approval is a force for their determination to leave. Abdul Haris said that the decision to become a trafficker is not solely driven by poverty and marginalized position of women alone, but further, because the transformation process of economic, social, cultural and political also create opportunities for the development of human trafficking to be much more complicated. There are two underlying aspects: first, as a trafficking sociological phenomenon, it is closely related to socio-cultural norms that exist in receiving various forms of change. This in turn encourages the community to undertake a wider mobility and in a variety of diverse dimensions; and second, the development of mobility forms including trafficking. Economic backwardness creates a dependency on the economic strengths outside the community (Haris, 2005, 123). These conditions lead to the practice of human trafficking, including woman trafficking for prostitution.

The encouragement of personal motivation that gets family blessing to improve economic life is what ultimately delivers the victims to be trapped in woman trafficking for prostitution. Although initially they refused to work as prostitutes, the victims finally resigned to their conditions as prostitutes. They had the desire to stop working as prostitutes, but again, the self-concept as a woman who hesitates, helplessness and fear with a bleak future made them stay in this profession as prostitutes. They will be out of the profession with a number of conditions which would be a justification for their own to be increasingly entangled in the world of prostitution. The terms and conditions used as the legitimacy of the victims to stop being prostitutes are presented in Table 3.

Table 3. The Reasons of the Victims to Continue to be Prostitutes

No	Name	The Description of Reasons for not Being Able to Quit from the Profession as Prostitute
1	SUM	No other work, she would stop if she has already had the capital to open a grocery shop or there is someone who would marry her and could be the source of income for her family and paying her children's school fees
2	TRI	Source of income to support her family and herself, to repair her damaged home and to find a husband who would accept her the way she is, even though she is ex-prostitute.
3	ZUL	Source of income to support her family and herself, to collect money to pay her father's debts of IDR 13 million and to find a husband who would accept her the way she is, even though she is ex-prostitute
4	NIS	Source of income to meet the needs of her family and children, to show her ex-husband that she can earn money herself, enjoying sexual activity in the profession and to find a husband who would accept her the way she is, even though she is ex-prostitute
5	AMB	No other work, can be a source of income to support their children and to find a husband
6	WAT	to search for the capital to open food stalls, to support her children and to pay her dead husband's debt and to find a husband
7	NUR	Light work but making much money, enjoying the sexual activity from a wide range of customers, saving for the future and to find a husband who will receive her, even though she is not a virgin

From the above table, it shows that although initially they were the victims of woman trafficking for prostitution, but when they have found a comfort zone to maintain their and their families' economic stability, the experience to earn money, the implications of these conditions, they consciously decided to remain in prostitution. Working as commercial sex workers becomes their choice of work to make money and provide welfare.

D. CONCLUSION

Woman trafficking for prostitution from year to year shows significant increase, including those in the truck bases of Batang. The national legal system has determined that human trafficking is a crime that can be sentenced in the forms of imprisonment and fine. Therefore, the State mandates the Regional Governments to actively play the roles in preventing and combating human trafficking in their own regions. The Regional Government of Batang issued the Regional Regulation No. 6 of 2011 on Prostitution Eradication in Batang Regency, but the legal system enforcement does not function effectively since both the state and the community use double standard in dealing with woman trafficking for prostitution. However, in addition to the economic motivation of the victims, it turns out that it is related to the understanding of the victims' self-concept as the powerless ones. The self-concept as the powerless ones is utilized by the other parties such as families, intermediaries/ agents, and people to manipulate and exploit their sexualities in prostitution business. The implication is women's powerlessness makes them stuck in the bond of woman trafficking for prostitution.

E. ACKNOWLEDGEMENT

Our thanks goes to Mr. Wigno, the Head of Penundan Village, and Mr. Slamet, the Secretary of Batang Care

Communication Forum, who have given the permission to the team of researchers to examine the life of sex workers in their regions with open arms. They have facilitated the research team to explore the prostitution in their regions. A sincere gratitude is delivered to Sum, Tri, Zul, Nis, Amb, Wat who have friendly accepted and wanted to be enjoyable discussion friends. Salute and respect for their struggles and sacrifices. Because of their love and sense of responsibility towards their families, they are willing to undergo the profession as prostitute who is often considered the dregs of society, harassed and blamed for destroying the community's moral. Finally, thanks also to the Center for Research and Community Service of STAIN Pekalongan who has provided financial support for this research.

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