



**Exploitation and objectification of women through Video Call Sex
practice in radical feminism: The study of the phenomenon in working
women**

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ABSTRACT

The exploitation and objectification of women are issues that develop across various aspects of life, including the digital realm. From a radical feminist perspective, the phenomenon of Video Call Sex arises due to the rapid advancement of digital technology, leading to increased exploitation of women. This practice commodifies women's bodies to fulfill men's sexual desires. This study aims to analyze the forms of exploitation and objectification experienced by women in Video Call Sex practices. A qualitative approach with a phenomenological perspective was used. Data collection techniques included interviews and participatory observations. The research subjects were women with direct experience in Video Call Sex who were willing to openly share their personal experiences. The study involved three informants, and data collection continued until no new information was found. The study's findings reveal that: (1) Women are reduced to sexual objects controlled by men, either as clients or as request regulators. (2) There is a power imbalance between men and women, as women are in a vulnerable position in responding to client demands. These findings indicate that women in Video Call Sex practices face not only economic exploitation but also structural oppression that sustains gender inequality. The novelty of this research lies in its in-depth analysis of how digital technology reinforces the exploitation of women within a radical feminist framework and how this practice contributes to the expanding patriarchal system in the digital era.

Keywords: Radical Feminism; Women Exploitation; Video Call Sex.

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ABSTRAK

Eksplorasi dan objektifikasi pada perempuan merupakan isu yang berkembang dalam berbagai aspek kehidupan seperti dalam digital. Dalam perspektif feminisme radikal, fenomena Video Call Sex ini terjadi akibat perkembangan teknologi digital yang semakin marak sehingga menyebabkan bentuk eksploitasi terhadap perempuan. Praktik ini terjadi dengan memanfaatkan tubuh perempuan yang dijadikan komoditas untuk memenuhi hasrat seksual laki-laki. Tujuan dari penelitian ini yaitu untuk menganalisis bentuk eksploitasi serta objektifikasi yang terjadi pada perempuan dalam praktik Video Call Sex. Metode yang digunakan melalui pendekatan kualitatif dengan perspektif fenomenologis. Teknik pengumpulan data dilakukan menggunakan wawancara dan observasi partisipatif. Subyek informan yang digunakan yaitu perempuan yang mempunyai pengalaman secara langsung terkait dengan Video Call Sex yang bersedia memberikan informasi secara terbuka mengenai pengalaman pribadi. Jumlah informan dalam penelitian ini berjumlah tiga orang, dimana informan tersebut dilakukan untuk menggali data yang dicari sampai tidak ada data yang ditemukan. Hasil dari penelitian ini menunjukkan bahwa: (1) Perempuan dijadikan sebagai objek seksual yang telah diatur oleh laki-laki sebagai klien ataupun pengendali permintaan tersebut. (2) Terdapat hubungan mengenai ketimpangan kekuasaan antara laki-laki dengan perempuan sebab perempuan berada di dalam posisi yang rentan dalam hal permintaan oleh klien tersebut. Temuan penelitian ini menunjukkan bahwa perempuan dalam praktik Video Call Sex tidak hanya mengalami eksploitasi secara ekonomi, tetapi juga penindasan struktural yang mempertahankan ketimpangan gender. Kebaruan penelitian terletak pada analisis mendalam mengenai bagaimana teknologi digital dalam memperkuat eksploitasi perempuan dalam konteks feminisme radikal serta bagaimana praktik ini berkontribusi dalam sistem patriarki yang semakin berkembang di era digital.

Kata Kunci: Feminisme Radikal; Eksploitasi Perempuan; Video Call Sex.

1. INTRODUCTION

In recent years, the development of technology particularly in information and communication has changed the ordinances of human interaction fundamentally. It is characterized not only as a social change but also as a process of intergovernmental relations that can have positive and negative effects when the world order begins to enter that causes the appearance of a hegemonic (Rahmains & A Zahid, 2020). The sophistication of these technologies leads to openness in information and leads to a distorted understanding or ideology (Purwanti, 2020). One development is the emergence of a digital platform and communication services that allow us to interact virtually face-to-face, as in the video call. The sophistication of this technology can cause openness in information and may result in an understanding or a distorted ideology. The conveniences that come with the advent of social media take place in the form of this readily received information and message, one of which is that of being able to freely produce literature against the work so that others can find out quickly too (Ida Bagus Gede Subawa et al., 2021).

Originally, the technology was designed to support one of these personally and professionally accessible forms of long-distance communication. However, as time goes on, these call videos are also being used for other purposes as well as in a more intimate context including the use of as virtual means of sexual interaction that is often referred to as a Video Call Sex. These phenomena arise where it is used as the needs and desires of an individual to obtain safer sexual experiences and can be made from long distances as well as flexible. As in the TikTok application, which objectifies the female body by harnessing the sexy body and revealing clothing to encourage the audience and the quality of content (Erviyanto & Noak, 2018). Female booms are also involved in the "axe" ads that give an image to women's ideal, beautiful, and elegant body for marketing strategies (Yudi & Halwati, 2024).

But these practices used in Video Call Sexes can lead to quite complex issues especially in regard to the role of gender being objectified and exploited. This internet-trading case is the result of the development of such a complex age that so many of the commodities have become distorted, as is often the case with many women (Juditha, 2021). Particularly in these cases, many women are involved in numerous Video Call Sexes, where the women are in a very vulnerable position on various forms of control and exploitation. The female body is often regarded as one visual object that can be enjoyed by various parties, as is the case with men-a man, where a male through a technology is used to facilitate their visual needs. This call sex is considered to be a personal choice used to point out primarily in the patriarchy system that plays a major role in controlling, enhancing, and making female objectification in the virtual sphere. In the context of radical feminism, this practice is not merely personal interaction but part of a patriarchy that promotes the dominance of men over women through digital technology.

The WhatsApp became one of the social media normally used as a place for digital interaction. The application includes a feature called a video call or often referred to as a call video. They make it easier for users to make video calls to other users online. There are many benefits to this feature, because it can be done anywhere or flexible. From the benefits granted, it does not pressure there is also a negative impact brought, as well as in lack of wisdom through gadgets use that makes the user involved in some deviation through the application. One form of deviation is that the WhatsApp is used as a place to conduct Video Call Sexes through the medium of the telegram application. Video Call Sex It includes cybersex crimes, which are due not only to the virtual crime occurring due to the digital development of the moment, but also to the victim's extortion of the very vulnerable average women (Kartika, 2024).

Through this digitally patriarchy context, control of the female body is one new form, where technology participates in power and control primarily in the prevalent female body. In these Video Call Sex practices, women are often objectified, where women are asked to meet the needs of customized visual expectations. This could illustrate that the patriarchy still operates by using technological assistance to reinforce the subordinate norms and gender values of especially women. Radical feminism sees this phenomenon as a form of female limb that is increasingly exacerbated by digital media, which allows men to control, exploit, and objectify women into digital spheres.

The study highlights a Video Call Sex operating in a digital patriarchy, where women not only become visual objects, but also experience structural exploitation. The primary focus

of this study is the use of the female body in call sex practice, where the female body which is the primary object for fulfilling male visual expectations. Additionally, the study also discusses the role of technology as a new medium of misuse, especially in the video call feature in the WhatsApp that reinforces the patriarchy over the female body. The study also explains psychological and social effects on women, including long-term effects on their social relationships and mental well-being.

Through a radical feminism perspective, it aims to probe deeply into how the patriarchate system works through digital technology in exploiting and objectifying women. The study is also intended to analyze the social and psychological impact this practice has on women in their identity and emotional well-being. Additionally, it offers a critical understanding of the technology that is patriarchy in reinforcing the dominance of men over women.

This study is important in view of the pervasive phenomenon of call sex, but it is rarely discussed and analyzed in a digital context by its principal gender exploitation. By studying this practice through radical feminism, the study not only contributed to the literature of gender sociology in Indonesia but also helped raise awareness about the risks and challenges women face in the digital age. It is hoped that this understanding can be a basis for society and policymakers to develop a more inclusive approach to support gender equality and protect women from technology-based exploitation.

Based on the background that has been written, the study would like to know more deeply about the exploitation and objectifying of women through the Video Call Sex by using the qualitative approach of phenomenology to explore the experience of women involved in a Video Call Sex. Radical feminism is used as the primary theoretical framework for understanding the control of the female body continues to be maintained in digital, and women are placed in subordinate positions and women's bodies are often made almost as objects of male interest. Radical feminism also views patriarchy as a system of power over gender inequality and the accession of women through their enhanced bodies.

2. LITERATURE REVIEW

Child protection act that highlights the protection of the right as well as the anticipation of sexual crimes that often occur in children. This makes children who are often caught in some form of exploitation taking place in this call should certainly find some form of legal protection consistent with the policies applicable to following up on forms of exploitation of children (Andayani et al., 2022). Furthermore, it is also necessary to have a sexual education aimed at explaining and educating children about how to restrict their bodies in the neighborhood and to be able to identify the perceived insecurity so as to move them somewhere more secure than ever before. Children are particularly susceptible to outright trickery by one to easily exploit the bodies of the children, and therefore the protective form of this law is necessary to address the problem.

Teens in the city of Padang prefer call sex to vent their desires, with reasons for feeling more secure for not having a direct contact with the disease. In addition, the price offered in Video Call Sexes is cheaper than in directly that doesn't include accommodation and lodging costs, as well as those at high enough prices that make teens object to such direct action. It shows that the sexual desires these teenagers have are often difficult to control

because they're at puberty, where they're attracted to trying new things and are sexually aroused as well. As a result, they chose to use call sex to meet their needs and also felt more secure by using social media as an intermediary that could be quickly erased. By using the VCS via WhatsApp, their desires can be paid off well (Ayu & Erianjoni, 2023).

Online prostitution is often thought to have reduced status of a woman's via social media as a link. It can take place in any form offered. As in the tinder app, users can easily become attracted to another user who, in turn, online prostitution can easily occur. Customers can easily receive ordered orders from others and then make the payment first before sending the video. The same is true of Twitter or Facebook apps - Video Call Sexs. The image will then be able to contact the broadcast and then order in time, price, and other provisions before sending the video via telegram. In fact, some send in a public Video Call Sex that USES a Twitter app to make the video more viral and more far-reaching (Mudjiyanto et al., 2024).

Violence perpetrated by using an online middleman linked to an online form of sexual exploitation that occurred in the city of Manado during the pandemic. This use of social media is judged to be a cause for youth in Manado to engage in online sex because through this social media it is easier to have sex without any measure. Most of these teens use Twitter and MiChat apps to trade services. The trick is for young people to use scantily or scantily fashion to show their photos and videos to send to the authorities (Juditha, MA, 2022).

3. METHOD

The method used in this research is qualitative with a phenomenon approach. The phenomena approach is used for an approach that focuses on the life experiences of participants and researchers must override previous experiences in order to fully understand participants' experience. The research method used is an analytic descriptive that aims to analyze the links between experience acquired by women and the patriarchy structures in digital space. The radical theory of feminism that sees that the patriarchy causes gender inequality and USES women in the way they control and accentuate their bodies. The subject of the informer used in this study was that women who had direct experience with this Video Call Sex were willing to share that information openly about the personal experience. The number of informants used in this study was three people, where the informant was done to unearth the wanted data until no data was found. The area of research is conducted in park district, sidoarjo district that targets women who have exploited women's bodies.

The search for the informer was conducted with the snowball sampling technique, which was deemed effective because it was taken through the informer who had experienced the experience and then obtained a recommendation from the previous informant regarding the direction related to the informant had a similar experience. Data retrieval techniques are performed by interviews, digital observations, documentation study and literature. Interviews are intended to gain a deep understanding based on subjective experience and the viewpoint of the informer. Digital observation is also needed to observe more narrations and discussions about call sex in the online community. In addition, documentary and literature studies were also needed to collect the literature whether it was articles, papers, or in any other form to corroborate previous analysis. The data analysis techniques used are analyzed using thematic methods, which consists of steps such as data reduction, which is the initial process by which data from interviews, observation, and literature studies are used to ensure that information is

relevant to the topic of this research. The next step is to categorize a theme, in which choosing appropriate subjects like exploitation and then grouping them by starting points of both observation and interview. Next is the data interpretation on which dike's theme is identified.

4. FINDINGS AND DISCUSSION

The practice of this Video Call Sex has become a global phenomenon resulting from the globalization that has been characterized by digital technological progress. As a result, many online platforms are abused as places to practice such practices as making quick money, as today many men are using their desire to buy the video for its own composure when it comes to the sex. Through this radical feminism perspective, practices performed by this individual are not merely practices, but reflect the structural exploitation and objectifying of women's bodies used by men in the system of capitalism. The article aims to find out in depth how this call of sex can sexually exploit and strengthen objectification for women.

4.1. The Radical Feminism of Patriarchy

In the context of Video Call Sexes, women become objects of exploitation because of a variety of structural factors that put them into a vulnerable position. Women are particularly vulnerable to forms of sexual abuse that often occur in verbal form with jokes (Joko Sampurno, 2024). Economic inequality generated by the patriarchate system leaves many women with no choice but to make their bodies a source of daily living. Pornography also occurs in the form of song text, in which it describes sexual relations activities and the exploits of some of women's body parts such as lips, shoulders, and breasts (Wahdiyati & Dhaifina, 2022). This sexual objectification is an exposure associated with the crimes of sexual misconduct (Nanil et al., 2022). Sexual objectification rooted in this patriarchate culture is increasingly exacerbating the condition, where the female body is viewed only as a tool for the men's gratification. This digital technology expands this exploit which causes female body patriarchate control through virtual space.

Patriarchy is a social structure that places men in a dominant position when compared with women in the political, economic, social, and cultural spheres. Patriarchy has been rooted and growing since this colonial era not only regulating interpersonal relationships but also creeping into family, educational, and religious institutions. Women are made into objects of the dominance of the film industry because these sectors of production and other are dominated by the male perspective (Abeline et al., 2024). This gender-based hierarchy places women into subordinate positions, where access to power and resources is more controlled by the males. Patriarchate systems played a role in creating a state of exposure. Economic inequality resulting from patriarchy is forcing women, especially those with financial limitations that make their bodies a commodity. The social controls that men have over women in digital strengthen exploitation, where women often do not have full power over their bodies into systems still running within the male.

In this radical feminism perspective, female exploitation is not only a consequence of technological development, but a growing manifestation of the patriarchy system. This feminist approach has exposed a dimension of violence in women as laborers in the land of production that perpetuates such things as behavior and low wages (Febrilly & Siscawati, 2023). Radical feminism sees that these exploits can be controlled by opposing male

dominance, dismantling increasingly expanding patriarchy structures, and prodding social changes that not only restrict male access to female bodies, but also eliminate the system in which women are the primary objects in sexual relations. Radical feminism thus seeks to eliminate the exploitation of women by turning the patriarchate system into the root of gender inequality.

4.2. Video Call Sexs as a Form of Exploitation of Women

It is commonly known that today's social media era has spread to a wide variety of circles, especially among children-a puberty in children that ranges from about 9 to 15 years of age. Where at that age, children-children often experience a sense of loss of identity that they tend to just jump in and join their friends more in a bad attitude. One form of attitude is that children today prefer to use digital asa place to propagate their grievance just as they do in choosing to vent their sexual desires into the digital or otherwise affordable world asa Video Call Sex. The practice of that Video Call Sex is a phenomenon in today's era using digital by using technology that can be used as a means of long-distance sexual interaction using those video-call - based features. In this case women are often objectified by the practice of accredited or used asan object of some kind that serves to produce sex-call videos in order to satisfy the male's sexual satisfaction. In any case, women are often in the same vulnerable position as this call sex that is often exploited into any given circumstance. Their objectiveness in women has also become an object of fantasy for menin a sexy, jaunty way that increases attraction (Astuti et al., 2024).

The practice of this call - upon sex video is increasing by taking advantage of the technology used for long-distance interaction through the feature of call videos. In this practice, women become edified objects, where their bodies become the tools for the men's desire. Women are in vulnerable positions to exploit in one form or another. The practice offered a high price with women to post the video as the customer requested. However, the female body is viewed, not as part of identity only, but asa product that is bought in a digital market. As a result, women are objectified that is, values that are measured according to physical appearance and sexual attraction. It can remove the identity and autonomy of women and strengthen that women's bodies are subject to economic benefit only.

The women involved in this Video Call Sex have a structural suppression that maintains gender inequality. The digital platforms used for practice often come under such rigorous protection systems that it is easy to distribute without a permit and buy more by a third party. This resulted in aggravating the position of women, since in the existing legal system, they often lacked the same protection of law and justice as their clients.

One participant expressed his experience in the study:

"At first I didn't want to try, but passion got me to think about doing it. In addition, poor family economics and poor school allowance were short. Those two are what made me determined to open a call sex service, since it didn't require any capital, just to send a video. But not all the customers paid, some disappeared immediately after the video was sent. The most regretful thing was when my video was spread into a classmate in high school. After that, they all told me to stop 'cause there's no positifnys. There are adverse effects from all sides. Since I'm going through with this, I'll have to take all the risks."

The testimony suggests that women's involvement in Video Call Sexes is not a free decision, but rather a result of structural conditions that limit choices. As for economic, social pressure, and patriarchy factors, it malfunctions the exploitation of women to be the main reason for such practices.

The radical feminism of molak is that women freely choose to participate in the exploitation, but see as a result of deep-rooted structural inequality in society. Radical feminism points out that the proposed solution would not only involve legal regulation but would have to be accompanied by systemic changes.

4.3. Unequal Power Relations

The practices spawning from this call of sex create a growing disparity of power because they emphasize more strongly the disposition of the person involved. Injustice is also experienced by victims who are not only legal matters but also refer to social norms (Journal, 2017) As in the form of female exploitation to become prostitutes, where women are forced to live through high economic demands (Sulastri & Rochmansyah, 2024). The women who serve as a service provider send the video to the client while the male functions as the client or the merit investigator. The male may request a female's request regarding the video she wants, while the female is forced on the other hand to comply with all the requests requested by the customer in order to obtain a fee that is sometimes out of her mind. This male-to-man consumer position often allows the party to take full control of the woman and to be decisive about the woman's actions during the Video Call Sex session. The relationship signified the dynamics of the hierarchies that were formed, since the positions of women were below that of males who had a significant role in the matter. In this jagged silk AD, it indicates that women are so dependent on men that women are deemed incapable of making decisions (Lintang et al., 2024). The relationship also became apparent when the woman was positioned as a servant intended to serve and satisfy the needs of the man. Inequality is also seen as the result of today's technological roles. The thing is, clients who order the service often do not feel facing any of the consequences received after engaging in the practice with women.

4.4. Psychological and Social Impact for Women

The involvement of women in this call sex has had a very significant impact especially on women as a victim in this practice. The impact received is in the victim's social and psychological lives. The psychological impact of the abuse is that of experiencing shame, insecurity to excess depression over the incident. The way that can be done is by providing preventative and repressive protection of the victim (Fadliati & Sukiati, 2023). These three are particularly poignant if it occurs to women as victims. Participants acknowledge that the matter is out of their control, especially if the video is distributed into the victims' friendly surroundings while in high school, which is even more embarrassing because the friend already knows clearly what has been done in the practice. It is also supported by a stigma attached to the stigma that assumes that women are no longer worthy of respect and are unscrupulous for their indecent behavior.

"As my video spread among my high school friends, I felt so ashamed, as much as I could about to disappear because the friends with whom I daily interacted were aware of the video. To make matters worse, the video of me being

watched together by the boys in the class. Imagine playing such videos in front of many-how embarrassing. Eventually, some female friends reported the incident to the homeroom teacher, and the case was processed by the bk company until I got a warning. Not long after that, I was summoned by the homeroom teacher and the bk teacher to explain what happened. Thankfully, I still have the girls who still accept me in spite of my desperate condition. They still provide the support and valuable lessons I can take to the future. That makes me feel a little more at ease and grateful that at least I'm not shunned or excluded because of this."

The social impact of those call sex practices is also very negative, especially when it comes to a stigma on a society that shows up plus words - words that are spoken very often as being thought of as damaged women who are unable to sustain themselves in any way other than the negative. The stigma attached here is not limited to social damage between neighbors and friends. But it can also minimize work opportunities that result from a stigma that worsens the situation and makes it difficult to find employment for a future life. Many have tried out of this practice case, but have yet to fully recover. There are still few sexual hypens that occur in more than one circumstance when having intercourse with the opposite sex.

5. CONCLUSION

The study suggests that call sex practices reflect the exploitation of women in a deep-rooted patriarchy system of society. Women in this practice are made into sexual objects whose requests are controlled by men as clients or main controllers. This reinforces inequality of power, where women are vulnerable to economic exploitation and structural repression that sustain gender inequality.

In a radical feminism perspective, the exploitation of women in Video Call Sexs is not a free decision but the result of structural conditions that restrict their choices, including economic factors, social pressure, and patriarchy. Digital technology strengthens the patriarchy over the female body, where women not only lose autonomy over the body, but also face adverse spread and social impact.

The disparity of power in this practice is seen in how men as consumers have complete control of demand, while women must comply in order to obtain payments that often do not meet expectations. In addition, women involved in this practice experience significant psychological and social effects, such as loss of self-esteem, depression, and a negative stigma from society that increasingly exacerbated their position in social life and work opportunities.

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