



**HOW MALE COMMERCIAL SEX WORKERS
IMPLEMENT THEIR COMMUNICATION SKILLS TO
ATTRACT CUSTOMERS' ATTENTION**

By

Ray Leonardi Natanael

009201000066

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THESIS ADVISER RECOMMENDATION LETTER

This thesis entitled “**How Male Commercial Sex Workers Implement Their Communication Skills to Attract Customers’ Attention**”, prepared and submitted by Ray Leonardi Natanael in partial fulfillment of the requirements for Bachelor’s Degree in Communications has been reviewed and found to have satisfied the requirements for a thesis fit to be examined. I therefore recommend this thesis for Oral Defense.

Cikarang, January 29, 2014

Mohammad Raudy Gathmyr, S.Sos, M.Si

Advisor

DECLARATION OF ORIGINALITY

I declare that this thesis, entitled “**How Male Commercial Sex Workers Implement Their Communication Skills to Attract Customers’ Attention**” is, to the best of my knowledge and belief, an original piece of work that has not been submitted, either in whole or in part, to another university to obtain a degree.

Cikarang, January 29, 2014

Ray Leonardi Natanael

PANEL OF EXAMINERS APPROVAL SHEET

Panel of Examiners stated that the thesis entitled “**How Male Commercial Sex Workers Implement Their Communication Skills to Attract Customers’ Attention**”, prepared and submitted by Ray Leonardi Natanael, in partial fulfillment of the requirements for Bachelor’s Degree in Communication, has passed the Oral Defense on **10th February 2014**.

Drs. I Nyoman Musiasa, M. AMC

Chair Panel of Examiners

Dindin Dimyati, S.Sos., M.M

Examiner I

Mohammad Raudy Gathmyr, S.Sos, M.Si

Advisor

ABSTRACT

The male commercial sex workers or known as gigolo, we could not see clearly, different with women as a subject. We can see the existence of female sex workers transparently, especially in large cities. Almost every large city has places of prostitution in which woman as a worker. Whereas the male prostitutes have no special place to “sell” themselves, most of them do it in mobile or wherever they want, such as malls and eating places, but after they come to the place, will people instantly know that they are male prostitutes? Surely not. Here arises a question how they tell their existence in order to get customers. This research was done to know how male commercial sex workers implement their communication skill to attract people’s attention.

The finding showed that most of male commercial sex workers told their identity by using some codes and symbols. They were using the codes and symbols in some clubs, cafes, and even malls. The symbols in every city are different, the researcher also found some similar codes, such as using cigarette and using lighter. Gigolos have their own community who teach and develop them to being a professional gigolo, and from the community also they learn about the codes. And nowadays many gigolos are using internet to advertise their service, it can help customer to find gigolo and all the information easily, they do not need to come to the place, just surf the internet, and call the gigolo. There were some gigolos who did not want use any media technology, because they thought being a gigolo is a privacy; they were afraid somebody who know them would see them as gigolo.

Keywords : Commercial sex workers – Gigolo – Symbols – Code – Prostitution.

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

In certain big cities in Indonesia, prostitution is not a taboo thing anymore. As we know almost all major cities in Indonesia have a place of prostitution, such as Saritem in Bandung, Dolly in Surabaya, Pasar Kembang in Jogjakarta, and many more. These places provide woman who offer herself to a man's sexual needs. It shows that the prostitute in Indonesia in general is a woman, as I know also that a prostitute is a woman. But a few months ago I was talking with one of my colleagues at the office, and in the conversation he once said :

" Before working here I was a person who sells a service to fullfill the needs of women and men "

There arise the thought that prostitution in Indonesia is not only done by women, but also the men. My thought that male prostitute or commonly called a gigolo only exist abroad was wrong. The fact, in Indonesia is exist also. Even according to the my office's colleague, gigolo in the big city is not strange anymore, these days many women are also looking for sexual services of a man.

This raises the question to me "how male commercial sex workers implement their communication skill to attract customer attention", because as has been discussed above that in Indonesia in general prostitute is done by women. Even a woman who was standing on the street and wearing a mini

and sexy dress at night, we could call her as a whore, it shows that in order to recognize a female prostitute is easy, because the existences are very clear. In contrast, a male prostitute is a man who sells himself , would stand on the side of the road using a mini or tight clothing like a female prostitute?" I myself have never seen it happen in the streets of major cities in Indonesia, such as Jakarta and Bandung . Unlike in Thailand, from the book Green, Patricia. "Thailand : Tourism and the Sex Industry," explained that in Thailand there is a place that sells men called "Go Go Boy", where the woman or gay can choose gigolo for dating with them.

We could not see clearly how and where the gigolo can do the transactions with customers, it is because their existence is still not clear, but it does not mean no gigolo in Indonesia. From the information I got, I believe there are many gigolos in Indonesia especially in big cities, but I believe gigolos in Indonesia certainly has their own way to communicating themselves to their customer, they certainly have a way to signal the customer that they are selling themselves to be a gigolo. Those things stimulate a curiosity of researcher to find out more about communication skill of gigolo to tell their existence and attract customer's attention.

1.2 Problems Identified

In Indonesia, we can not see the existence of male prostitute clearly, it is different with female prostitute. We can see the existence of female sex workers transparently, especially in large cities, almost every large city has places of prostitution in which woman as a worker. Whereas the male prostitute have no special place to "sell" themselves, most of them do it in mobile or wherever they want, such as malls and eating places, but after they came to the place, do people will instantly know that they are a male

prostitute? Surely not. Here arises a question how they tell their existence in order to get customers.

1.3 Statement of the Problem

1.3.1 Topic

This research is about describing how male commercial sex workers implement their communication skills to attract customers' attention

1.3.2 Questions

- a. How do male commercial sex workers implement their communication skills to attract customers' attention?
- b. Where do they learn about it from ?
- c. What are other factors supported their interpersonal communication ?

1.4 Research Objectives

The researcher conducted a research in order to answer the following questions.

- a. How do male commercial sex workers implement their communication skills to attract customers' attention?
- b. Where do they learn about them from ?
- c. What are other factors supported their interpersonal communication ?

1.5 Significance of The Study

The study holds significance as follows:

a. Academic Significance

This thesis is expected to contribute the new knowledge and information about communication skill and understanding the verbal and nonverbal communication.

b. Practical significance

This thesis is expected to contribute information and knowledge regarding the way of communication that is used in our society from prostitution perspective.

1.6 Theoretical Framework

This research applied theories:

1. Interpersonal Communications
2. Verbal and Non-Verbal Communications
3. Media Ecology Theory
4. Social Media Theory

1.7 Scope and Limitations of the Study

In order to get the high-quality research relevant to researcher's expectations and solve the existing problems, the researcher limits the problems studied, as follows:

- a. The researcher does research how male commercial sex workers implement their communication skill to attract customers' attention.
- b. Analysis of communication skill that examined only during the introduction, not to the next stage as transaction and so on.

- c. This research is done in Jakarta and Bandung area, on December 2013 until January 2014.

1.8 Definition of terms

Gigolo = The other name of male commercial sex worker

P S K = The common name of female sex worker

Tante-tante / Tante girang = The woman who often hire gigolo's service

CHAPTER II

LITERATURE REVIEW

2.1 Prostitution

Prostitution is derived from the Latin pro - stituere or pro - stauree which means allowing yourself to commit adultery, commit whoredom and fornication. Perkins and Bennett in Koendjoro (2004), defines prostitution as a business transaction that was agreed by the parties involved as something that is short-term contracts allows one or more people get sexual satisfaction with diverse methods. Similar with that, Supratiknya (1995) states that the prostitution is giving sexual services for getting some money. In addition to the above definition, with different sentences, Kartini Kartono (2007) stated that the definition of prostitution is

- a. Prostitution is a form of sexual perversion, with patterns organizational impulses or unnatural sex drive and not integrated in the form of release sexual desires without restraint by many people, along with the exploitation and commercialization of sex impersonal nature without affection.
- b. Prostitution is selling themselves by selling body, honor and personality to many people in order to satisfy the sexual desires of others to get paid.
- c. Prostitution is the act of women or men who hand her to lewd sexual act with a wage.

Perpetrators of prostitution called prostitue or the more we know with prostitutes or a prostitute. Prostitutes can come from the women who better known prostitute and from among men who is better known as a gigolo. Koentjoro (2004) defines

a prostitute as a woman who does not obey the rules of decency prevailing in the society and considered to not having customs and manners of sex. While gigolo briefly described, as understood as a man paid to be maintained or hired by a woman as a lover or sexual partner.

Slightly different with the above opinion, Lindinalva Laurindo da Silva (1999) states gigolo sense is a term that shows that for a fee they will have sex or spend time with them either male or female . in This definition , gigolo is not only going to serve one of the opposite sex but also able to serve people of the same sex.

From the prostitution definition above , it can be concluded that the prostitution is a buy and sell business in sexual activity for material benefits, and also prostitute is defined as women or men who have sex outside marriage for material benefits.

2.2 Interpersonal Communication

Hybels and Weaver (2009) define interpersonal communication as a situation where you communicate with others within informal or unstructured setting on one-to-one basis. Interpersonal communication most likely to occurring between at least two people or more. In addition, Pearson *et al* (2009) also define interpersonal communication as the communication between at least two people in a situation that allows mutual opportunities for both speaking and listening. While Devito (2009) in his book *The Interpersonal Communication Book, 12th ED* defines interpersonal communication as interaction which occurs between two people or more interdependent people. He then presents the variety of interpersonal communication characteristics.

2.2.1 The Characteristics of Interpersonal Communication

Devito (2009) describes the variety of interpersonal communication characteristics.

First, interpersonal communication involves interdependent individuals. This characteristic suggests that interpersonal communication take place between people who are “connected” in some ways. The individuals are interdependent which means what one person does has an impact on the other person.

Second, interpersonal communication is inherently relational. Interpersonal communication is inevitably takes place within a relationship because of its interdependency. Miller & Steinberg (1998, as cited in Pearson *et al.*, 2011) also argues that communication which happens within interpersonal relationship can be viewed as interpersonal communication.

Third, Interpersonal communication exists on a continuum. Interpersonal communication occurs on a continuum that ranges from impersonal where you start conversation with people who do not know each other to highly personal where people are interconnected such as father and son, or husband and wife.

Fourth, interpersonal communication involves verbal and nonverbal messages. The words and facial expressions or gestures are involved in the interpersonal interaction. Both verbal and nonverbal messages are sent and received during the interaction.

Fifth, interpersonal communication takes place in varied forms. Interpersonal communication can occur in variety of forms such as face to face and online, for example when someone interacts with a friend in the class or through computer network such as facebook, twitter, etc.

Sixth, interpersonal communication involves choices. When people determine who they want to communicate with, what they want or do not want to say, they are involving choices

2.3 Non-verbal Communication

Thill and Bovee (1999) stated “The most basic form of communication is non-verbal communication: all the cues, gestures, vocal qualities, spatial relationships, and attitudes toward time that allow us to communicate without words. Anthropologists theorize that long before human beings used words to talk things over, our ancestors communicated with one another by using their bodies. They gritted their teeth to show anger; they smiled and touched one another to indicate affection. Although we have come a long way since those primitive times, we still use non-verbal cues to express superiority, dependence, dislike, respect, love, and other feelings. Non-verbal communication differs from verbal communication in fundamental ways. For one thing, it is less structured, so it is more difficult to study. It also differs in terms of intent and spontaneity. We generally plan our words. When we say, “Please get back to me on that order by Friday,” we have a conscious purpose. We think about the message, if only for a moment. However, when we communicate non-verbally, we sometimes do so unconsciously. We don't mean to raise an eyebrow or blush. Those actions come naturally without our consent”.

Carlin and Payne (1995) stated “Some researchers suggest that less than ten percent of a message's impact from verbal communication. While you listen to speaker's words, whether you realize it or not, you are also influenced by the way the speaker talks as well as by the speaker's actions. The fact that nonverbal communication has such a strong influence on the way people interpret messages emphasizes an important rule about communication-it is impossible not to

communicate. Even when you are silent, you are communicating. Before you begin to speak, when you pause, or when you leave the speaker's stand, you're still sending messages to your audience."

Kroehnert (2006) stated "Nonverbal communication is anything that can alter or reinforce the message in any form of communication. If you think that this is a very broad definition, and covers all types of communication, you are right. We communicate nonverbally by the way we dress, our posture, the expression on our face, the amount of eye contact used, the way we position our hands, the way we touched things and the way we listen. Even a simple statement can have its meaning altered or reinforced by the way we shrug our shoulders when we put it to the group, by inflection in our voice when we say it, by the way it is written or typed when we give it as a handout." He further stated, "Some studies indicate that around 65 percent of our communication is through nonverbal signals, while other studies show that this figure could be as high as 93 percent. Teachers should be experts in communication, so it follows that they must know about these signals. Nonverbal communication is also referred to as 'body language', and is a study in itself."

Miller (1988) stated "Teachers should be aware of nonverbal communication for two basic reasons: (1) to become better receiver of student messages and (2) to gain the ability to send student positive signals that reinforce learning, and at the same time become more adept at avoiding negative signals that stifle learning. Researchers suggest that a student's nonverbal expressions serve as an important source in the formation of teacher's impression, attitude, beliefs, and reciprocal behavioral expressions. Being a good message receiver requires more than just listening to words. Much is communicated by nonverbal means, such as feelings and values. Thus to be a good receiver of student messages, a teacher must be attuned to many of these subtle cues."

Hybels and Weaver (2004) have presented four functions of nonverbal communication. Nonverbal gestures complement, regulate, substitute, and accent. They further stated the characteristics of nonverbal communication, “All forms of nonverbal communication have four characteristics in common. First, much nonverbal communication is unique to the culture or subculture to which you belong. Second, verbal and nonverbal messages may be in conflict with one another. Third, much nonverbal communication operates at a subconscious level—you are often not aware of it. Fourth, your nonverbal communication shows your feelings and attitude. These characteristics are considered basic principles that govern nonverbal communication.”

Various Functions of Nonverbal Communication:

O'Rourke (2004) stated nonverbal communication can serve many important functions in our lives, but researchers have identified the following six major functions.

- **Accenting:** Nonverbal communication often highlights or emphasizes some part of a verbal message. A raised eyebrow might accompany an expression of surprise; a wagging finger might underscore an expression of disapproval.
- **Complementing:** Nonverbal communication also reinforces the general tone or attitude of our verbal communication. A downcast expression and slumping posture might accompany words of discouragement or depression; upright posture, a smile, and animated movement might reinforce a verbal story about winning a recent promotion.
- **Contradicting:** Nonverbal communication, on the other hand, can contradict the verbal messages we send, sometimes deliberately, sometimes unintentionally. Tears in our eyes and a quiver in our voices might involuntarily contradict a verbal message telling friends

and family that we're doing all right. A wink and a nod might deliberately send the nonverbal message that what we're saying just isn't so. The fact is, when verbal and nonverbal messages contradict, we tend—for a number of reasons—to believe the nonverbal. In the last analysis, it's simply much easier to lie than it is to control a range of nonverbal reactions: our facial expression, pupil dilation in our eyes, and tension in our vocal cords, pulse rate, sweating, muscle tone, and many others. Control of such things is, for most of us, well beyond our voluntary reach.

- **Regulating:** Certain nonverbal movements and gestures are used to regulate the flow, the pace, and the back-and-forth nature of verbal communication. When I want you to speak to me, I'll face you, open my eyes, open my arms with hands extended and palms facing upward, and look expectantly into your eyes. When I want you to stop speaking so I can either talk or think of what I'm about to say, I will turn slightly away from you, fold my arms, put one hand out with palm facing forward, and either close my eyes or turn them away from yours.
- **Repeating:** Nonverbal messages can also repeat what verbal messages convey. With car keys in hand, coat and hat on, I can announce: "I'm leaving now," as I walk toward the door. You might hold up three fingers as you ask: "Is that the best you can do? I've gotta buy three of them".
- **Substituting:** Nonverbal communication can also substitute for, or take the place of, verbal messages, particularly if they're simple or monosyllabic. As a youngster looks toward a parent on the sidelines during an athletic contest, a quick "thumbs up" can substitute for words of praise or encouragement that might not be heard from a distance or in a noisy crowd."

Locker (2004) stated “Communication doesn't use words—takes place all the time. Smiles, frowns, who sits where at a meeting, the size of an office, how long someone keeps a visitor waiting—all these communicate pleasure or anger, friendliness or distance, power and status. Most of the time we are no more conscious of interpreting nonverbal signals than we are conscious of breathing.

2.4 Media Ecology Theory

Technology is often described as the most important influence on society. Few can challenge this claim. The western world is filled with examples of how technology influences in life. For instance, no doubt many of us begin our day by turning off our alarm o'clock, turning on morning television, and going to work or school, immediately booting up the computer once you start the workday. Maybe we rely on instant messaging or blog on a subject near and dear to us. Perhaps we use a hand-held electronic organizer for our appointments or respond to voice mail by using our cell phone. When we return home, we probably turn on the television or radio to listen to the day's events. And it's fair to say, we begin and end each weekday in pretty much the same manner, probably unaware of our reliance on communication technology.

McLuhan was a Canadian scholar of literary criticism who used poetry, fiction, politics, musical theatre, and history to suggest that mediated technology shapes people's feelings, thoughts, and actions. McLuhan suggests that we have a symbiotic relationship with mediated technology; we create technology, and technology in turn re-creates who we are. (West and Turner 2010). Because it centralizes the many types of media and views media as an environment unto itself, scholars aptly term McLuhan's work Media Ecology. For our purposes, we define media ecology as the study of how media and communication

processes influence human perception, feeling, understanding, and value (West and Turner, 2010).

2.4.1 Assumption of Media Ecology Theory

It is known that the influence of media technology on society is the main idea behind Media Ecology Theory. Let's examine this notion a bit further in the three assumptions framing the theory:

- Media infuse every act and action in society.
- Media fix our perceptions and organize our experiences.
- Media tie the world together.

First assumption underscores the notion that we cannot escape media in our lives: Media permeate our very existence. We cannot avoid nor evade media, particularly if we subscribe to McLuhan's broad interpretation of what constitutes media. (West and Turner, 2010)

In addition to numbers McLuhan looks at games in society as mediated. He argues that "all games are media of interpersonal communication", which are extensions of our social selves. Games become mass media because they allow for people to simultaneously participate in an activity that is fun and that reflects who they are. (West and Turner, 2010)

McLuhan contends that media-interpreted in the broadest sense- are ever-present in our lives. These media transform our society, whatever through the games we play, the radios we listen to, or the televisions we watch. At the same time, media depend on society for "interplay and evolution". (West and Turner, 2010)

Second, Media Ecology theorists believe that media fix perceptions and organize our lives. McLuhan suggests here that media are quite powerful in our views of the world. Unwittingly, sometimes the media, for example, the television, manipulates us. Our attitudes and experiences are directly influenced by what we watch on television, and our belief systems apparently can be negatively affected by television. (West and Turner, 2010)

Third, Media Ecology Theory has elicited quite a bit of popular conversation: Media connect the world. McLuhan used the phrase global village to describe how media tie the world into one great political, economic, social, and cultural system. Recall that although the phrase is almost a cliché these days, it was McLuhan who argued that the media could organize societies socially. Electronic media, in particular, have the ability to bridge cultures that would not have communicated prior to this connection. (West and Turner, 2010)

Media Ecology theorists believe that the action of one society will necessarily affect the entire global village. Therefore, floods in Europe, Famine in Africa, and war in the Middle East affect the United States, Australia and China. According to McLuhan, we can no longer live in isolation because of “electronic interdependence”. (McLuhan and Fiore, 1996)

Few can argue with the fact that the age we live in now is electronic. Interestingly, McLuhan (1964) and his colleague (McLuhan and Fiore, 1967) note that this epoch, characterized by the telegraph, telephone, typewriter, radio, and television, has brought us back to tribalization and the art of oral communication. Instead of books being the central repository of information, electronic media decentralized information

to the extent that individuals are now one of several primary sources of information. This era has returned us to a primitive like reliance on “talking” to one another. Today, though, we define “talking” differently than the way it occurred in the tribal era. We talk through television, radio, records/tapes/CDs, photographs, answering machines, cell phone, blogs, and e-mail. The electronic era allows different communities in different parts of the world to remain connected, a concept we discussed earlier as the global village. (West and Turner, 2010)

The electronic era presents unique opportunities to reevaluate how media influence the people they serve. This age allows for ear and eye and voice to work together. McLuhan and Fiore (1968) theorize that people require a ratio of the senses, which is a conversation of sorts between and among the senses. That is, a balance of the senses is required, regardless of the time in history. For instance, with the Internet, we reconcile a variety of senses, including visual stimulation of website pictures and the auditory arousal of downloaded music. (West and Turner, 2010)

2.4.2. The Medium Is the Message

McLuhan argued that content gets our attention more than the medium does; McLuhan thinks that although a message affects our conscious state, it is the medium that largely affects our unconscious state. This represents McLuhan’s hypothesis that the medium shapes the message and it is, ironically enough, our unawareness of the medium that makes a message all the more important. (West and Turner, 2010)

McLuhan and Fiore argue that the media does not only influence us, but also we can become seduced by it. As a population, we are

entranced with new technologies. James Morrison (2006) sums it up best by stating that “the medium is the message” because the contents of a medium vary and may even be contradictory, but the medium’s affects remain the same, no matter what the content. (West and Turner, 2010)

2.4.3 Enhancement

The Internet has enhanced society in different ways. First, it has the potential to enhance a number of senses, including sight and sound. Second, the existence of the Internet has enhanced the accessibility of information. For instance, we can now obtain birth records, credit card balances, and missing person information over the Internet. Third, the Internet can enhance class division. The “haves and the have-nots” exist along this information superhighway. Finally, the Internet enhances decentralization of authority. No longer do our political leaders solely possess information, that information becomes available online. (West and Turner, 2010)

2.4.4 Reversal

The Internet as a medium pushed to its potential reverses society into a new and unique place. The Internet has the potential to bring tribal people together when they discuss websites or chat room conversations with one another. Looking at the number of people who “surf the net” each day, we can confidently state that the Internet can isolate people just as television can. With the ability to download music, television shows, and short films, the Internet has reversed itself into a medium with significant visual and auditory appeal. Finally, the Internet is a medium that “flips” on its user. That is, although it can serve to erode power, it can also perpetuate power differences among people. As a

result, the Internet provides opportunities for both. (West and Turner, 2010)

Meyrowitz agrees with McLuhan that electronic media have social consequences. Meyrowitz expands the notion that power relations and social class can be traced to electronic media. He draws on sociology research to conclude that media have brought about a blurring of formerly distinct roles or places, he states that “many Americans may no longer seem to ‘know their place’ because the traditionally interlocking components of ‘place’ have been split apart by electronic media. Wherever one is now at home, at work, or in the car, one may be in touch and tuned in. (West and Turner, 2010)

2.4.5 Global Village

The notion that humans can no longer live in isolation, but rather will always be connected by continuous and instantaneous electronic media. The effect of this global village, according to McLuhan (1964), is the ability to receive information instantaneously. As a result, we should be concerned with global events, rather than remaining focused on our own communities.

2.5. Social Media

Social media are the facilitation and practice of engagement and conversation online that allows discussion and interaction, as opposed to broadcast only. Its new groups of online media that share things like openness, 'connectedness' participation, conversation, and community. The emergence of social media began in the early days of internet when people started sharing information and communicating with each other.

In George Brown's Book (2008) explain that social media is not enclosed within the loops of social networking. It is definitely more than that. Social media encompasses more varied domains such as textual concepts, photo, and picture sharing, exchanging of instant messages through IM software, video uploading and sharing, and a lot more. George also added some of the advantages obtained by using social media:

1. Social media is a free to entertainment particularly with the Youtube site. This social media site is able to bridge the world of entertainment to all points of the globe.
2. Social media are a free access to worthy information that was not made possible during the early years. The wikis that store and deposit all forms of manuscripts bearing relevant and essential pieces of information are accessible to all people who have internet connection or are able to connect the internet.
3. Social media is a free access to build friendships and relationships. By using Facebook, Friendster or any else, people can connect with one another in other place, without having to pay for any amount and face to face.

Dan Zarrella (2010) explains some of the types of social media:

- Blogs - Comprising individuals "or firms" online journals that are often combined with audio or video podcasts.
- Micro blogs (Twitter).
- Social networks (Facebook).
- Media sharing sites (YouTube).
- Social bookmarking and voting sites (Digg, Reddit).
- Review sites (Yelp).

- Forums/bulletin - Sites for exchanging ideas and information, usually around special interests.
- Virtual worlds (Second Life).

CHAPTER III

METHODOLOGY

3.1 Qualitative Methodology

A qualitative interpretive research approach has been adopted for this study. The qualitative approach breaks with traditional research methodology in that it does not focus on the production of objective and reproducible data but is concerned with meaning, and how it informs subjective understanding (Hollway and Jefferson, 2000; Banister, 1995). Where quantitative research primarily concerns itself with techniques and instruments of obtaining data in hypothesis testing, qualitative research is concerned with the meaning of experience, language and symbol (Berg, 1995; Welman and Kruger, 2001). Qualitative approaches aim at enriching our understanding of human experience (De Koning, Ashworth and Giorgi, 1986; Elliot, Fischer and Rennie, 1999).

Qualitative analysis emphasises the importance of the context of behaviour as it is influenced by historical, ecological, socio-economic, political, cultural and temporal conditions, and subsequent interpretation of the meaning thereof (Burhman and Parker, 1993; Patton, 1990; Seedat, 1997; Terre-Blanche and Kelly, 1999). Psychological phenomena cannot be understood as independent of context. Human behaviour is rendered more meaningful when experience is understood within a framework of culture and connectedness of being in the world and part thereof (Giorgi, Fisher and Murray, 1979; Henning, van Rensburg and Smit, 2004; Kvale, 1973 Romanyshyn, 1971). A qualitative approach recognises that human experience has meaning in terms of involvement and values and does not start from an absolute origin or certain unquestionable 'observations', but from a perspective of an everyday understanding of people and events (De Koning, et al. 1986; Kvale, 1992,

1996). Human behaviour does not exist independently from human interest and activity (Romanyshyn, 1971). One has to take into account the context and temporal aspects of an action if one is to gain a meaningful and comprehensive understanding. Behaviour is thus viewed in the context of narrative, history, text and story (Sarbin & Kitsuse, 1994).

Qualitative interpretation appropriates sense in human behaviour through meaning of experience and is not purely based on objective observation and description. Rather, description in this sense is part of the construction and reconstruction of meaningful experience in human activity (Kvale, 1992; McLeod, 1997). The process of initiation and practice of indigenous forms of healing exists in a context of underlying values and customs that cannot be comprehensively understood through pure description and numerical categorisation of data (Giorgi, et al., 1979; Hollway and Jefferson, 2000; Henning, et al., 2004).

Qualitative approaches identify the role of the researcher as actively engaged in the making of meaning from the text or with the 'subject' under study (Berg, 1995; Henning, et al.; 2004; Gergen, 1982). A qualitative approach is theoretically underpinned by the understanding of meaning as constantly constructed experience revealed through the lens of a particular interpretive framework (Romanyshyn, 1971; Packer and Addison, 1989). Thus, the researcher's own subjectivity is considered to inform interpretation of data and consequent findings, challenging the natural scientific claim to value-free objectivity as an imperative condition for causality (Packer and Addison, 1989; Titscher, Meyer, Wodak & Vetter, 2000).

Elliot, Fischer and Rennie (1999) provide evolving methodological guidelines for the evaluation of qualitative research. In doing so, they attempt to reassure researchers of rigour in qualitative research. Their guidelines may serve to evaluate this study according to principles suited to qualitative research

methodology instead of imposing unsuitable quantitative standards in measuring reliability and validity. These guidelines were developed in accordance with principles of good research practice that may be applied to qualitative approaches. As with quantitative approaches, these guidelines emphasise the grounding of results in concrete and relevant examples. For this reason extensive reference is made to participants' own words in both the presentation and discussion of results for this study.

Elliot (1999) also advocate researcher ownership of theoretical perspectives and personal anticipation in addition to situating the sample as illustrated through rich description of daily circumstance. On commencing this study, the researcher anticipated a clear distinction, even split between what she perceived to be radically different roles of traditional and modern health care provider whereas data collection and analysis indicated the need for question reformulation due to a growing awareness of the congruence and fluidity between these roles as reflected in participant's own accounts. In providing detailed descriptions of participants' accounts the researcher has attempted to illustrate the lived meaning of their experiences. This study has attempted to explicitly adopt a qualitative approach to research methodology.

3. 2 Technique Data Analysis

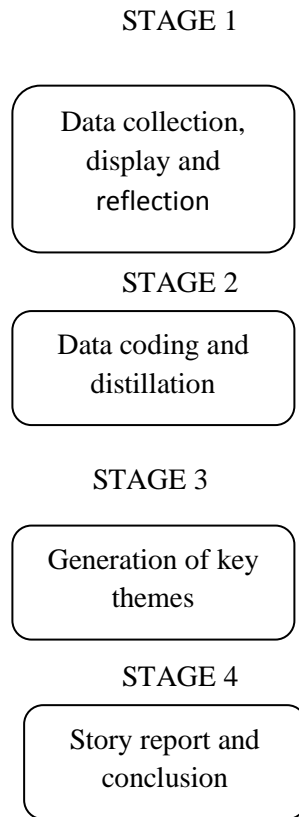


Figure: 1.1
(Auerbach, 2003)

First, the researcher has to collect the data, display the data and reflect the data. Second, make a coding and distillation data. Third, make the generation of key themes from the data coding and distillation. Finally, make the story report and the conclusion.

The process of coding procedure (Auerbach, 2003)

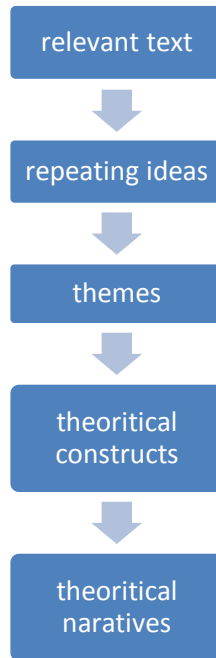
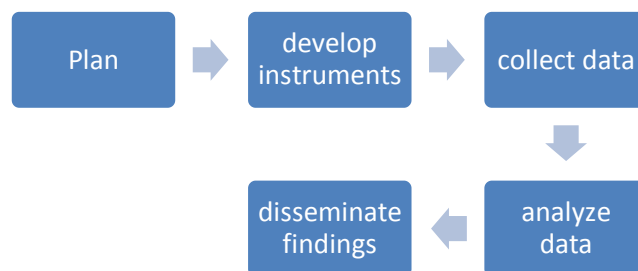


Figure: 1.2

To make the process of coding procedure, the researcher has to find the relevant text from the script of the interview and looking for the repeating ideas which came up with some themes and followed with the theoretical constructs and narratives.

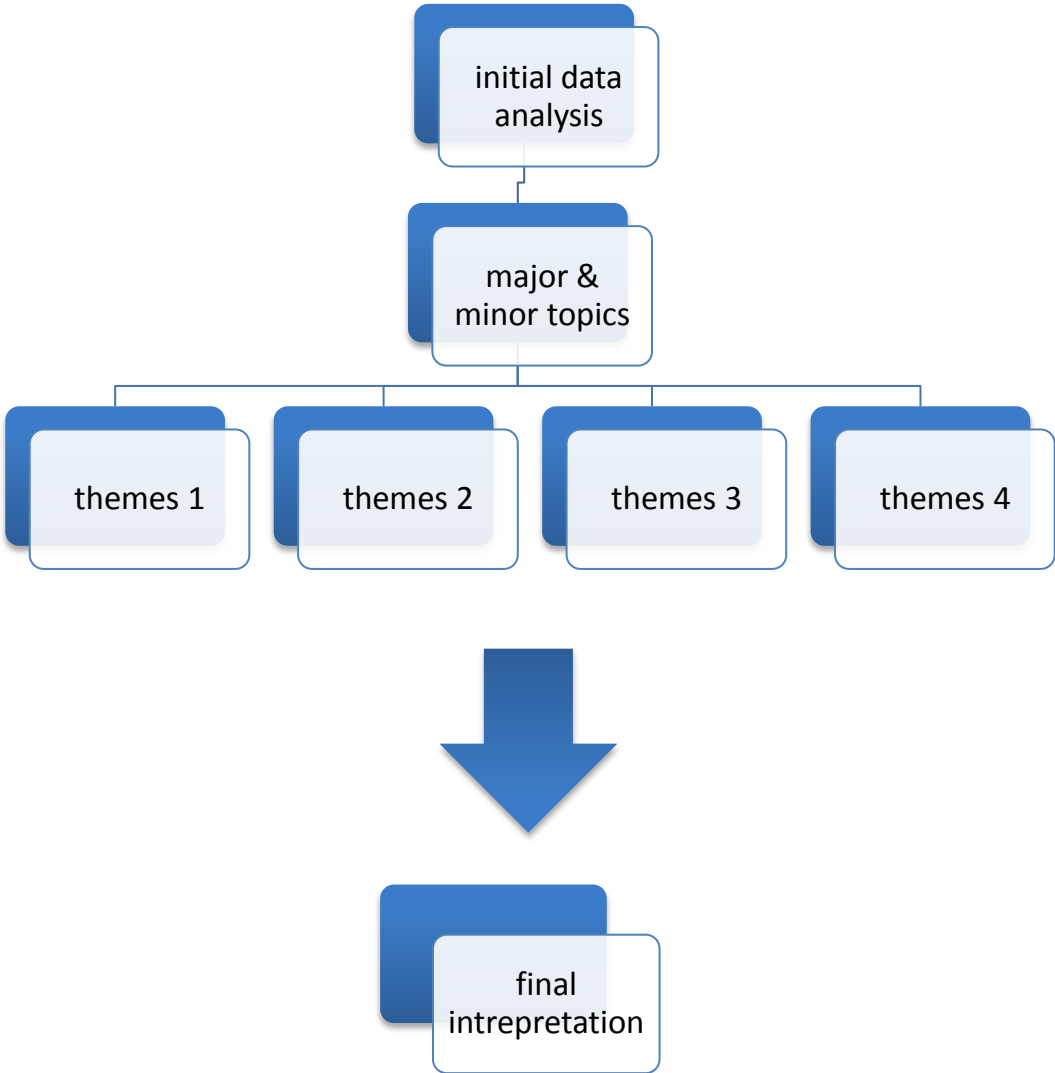
In-Depth Interview Steps



(Boyce and Neale, 2006)

Figure: 1.3

The steps for making In-depth interview are, first, the researcher has to make a question plan. Second, make the develop instruments and collect the data and followed by analyze the data and disseminate findings.



Creswell (2002)

Figure: 1.4

To collect the data for this research, first, the researcher has to make the initial data analysis. Second, make the major and minor topics and followed with some themes. Finally, make the final interpretation from it.

3.3 Research Approach

This research applies a phenomenological research design. According to Denscombe (2010), phenomenology as an approach to social research is sometimes presented as an alternative to positivism. When a simple dichotomy is called for, phenomenology has been useful for some writers as an umbrella term covering styles of research that do not rely on measurement, statistics or other things generally associated with the scientific method. In direct contrast to positivism, as quoted from Denscombe (2010) it is seen as an approach that emphasizes:

- Subjectivity (rather than objectivity)
- Description (more than analysis)
- Interpretation (rather than measurement)
- Agency (rather than structure)

Its credentials as an alternative to positivism are further reinforced by the fact that phenomenological research generally deals with:

- People's perceptions or meanings
- People's attitudes and beliefs
- People's feeling and emotions

Furthermore, Denscombe (2010) mentioned that, such as thumbnail portrait of phenomenology serves to set the scene and provide an initial view of its direction as a research strategy. It helps to explain why a phenomenological approach has proved useful for researchers in areas such as health, education and business who want to understand the thinking of patients, pupils and

employees. And it gives a clue to why phenomenology is associated with humanistic research using qualitative methodologies – approaches that place special emphasis on the individual’s views and personal experiences.

3.3.1 Phenomenology is an approach that focuses on how life is experienced

Referring to Denscombe (2010), it is not primarily concerned with explaining the causes of things but tries, instead, to provide a description of how things are experienced at first hand by those involved. The phenomenological investigation of something like ‘homelessness’, for instance, would focus on the experience of being homeless (Denscombe, 2010). It might be interested in trying to get at the essence of what it means to be homeless. It might try to understand homelessness from the point of view of those who are themselves homeless and try to describe how they see things, how they understand the situation, how they interpret events. What it would not try to do is measure the extent of homelessness, or explain the causes of homelessness. Though both might be worthwhile endeavors, neither would be at the heart of phenomenological research.

3.3.1.1 Experience

Phenomenological is concerned, first and foremost, with human experience – something denoted by the term ‘phenomenology’ itself. A phenomenon is something that stands in need of explanation; something of which we are aware but something that, as yet, remains known to us only in terms of how it appears to us directly through our senses. A phenomenological approach to research, following from this, concentrates its efforts on the kind of human experiences that are pure, basic and raw in the sense that they have not (yet) been subjected to processes of analysis and theorizing. In contrast to other approaches to research that rely on processes of categorizing things, abstracting

them, quantifying them and theorizing about them, phenomenology prefers to concentrate its efforts on getting a clear picture of the ‘things in themselves’-the things as directly experienced by people (Denscombe, 2010).

3.3.1.2 Everyday World

Phenomenology is also characterized by particular interest in the basics of social existence. This stems from a philosophical concern with the nature of ‘Being-in-the-world’ and the lived experience of human beings within the *‘life-world’*. In practice, this translates into special importance being attached to the routine and ordinary features of social life, and to questions about how people manage to ‘do’ the everyday things on which social life depends. Sometimes this can involve quite fundamental things associated with the way people experience their lives, for example, coming to term with the death of a loved one, major life transitions and identity changes, or awareness of what it means to be ‘different’ from others. On other occasions phenomenological studies have looked at more mundane things such as daydreaming and complaining about chronic pain. Such topics might draw on normal, routine facets of the everyday world around us but, from the phenomenological perspective, this does not make the trivial or inconsequential. (Denscomber, 2010)

3.3.1.3 Seeing Things Through the Eyes of Others

When dealing with the way people experience facets of their lives, phenomenology stresses the need to present matters as closely as possible to the way that those concerned understand them (Denscombe, 2010). The phenomenologist’s task, in the first instance, is not interpreting the experiences of those concerned, not to analyze

them or repackage them in some form. The task is to present the experiences in a new way that is *faithful to the original*. This entails the ability to see things through the eyes of others, to understand things in the way that they understand things and to provide a description of matters that adequately portrays how the group in question experiences the situation. (Denscombe, 2010)

In addition, Denscombe mentioned that this has some significant implications for social research (2010). First, it places the ideas and reasoning of the group being studied at the core of the investigation. The research necessarily revolves around people and their lives, rather than systems, aggregates and trends operating at a high level of abstraction. Second, it elevates the importance of people's thinking in terms of the research. Rather than being treated as something that is the crude foundation from which to build more sophisticated explanations and theories about the experiences, that thinking becomes the topic on investigation in its own right. Third, people's everyday thinking is given credibility and respected in its own right as valid. It is not necessarily treated as a less rational than or inferior to the 'scientific' thinking of the social researcher, but is considered as rational in its own terms of reference. For these reasons, *phenomenology has an affinity with humanistic perspectives on research that are keen to accord normal people and their own everyday reasoning higher status in research*

3.3.1.4 The Social Construction of Reality

Phenomenology is particularly interested in how social life is constructed by those who participate in it, and it makes two points about this. First, it regards people as creative interpreters of events who, through their actions and interpretations, literally make sense of

their worlds (Denscombe, 2010). From the perspective of the phenomenologist, people do not passively obey a set of social rules; nor do they slot into an external social structure; nor do they simply respond to their internal psychological dispositions. They are viewed instead as ‘agents’ who interpret their experiences and who actively create an order to their existence. As an approach to understanding the social world this sets phenomenology apart from any beliefs that things are preordained, that there is a reality to social life that exist independently from the way people experience it or that the way we experience and understand things is structured by the way human minds are programmed to perceive things. (Denscombe, 2010)

Good practice: making sense of reality

Phenomenological research should focus on the ways in which people interpret events and, literally, make sense of their personal experiences.

Second, as quoted from Denscombe (2010), it acknowledges that the process of interpreting sights and sounds into meaningful events are not unique to each individual. Necessarily, they must be shared with others who live in the group or community (Berger and Luckmann, 1967). If they were not, people would find it virtually impossible to interact with one another, since they could be operating on quite different understandings about what is going on. They could be living in different worlds, unable to communicate and unable to grasp the implications of other people’s actions. Without some shared basis for interpreting their experiences there would be no way of knowing what others were doing or what their intentions were. There would, effectively, be no basis for social life.

3.3.2 Advantages and disadvantages of phenomenology

According to Denscombe (2010), there are advantages and disadvantages by using phenomenology.

3.3.2.1 Advantages of phenomenology

- *Suited to small-scale research.* Phenomenological research generally relies on in-depth interviews and does not call for technologically sophisticated or expensive equipment for the purposes of data collection and analysis. Coupled with this, it is often undertaken in specific localities such as hospitals, schools or industrial plants. In both respects, it lends itself to small-scale research where the budget is low and the main resource is the researcher himself/herself.
- *The description of experiences can tell an interesting story.* There is an inherent potential within (new) phenomenology to describe experiences in a way that is immediately accessible and interesting to a wide range of readers. By unfolding the events and laying bare the feelings experienced by people, the research is likely to attract a relatively wide readership. It deals with everyday life and people can generally relate to this.
- *Offers the prospect of authentic accounts of complex phenomena.* The social world is complex and rarely straightforward. A phenomenological approach allows the researcher to deal with that complexity. It stretches beneath the superficial aspects of social reality. It calls for the researcher to delve into phenomena in depth and to provide descriptions that are detailed enough to reflect the complexity of the social world.

- *A humanistic style of research.* There is a respect for people built into the phenomenological approach. It carries an aura of humanism and, its efforts to base its enquiry on the lived experiences of people in the everyday world; it represents a style of research that is far removed from any high minded, abstract theorizing. In effect, the researcher needs to be close to the objects of study.

3.3.2.2 Disadvantages of phenomenology

- *Lacks scientific rigor.* The emphasis of phenomenology on subjectivity, description and interpretation contrasts with the scientific emphasis on objectivity, analysis and measurement. Although phenomenology is self- consciously non-positivist – and proud to be so – there is the danger that this can be turned against it and be treated as a weakness rather than a strength by those who do not share its stance.
- *Associated with description and no analysis.* The importance attached to providing a detailed and accurate description of the events and experiences being studied can lead to accusations that phenomenology does nothing but provide descriptions. This might not be warranted, in particular where the phenomenologist goes on to develop explanations based on the descriptive material. There is, nonetheless, the danger that those who are not sympathetic to phenomenology might seize the opportunity to criticize it for its primary focus on description.
- *Generalizations from phenomenological studies.* Phenomenological research does not normally involve large numbers or instances of the phenomenon being studied. This

will always raise questions about the representativeness of the data and how far it is justifiable to generalize from the findings. Phenomenologist, for their part, might not regard such a concern as relevant to their work, but many other kinds of researchers will be concerned with this issue.

- *Attention to the mundane features of life.* For phenomenologist the study of routine aspects of everyday life occurs because it is fundamental for understanding the nature of the social world. For others it might be (mis) interpreted as dealing with things that are mundane, trivial and relatively unimportant compared with the big issues of the day in the spheres of social policy, international relations, economic progress, and the like.

Feasibility of suspending common sense. In principle, suspending presuppositions about the way things work might seem a reasonable way of trying to get a clearer view of them. However, it is doubtful indeed if it is ever possible to rid ourselves entirely of such presuppositions. Socialization and the use of language make it impossible. What can be done, though, is to be reflective and self-conscious about the way perceptions are shaped by things like common sense and then to try to moderate their impact.

3.4 Research Instruments

3.4.1 Data Collection

In this research, the data were collected through in-depth interview. The data were divided into two types, which were:

- Primary data

In-Depth Interview is designed to be the primary data that used to answer the problem, the questions has designed in order to stimulate the participant to answer the question related to the problem identified.

- Secondary data

Secondary data were gained from the result of literature study, including some relevant books, journals, Internets, and other supportive media.

3.4.2 Interview

Estenberg (2002) defines interview as, “a meeting of two persons to exchange information and idea through question and responses, resulting in communication and joint construction of meaning about a particular topic.” Susan Stainback (1988) said that interview provide the researcher a means to gain a deeper understanding of how the participant interpret a situation pr phenomenon that can be gained through observation.

The interview is the primary data collection technique for gathering data in qualitative methodologies. Interview very based on the number of people involved during the interview, the level of structure, the proximity of the interviewer to the participant, and the bumper of interviews conducted during the research (Cooper and Schindler, 2006).

In-depth interviews are useful to qualitative research to detailed information about a person’s thoughts and behaviors or want to explore new issues in depth. Interviews are often used to provide

context to other data (such as outcome data), offering a more complete picture of what happened in the program and why. (Boyce and Neale, 2006)

There are key characteristics that differentiate an in-depth, qualitative research interview from a regular interview. Some key characteristics of in-depth interviews include:

- **Open-ended Questions.** Question should be worded so that respondents cannot simply answer yes or no, but must expound on the topic.
- **Semi-structure Format.** Although you should have some pre-planned questions to ask during the interview, you must also allow questions to flow naturally, based on information provided by the respondent. You should not insist upon asking specific questions in a specific order. In fact, the flow of the conversation dictates the questions asked and those omitted, as well as the order of the questions.
- **Seek understanding and interpretation.** You should try to interpret what you are hearing, as well as seek clarity and a deeper understanding from the respondent through the interview.
- **Conversational.** You should be conversational, but your role is primarily that of a listener. There should be smooth transitions from one topic to the next.
- **Recording responses.** The responses are recorded, typically with audiotape and written notes (i.e., field notes).
- **Record observation.** You observe and record non-verbal behaviors on the field notes as they occur.

- **Record reflections.** You record your interviews and feelings immediately after the interview as well. (Guion Lisa, 2006: <http://edis.ufas.ufl.edu/>)

This In-Depth Interview is designed to be the primary data used to answer the problem, the questions has designed in order to stimulate the participant to answer the question related to the problem indentified. The interview would be conducted to 4 (four) participants in differences perspective.

Moster and Kalton (1983) in May suggest that there are three necessary conditions for successful completion of interview. The first is accessibility, refers to whether or not the person answering the question has to be information, which the researcher seeks. The researcher must make a judgment whether or not of continue the line of questioning, or the interview itself. The secondary necessary condition is cognition, or an understanding by the person being interviewed of what is required of them in the role of interviewees. Interviews are social encounters and not simply passive means of gaining information. Interviewees not only know the information that required, but also understand what is expected of them. Without this, the person being interviewed may feel uncomfortable and this affects the result. Third is motivation, researcher must make subjects feel that their participation and answers are valued, for their cooperation is fundamental to the conduct of the study. (May, 2001)

- Method of Recording

Interview data would be recorded on video tape (with the permission of the participants) and/or summarized in notes. The researcher listens to the tapes and writes a verbatim account of everything that was said. Transcription of the raw data includes

word-for-word quotations of the participant's characteristic, enthusiasm, and overall mood during the interview.

3.5 Sampling Design

The criteria of the participant in this research are:

1. Subjects are 4 (four) males.
2. The 3 male subjects are people who are and / or ever being a gigolo.
One more male subject is who ever use gigolo's service(s).
3. Consist of four participants.

3.6 Ethical Issue

There were some issues related with ethics during data collection. First, to collecting primary data, there were 3 gigolos, and 1 customer as a participants. All participants participated voluntary in this research. Researcher used mobile phone to interviewed three of them, because researcher was afraid to face them directly. They agreed the interviews used voice recorded. Three of them accepted their names to be showed on the transcript, but one of them, which is Uci, he didn't want his real name to be showed in this study.

3.7 Limitations

In order to get the high-quality research, relevant to researcher's expectations and be able to solve the existing problems, the researcher limit the problems studied, as follows:

- a. Researchers will do research how male prostitute show their existence in terms of non-verbal communication only
- b. Analysis of communication skill that will be examined only the communication skill during the introduction, not to the next stage as transaction and so on.

- c. This research will be done in Jakarta and Bandung Area, from September until November 2013.

CHAPTER IV

ANALYSIS AND DISCUSSION

4.1. Introduction

The researcher used in-depth-interview to collect the data. The interview was focusing on the perception of each person and the perceptual process by asking the participants to tell their experiences and opinion. The phenomenology method is used in this research. There are two steps before the researcher goes further to make narrative sections:

1. Data coding and distillation.
2. Major and minor topic.

After finishing the major and minor topics, the researcher has to create the generation of key themes to make the narrative of participant's story in terms of theoretical constructs.

4.1.1. Research Questions

As for a focus research, this phenomenology study was all about to understand the life experiences of other people – it shaped how individuals respond to events and experiences. The parameters that included in this research were to find out the communication skill of gigolo to attract people's attention, in detail:

- a. How male commercial sex workers implement their communication skill to attract customers' attention?
- b. Where do they learn about it from ?
- c. What other factors supported their interpersonal communication ?

4.1.2. Participant of the Research

The participants of this research were the *Male sex workers or as known as gigolos* and two customers. I took three gigolos from three different cities, which are Bandung, Bekasi, and Jakarta.

4.1.3. Instruments Employed

To gain a clear point of view from the participants as they experience the phenomenon, in-depth interviews were conducted in this research toward *gigolos and customers* as the individuals who experience the phenomenon which was studied.

4.2. Data Analysis and Representation

4.2.1. Interviews

The reason why the researcher used semi-structured interview is because it uses open-ended questions and thus it is suitable to understand the participants' point of view about the study. As the first step in analyzing data, the information gained from interview is transcribed by the researcher.

To appreciate the participants' confidentiality, the researcher has asked for their permission to put their identity in this thesis. The interviews were conducted in Bahasa Indonesia.

There were four major interviews which had been conducted. There were interview sections with gigolo and customer

A. Gigolo

The interviews with three *gigolos* were conducted to understand how they experience the phenomenon of *gigolo* to communicate their identity.

B. *Customer*

The interviews with two *customers* were conducted to understand what they know about gigolos. It was conducted to get a different perception.

The following are excerpts from the interviews:

Section A: Interview with gigolos

Question 1

Since when have you been a gigolo?

“It has been mmm more less 5 years. Frankly, I ever being a gigolo but not too deep, no too long also. Mmm but still sometimes. But yaa just learning, not learning, just right go to field. First I just want to know, how is gigolo’s life. And from that time I learnt from my friends who are gigolo also, learnt from them. Frankly, I dont live it so deep. Maybe ever, but not too deep. But everthings about that, about gigolo, I know, from how to get a client, from how to attract people, ya the point is how to get the money through that thing.”

*“Alright, my name is Dimas Angga, I am 25 years old “
“Then when I was 19 years old if I’m not mistaken”*

“Wah, since when yahh... 2007 if I’m not mistaken I came to Bandung, then I was working as a cleaner in a gym. Nah it was after a year if I’m not mistaken, so maybe 2008 ya...”

All of participants already been gigolo for 5 years average. And we can see all of them start to be a gigolo when they are teenagers. This question was asked for knowing how long they have been a gigolo, so I can know how far their experiences,

Question 2

Why do you want to be a gigolo?

“I am working now, I need extra money, it is not enough only work. From my job, that is only enough for eat, not enough for pay my brother’s needed, and from that, i thought to looking for a side job, beside my main job.”

“ I felt like I am done living there. Then when I was 19 years old if I’m not mistaken, I encouraged myself to go to Jakarta, though I got no friend there it was okay for me, I went to Jakarta eventually. Then when I arrived at Jakarta, I did not know where I was, I did not know anybody, I did not know what to do. I slept in mosque in the first day. Mmmm... then I went wandering in the next day asking people for job, and then I met one person. He offered me a job. I was willing to do anything back there as long as I am not unemployed.”

“Ya, it was because of curiosity at the first place ya, then ya as a male also, certainly wants those kind of things, then it was not bad I got good pocket money. Ya I cannot lie that the money was good. Then at the first time I thought I can always doing “that thing”.”

The main reason why they want to be a gigolo is because of money. They all said they need more money, they want get money easily. One of them who is participant three give one more reason which is he wants to be a gigolo because he feel curious, and want to get sex.

Question 3

Who are your customer?

“Our target is not only tante-tante, the important is we get a side job that can give us much money, and we have a base camp, like a community, and there, not only tante-tante but also the man from the young one until the old one came. And there we have to ready to be booked by everyone, because our purpose is looking for extra money, not for a mate.”

“Every gigolo has to do it both with females or males, even more if the money condition is really urgent, I can't make a choice anymore, even the ugliest has to be served. However, honestly I prefer to be with males, the young males, sometimes I am willing to be his girlfriend.”

“it must be the ‘tante-tante’, the lonely mothers.. hahahaha... yaa female for sure. Actually it is commonly like we have to accept both of male or female, my friends are mostly like that. But ya what else can I do, I only accept female, because I really can't

do it, I cannot force myself to be gay hahaha... Yaa, even though I really need money, I will not ever go with male. I really cannot and I do not want to. Mbung pokona mah. Hehehe.”

Their answers showed that every gigolo should accept either male or female as their customer, but I found the difference of any of participants. Participant one could accept male or female as his customer, because his orientation is money. Participant two could accept male or female as his customer, but he prefer to be with males, because he is a gay actually. The third participant said that he only accept female as his customer, because the reason to be a gigolo is not only about money, but also can get a pleasure of doing sex, and he just enjoying had sex with female.

Question 4

How did you sell yourself in the beginning?

“And then he bring me to tante-tante, nah at first I was introduced with that tante-tante. And after do a little conversation, she ask me to walk around with her, in the first “date” i don’t know how to act, and i dont know if the sidejob is like that. After that, mm ya you know lah.. serve what she wants, eee, everything she wants to do. Nah, that was the first I got money. Nah, after I go home I talk to him “Why the sidejob is like that?”. There he said that the job is like that, if you want get extra money without mengenyampingkan your job. Because you can do this job at night, sometimes it is not full day in a week, sometimes twice a week, sometimes three times a week, depends on the request. Nah after that I can get a big amount of money easily. Nah my friend already have many experiences, so he can get at least to clients a week. And me, I just started, but I had enough money, sometimes it can be my salary of my main job. Yah.. because from that the income is quiet good, so I try to learn it deeply, learn, and follow him. But in that time I was not good enough, so I still learnt a lot from my friend, from how to shape my body, take care of my body to

make it more attractive, and then learnt how to attract people, learn how to make client happy, in quotation mark make client happy to get more money, and how to serve them well.”

“After I was working as a masseur, I was working as a waiter in a restaurant. However, the salary of a waiter was not that big. Nah, so I was selling myself a, when I was free my customers in the massage place called me frequently, but I was offering myself to the customers of the restaurant also. I flirted them hehehe.. But only the males, those who I thought who were gay. So, sometimes I got sudden calls from the restaurant’s customers also hehehe.. Then until now I am actively offering myself through BBM, or by asking to my customers..”

“Back there in the beginning if it was not because of my friends you were just hoping that there is someone who wants to go with you... I didn’t know anything at the first time, I was taken to a club once, all my friends can get customers, I didn’t get any, malah culang-cileung doang... Then my body was not like this back there, I was a bit skinny, even though the shape was there.. Then I was dirty, I haven’t clever enough to take care of myself. So, I wasn’t confident to look around for girls. So, I was nervous only to look for a girl..”

According to participants’ answers, in the beginning they don’t know anything about gigolo, they don’t know how gigolo works, so when they started to be a gigolo they were helped by their friends and communities, their friends teach them how to be a gigolo.

Question 5

I have read, that gigolos have their own code to tell people that they are gigolo. Is that right?

“, we can make a appointment at one mall or the place for hang out or cafe by using the code, and certain identity, for example we use long arm collar shirt but we crease one side of our shirt arm or using white watch with using shirt and blue jeans, or by using bodyfit shirt without using watch or with another code they will know.”

“Well ya I’ll just hanging around, then I’d use certain codes if I’m in cafes, like I let my collar up, then putting a cigarette on the table, or using a newspaper, there are still more a. But it is only for the beginning, it will be easier as the time goes by, people knew us already, they can just call us through phone calls.”

“Ohh, the signals ya? Yes they are for real and all gigolo are using it at the beginning, when they are hanging around. Friends of mine ever taught me that, I have used it also when I was at some cafes, it was in Braga region.”

As stated above, every gigolo must have their own code to tell people that they are a gigolo. The codes was used while hanging around, they sit around in one place and use that code to attract people’s attention.

Question 6

Could you please tell me about that code?

“Oh, ok.. The symbol when we were going to cafe only, because if we stayed in the community’s place, we don’t need to use codes or symbols like that. If in cafe, the

most important was we have to keep our smile, the second is coffee, the coffee is put in front of us, whether we drink or not, we have to put coffee in front of us. Keep smile whenever. Don't forget also bring cigarette wherever we go. And then we had to use branded clothes, ya atleast the price was five hundreds thousand rupiah..”

“Yes, so we hang out in a club or café, then yaa we just eat or do the usual hang out, but preferably to be alone, don't go with friends, then we have to be seen clean and tidy. Then if we are using polo shirt or mmm a shirt, we will let the collar stands nah then usually we put a cigarette on the table, but we let half of a cigarette came out of the box, then sometimes we play on the zippo lighter, we just play with it, we not turn it on. Or mmm.. sometimes we hold a rolled-newspaper. There are so many kind of it a, I don't remember it all. But those are the commonly used.”

“Oh yeah, I only remember some of it, the first one is that we put a lighter above the cigarette.. so the lighter is standing above the cigarette.. Then emmm, oh yea, we play with the lighter, so it is like we want to start the fire but we are actually not like that. You understand right? Mmmm.. what else ya.. The one I ever used was only that. But the most important thing is also our eye contact, and smile. When we used the symbol maybe there are some people who are looking at us, we have respond them with a smile, and our eye contact have to be... have to.. kumahnya... nya kitu we lah... hahahaha

Every participant has tell about the codes that they ever used and known. I can conclude that every gigolo has their own codes, it depends on their community, place, and group. Every city has different codes, but I found that every participants have one same code, which is using cigarette and lighter.

Question 7

Where did you learn about it from?

“Originally it comes from our community. At first we get together once in basecam, well first we were taught, how you tease ya, ya how you behave, from attracting the attention until how you serve client, later when we got a new code, right now we have the internet, bbm, says “this is the new code for we use”... we dressed like this today. It will be noticed every week, every day maybe so, there is a new code, they tell us, and therefore all the know, because we have all the contacts of the gigolo.”

“Yea I found many friends, including friends who are gigolo. So I learned from him. He took me to his community, so I was there with them along with other friends. When I knew about it, I decided to quit from my masseur job, because the income of this job is higher. So, well ya actually it can be said that I learned from the community.

“Ya from my friend, my friend took me to see his friends who have the same profession, there they taught me the ways, how to serve, what to do

All of the participant can be a gigolo because of their friends. So here, however, the friends who are invite them will continue to guide them to become a great gigolo. The participant improve their skills as a gigolo from his friends who are same with their profession, how to get customer by the codes until how to serve the customer. The friends who are more senior in his group and community teach them as well.

Question 8

Have you ever used Internet, instant messaging, or any media social for doing your job as a gigolo?

“I never use internet to promote myself, because I thought being a gigolo is a privacy, so I have no brave to promote through internet. A lot of my friends use internet, maybe they haven’t get customer for a long time, so they use internet, many of them join forums, they registered in that forums, and post their name, age, height, weight, type of body, the point was our biodata. If me, I had no brave to post myself in internet, because it was privacy, I didn’t want many people know about me.”

“Mmmm.. Yea, I’m using BBM more frequently nowadays, aa can see that I like doing updates right in BBM hehehe... It’s because it is way better using BBM a, it can be anytime, anytime we can update our status, even I can do it while I’m working. Then sometimes I’m also using internet, joining in a chatting forum a, after some conversations that we give our PIN to each other”

“Ooo, no I don’t do it, I have a lot of friends in my contact... I don’t feel confident doing the promotion through BBM. This one is privacy right, so I never did it, I just do it through hanging around, finding some customers that way. Hehehe.. My friend who did it through internet said that it is easier, as when you do it once, many people will know you instantly. But I’m ashamed to do it through the internet hahaha...”

They all agree that internet, and media technology nowadays really help gigolo to promote and sell their service, but as the answers, participant 1 and 2 never used internet and media technology to help their job as gigolo, because they thought being a gigolo is a privacy, they didn’t want people around them know they are a gigolo.

Different with participant two, he use the usefullness of media technology, he use BBM and forum in internet to put the advertisement of his services.

Question 9

Is there any other ways to promote yourself beside the ways you have answer above?

“Yes as I said, the clients who were enjoy with us, they will promote us to their friends, so just like mouth to mouth. Sometimes we didn’t need go anywhere, did’t need go to cafe, sometimes we could call our clients, or they called us, ask us to come, for example we make an appointment for meeting Maybe like that”

“Ya, if my friends also use application, like facebook, but it just for the people with this “business.”

“Mmm.. I think that’s all, ya maybe from customer to customer, so it will be spreaded by automatically”

.

Question 10

Based on your opinion, which one is the most effective ways to promote yourself or to attract people’s attention?

“I think, It will better via community, because if we use internet, we dont know how our client will be, because we cannot see it directly. Different with through community, the people come to our place, so they can see us directly.”

“It depends on the time in my opinion. At the first time, it would be easier using symbols or through the hanging around. However, as we get more friends, or if we have a group in BBM, it will be easier if we using BBM. Then internet is very helpful for us to share our experiences, and finding the handsome ones a hehehe.”

“Ya maybe using internet is a good one, all the people will know instantly, then they can see our photos, the data without seeing the person, they can just contact us. But I’m ashamed and I don’t really understand those kind of things. So for me, ya through the hanging around, or groups..”

It is back to their character and personality. The participants who didn’t want their privacy knew by others, they will choose code and communities are the best ways to help them in doing their job as a gigolo, but like participant three, they said the best way is through internet and BBM, because once he posted his advertisement, the big amount of society will be read and knew.

No	Questions	Responses of Participants		
		Participant 1	Participant 2	Participant 3
1.	Since when have you been a gigolo?	The first participant has been a gigolo more less for 5	The second participant has been a gigolo for 6	The third participant has been a gigolo since 2008

		years	years	
2.	Why do you want to be a gigolo?	All participants said they want to be a gigolo because of money. They want get more money beside from their main job.		
3.	Who are your customers?	The first participant said that every gigolo has to be able accept either male or female for being his customer	The second participant said that he accepted either male or female customer, but he prefer to being booked by male.	The third participant said that every gigolo has to be able accept either male or female customer, but he himself only accept female as his customer.
4.	How did you sell yourself in the beginning?	The first participant said that in the beginning, he was helped by his friend to start being a gigolo.	The second participant said that he called his customer in previous job, and ask them that maybe they want to use his service again.	The third participant said that in the beginning, his friend help him to introduce the gigolo's life.
5.	I have read, that gigolos have their	All participants said that every gigolo had symbols or		

	<p>own code to tell people that they are gigolo. Is that right?</p>	<p>code to attract people.</p>		
<p>6.</p>	<p>Could you please tell me about that code?</p>	<p>The first participant said that he used the code while hang out in some cafe, he used some codes to attract customer. He used newspaper, flower, coffee, and many more, dont forget to always use nice branded clothes, put his smile and eye contact to every people who coming</p>	<p>The second participant said that in that area which is jakarta the symbols are used cigarette and lighter, and some people used newspaper.</p>	<p>The third participant said that in his area which is bandung, he used lighter and cigarette, and also newspaper. One more important thing is eye contact,</p>

		there.		
7.	Where did you learn about it from?	All participants said that they learn the symbols and codes from their friends, seniors, and communities.		
8	Have you ever used Internet, instant messaging, or any media social for doing your job as a gigolo?	The first participant said that he never use internet or social media to doing their job as a gigolo, because he thought that being gigolo is a privacy, so he cannot post it to public.	The second participant said that he often use blackberry messenger and also internet to promote himself as a gigolo, he thought I would be more easy to introduce him to all people, so he could get customer easily.	The third participant said that he never use internet or any social media to introduce himself as a gigolo, because he thought being a gigolo is a privacy, and he was afraid and felt ashamed when the people around him know he was a gigolo
9	Is there any other ways to promote yourself beside the ways you have	The first participant said that word of mouth can	The second participant said that using some	The third participant said that word of mouth can help him to promote him to

	answer above?	be the best way to promote him.	application, forum, and another socila media can be an effective way to promote him.	others.
10	Based on your opinion, which one is the most effective ways to promote yourself or to attract people's attention?	The first participant said that the most effective way is through community, because it can help him a lot.	The second participant said that at the first time, it would be easier using symbols or through the hang out. However, as we get more friends, or if we have a group in BBM, it will be easier if we using BBM. Then internet is very helpful for us to share our	The third participant said that using internet is a good one, all the people will know instantly, then they can see our photos, the data without seeing the person, they can just contact us. But he is ashamed and he doesn't really understand those kind of things. So for him through the hanging around, or groups is better.

			experiences, and finding	
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Section B: Interview with customer

Question 1

What is gigolo?

“Ya maybe all people already knew ya, that gigolo is a man who sells himself to fullfill the pleasure in sex. Ya like PSK, but it is a man.”

The participant already know what gigolo is.

Question 2

What is their reason to become a gigolo?

“Mmm.. I thought, maybe it is all about money, they need more money, ya they want to get much money by instant way. Based on my experience, from many gigolos that I asked, they were doing that things because they want money. Yaa, but few of them want to be a gigolo because of they curious, and they want to try it, ya but mostly because of money.”

It same with the answer of the gigolos (participants), that the main reason of gigolo to be so is because of money, and the other reason is felt curious.

Question 3

Do you think this profession, I mean gigolo is already spreaded widely in indonesia??

“In indonesia ya?? Mmm.. Ya, I don’t know if in Indonesia, but in Jakarta itself it has already spreaded widely, not only ya not only in esek-esek area, like mangga besar, clubs, but now as I know, the gigolo already a lot in malls and some cafe around Jakarta. But ya, as my friends said, gigolo now is so many in Indonesia, especially in big cities.”

As he is a jakarta society, he is not sure about the spreaded of gigolo around all Indonesia, but he is sure that the spreaded of gigolo in Jakarta is very wide.

Question 4

How did you know that gigolo?

“mmm... Let me remember.. Ya first, mmm ya nobody knew me is a gay, my friends thought me I was straight, but actually I like man, so one time, that was in university, I really want to have sex, so ya first I browse Internet and put “jasa gigolo” as a keyword in gigolo, there I found many link about gigolo, I read some forum, some advertisement, and there is a application like facebook it is like social media the social media is www.manjam.com, the contents is all about gay in asia, included Indonesia, so from there I got one picture, handsome boy, I tried to call him, and ask for his service, after I called him, I make an appointemt, to meeting in one place, like a cafe, yaaa there we chatted, and after that we went to one hotel, and mmmm.. ya, you know lah.. hehehe”

The question was asked in order to know how the participant could know the people who he met was a gigolo, because I thought, in my expectation the participant went to some place and looking for gigolo directly, but the answer I got shows that the first participant’s experience in finding gigolo was he used internet to got any imformations about gigolo, and from internet also he could find the gigolo.

Question 5

Do you now that gigolo use some code to attract customer?

“Ya, ya I know. That was a certain thing, of course every gigolo had to show their symbols and codes, so we can know them easily. Ya every gigolo, when they were looking for customer, they always show the codes, ya such as with cigarettes or lighter right?”

Because he had already got many information about gigolo from internet, he also knows that gigolo had some codes to attract people’s attention.

Question 6

Could you please tell me the code as you know?

“Ya, maybe it is alot ya.. Ya, but in Jakarta, as I know loh ya, gigolos here used cigarette, they put cigarette on the pack, or they can play zippo lighter, they play it seems like they want to light it on. Mmm.. what else ya?? Mmm, oh ya., as I know, a few years ago, they used newspaper.. They coiled the newspaper, and hold it their hand. And then, as I know gigolo sit as a woman, I mean the leg. And or as I saw in internet, every gigolo use a very sting frangance. And so many, there are so many in internet, you can know, but it was different in every country, or maybe every area.”

Same with the participant 1,2 and 3, the answer of participant 4 is the code of gigolo that he knows are using cigarette, zippo lighter, and also colied newspaper, but participant 4 add some codes, which are gigolo often used very sting frangance to attract people, and the sitted’ way of gigolo is like woman did.

Question 7

Do you know others way of gigolo to promoting himself?

“I think I have said all of them.. Ya first ya through internet, social media, and BBM, or ya can share with others the phone number of gigolo. And then.. mmm ya through codes, we as customer go to the place directly, and try to find them by their codes, ya thats all I know. Oh yaa, maybe go to club, and we can see them alot, and get them free. Haha”

Question 8

Which way is the most effective way to promote themselves as gigolo?

“mmm.. Which one ya?? Mmm, ya as my experience, mmm but ya every way is same I think. Those are good, because if we use internet, forum, and media social, we can see many-many gigolo from many places, we can share about the story, and there are many gigolos who offering his service, but yaa mmm there is a limit also, because sometimes we found handsome one, but he was far, so we can date them, different if we go directly to the place, we can choose by ourselves, and if we like him, we can go to them, chat directly, and if we get an agreement, we can go to hotel, so it can be faster, we didn’t need to take much time. Just see, like and go. Haha.. But ya for me if I got the best one, I will stay with him until I feel bored..”

Based on participant opinion, all ways he has state above are same. Every way has its own strengths and weaknesses. Depends on when and whom are their customer.

No	Questions	Responses of Participants
		Participant
1.	What do you know about	The participant said that a gigolo is like a PSK or female sex workers, but it is a male as a subject

	gigolo?	
2.	What is their reason want to be a gigolo?	The participant said that the main reason why they want to be a gigolo is because of money, but beside that the participant said the curiosity is one of the reasons also.
3.	Do you think this profession (gigolo) is already spreaded widely in indonesia??	The participant said that the spreading of gigolo is already wide in big cities around Indonesia especially jakarta.
4.	How did you know that he is a gigolo when you rent him?	The participant said that at first he can meet a gigolo, he got it from internet, he browse and searching about gigolo service in internet. He also registered himself in one web or media social which is www.manjam.com . After that he went to meet up the gigolo by made an appointment before.
5.	Do you now that gigolo use some code to attract customer?	The participant one said he knows that gigolo use some code and symbols to tell they are gigolo to customer.
6.	Could you please	The participant said that in jakarta, mostly gigolo use

	tell me about that code?	cigarette and zippo lighter as their symbol, but he knows another codes, such as how gigolo sitted, gigolo use coiled newspaper, and so on from internet, and the media social that he joined.
7.	Do you know another ways of gigolo to communicate that he is a gigolo?	The participant said that he only know that gigolo use internet, social media, application, and some codes, but he told me also that going to club is the good way to get a gigolo.
8	Which one do you think is the most effective way for communicating himself as a gigolo?	The participant said that all are good ways to promote them as a gigolo, every way has an advantage and weakness.

4.3 Evaluation

At this point will explain the analysis of data from participants who already interviewed, as outlined in chapter 3, and relate the data findings with the theory as written in chapter 2. The qualitative data reflects the communication that used by male commercial sex workers to attract people's attention. This also presents the kind of communication is used by male prostitutes to invite people, where they learn about it from, the factors supported their interpersonal communications, and the most effective one based one their opinion. Their answers are very helpful to complete this research.

I tried to find out the answer of these two following questions:

- a. What kind of communication is used by male prostitutes to invite people?
- b. Where do they learn about it from ?
- c. What other factors supported their interpersonal communication ?

4.3.1 Male commercial sex workers use all kinds of interpersonal communication, both verbal and nonverbal to attract people's attention.

All participants said and knew that mostly gigolo in Indonesia use many kinds of interpersonal communication to attract customer's attention. From the interview I have done, I found that the communications that use by gigolo are

- Nonverbal Communications, such as symbols, codes, body gesture, facial expression, body apperence, eye contact, and also artifactual communication.
- Media technology, such as Blackberry messenger, instant messaging, Internet, social media, and online forums.

It is same with the theory *“Interpersonal communication involves Verbal and Nonverbal Messages. The words facial expressions or gesture were involved in intersenoal interaction. Both verbal and nonverbal messages were sent and received during the interaction.”* Devito (2009) and *“interpersonal communication takes place in varied forms. Interpersonal communication can occurs in variety of forms such as face to face, for example when someone interacts with a friend in the class or through computer network such as facebook, twitter, etc”* Devito (2009).

4.3.1.1 Non Verbal Communication can tell people that they are a gigolo.

Nonverbal Communication is communication without words. It can be used anywhere and anytime. It is like what I found from my research, that gigolo used nonverbal communication to attract people's attention. They did some signals and symbols to tell people that they are a gigolo. They have their own way to sit, to smile and have their own codes. Every participant has different symbols and codes depends on the place and community they are belong to. I get one more findings that every gigolo has to go to gym for shaping his body, and often use so much parfume to signify they are gigolo. And I conclude body posture and using parfume are type of nonverbal communications also. And I also found the theory from Devito (2009) "*the body communicates even without movement. For example, others may form impressions of you from your general body build; from your heightand weight; and from your skin, eye and hair color. Assessments of your power, your attractiveness, and your suitability as a friend or romantic partner are often made on the basis of your body appearance*" and "*Smell is a peculiar aspect of nonverbal communication, in fact research finds that smells can influence your body's chemistry, which, in turn, influences your emotional state.*"

4.3.1.2 Media Technology help and support gigolo to attract people's attention

From this research I found that internet, and media technology nowadays really help gigolo to promote and sell their service, but as the answers, participant 1 and 2 never used internet and media technology to help their job as gigolo, because they thought being a gigolo is a privacy, they didn't want people around them know they are a gigolo. Different with participant two, he use the usefullness of media technology, he use Blackberry Messenger and forum in internet to put the advertisement of his services. But however all

participants agreed media technology really help gigolo because it can reach many people, once they put their advertisements, many people can see that.

Like participant 4 experiences, he found many things about gigolo from online forum, social media, and information from to internet. That means many gigolo had already used internet to do their role as gigolo.

It confirms what has been stated on Media Ecology Theory that *Few can argue with the fact that the age we live in now is electronic. Interestingly, McLuhan (1964) and his colleague (McLuhan and Fiore, 1967) note that this epoch, characterized by the telegraph, telephone, typewriter, radio, and television, has brought us back to tribalization and the art of oral communication. Instead of books being the central repository of information, electronic media decentralized information to the extent that individuals are now one of several primary sources of information. This era has returned us to a primitive like reliance on “talking” to one another. Today, though, we define “talking” differently than the way it occurred in the tribal era. We talk through television, radio, records/tapes/CDs, photographs, answering machines, cell phone, blogs, and e-mail. The electronic era allows different communities in different parts of the world to remain connected, a concept we discussed earlier as the global village.* (West and Terry, 2010)

This part also answer my question which is “what factor supported their interpersonal communication?”. And the answer is technology. I conclude that technology their interpersonal communication.

4.3.2 Friends with the same profession and Community are the role model for gigolo to be learnt.

“Originally it comes from our community. At first we get together once in basecam, well first we were taught, how you tease ya, ya how you behave, from attracting the attention until how you serve client, later when we got a new code, right now we have the internet, bbm, says “this is the new code for we use”... we dressed like this today. It will be noticed every week, every day maybe so, there is a new code, they tell us, and therefore all the know, because we have all the contacts of the gigolo.”

“Yea I found many friends, including friends who are gigolo. So I learned from him. He took me to his community, so I was there with them along with other friends. When I knew about it, I decided to quit from my masseur job, because the income of this job is higher. So, well ya actually it can be said that I learned from the community.

“Ya from my friend, my friend took me to see his friends who have the same profession, there they taught me the ways, how to serve, what to do.”

Those are the answer of gigolo participant. It shows that they learn how to communicate, how to take an action, and so on are from their friends, group and community.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

From the research that I have made, I can take the conclusion based on the research questions. Conclusions made based on the results of the discussion of the previous chapter. Conclusions will not differ much with the discussion based on existing data. I divide the recommendations into three groups, namely for the advantage of academic, President University, and future research.

5.1. Conclusions

The existence of male commercial sex workers has already spreaded around Indonesia, especially in big cities, such as Jakarta, Bandung, and Surabaya. Before doing this research, researcher didn't know that gigolo has already spreaded widely in Indonesia due to gigolo is hard to be identified, diferrent with female sex workers, their existence is a common thing, it is easy to find them.

Through this research we knew taht gigolo can be recognized by their several symbols and codes, but research also find the barriers that someone who want look for gigolo is not really know about that codes, if only they have hired gigolo before, so they have already known the symbols from the gigolo directly. Every gigolo has his own codes and symbols depends on where they are live, and depends on which community he is belong to, but researcher also found some same codes, like use cigarette and lighter.

Lucky, nowadays technology develop very fast, we can got many information easily, help us to interact with many people, although they are so far. So do gigolo, nowadays many gigolo are using internet to advertise their service,

that things can help customer to find gigolo and all the information easily, they don't need to come to the place, just surf the internet, and that call the gigolo. There were some gigolo who don't want use any media technology, because they thought being a gigolo is a privacy, they were afraid somebody who knew them will see them as gigolo. From customer's point of view, they easier to find gigolo through internet, because from internet there were so many options, and complete with the gigolo's biodata and photos..

Whatever the way of communication that used by gigolo, whether through codes and symbols or through media technology, all of them have their own strengths weaknesses, back to the subject to choose which one is the best, but whatever they choose, they have reasons behind that.

5.2. Recommendations

5.2.1. For academic

The researcher recommend this thesis can give new knowledge about male commercial sex worker and the communication. This thesis can be studied not only by communication students but also by others majors, for example social students.

5.2.2. For practical

This research can open the practitioner and reader minded that communication is very wide, even silence is one of communication way. The development of communication is very significant, technology also help us to communicate.

5.2.3. For future research

For further research, the researcher suggests to conduct similar research regarding to male commercial sex workers with different research method, approach and perspective, because there is so many issues can be

explored from this topic. The researcher suggests also to use semiotics approach in order to get the meaning of the symbols and code that used by male commercial sex workers.

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APPENDIX A

In-Depth Interview Procedure

How male commercial sex workers implement their communication skill to attract people's attention

Purposes

To provide an understanding of how male commercial sex worker implement communication skill to attract people's attention

Methods

1. Semi-structured interview between the researcher and the selected informants (recorded).
2. Transcription of interview.

Time

The interview process will take 30 - 60 minutes long, dependent on the existing circumstances and the depth of the information to be dug.

Tools

1. Voice recorder.

The questions for the male commercial sex workers

1. Since when have you been a gigolo?
2. Why do you want to be a gigolo?
3. Who are your customer?
4. How did you sell yourself in the beginning?
5. I have read, that gigolos have their own code to tell people that they are gigolo. Is that right?

6. Could you please tell me about that code?
7. Where did you learn about it from?
8. Have you ever used Internet, instant messaging, or any media social for doing your job as a gigolo?
9. Is there any other ways to promote yourself beside the ways you have answer above?
10. Based on your opinion, which one is the most effective ways to promote yourself or to attract people's attention?

The question for customer

1. What do you know about gigolo?
2. What is their reason want to be a gigolo?
3. Do you think this profession (gigolo) is already spreaded widely in indonesia??
4. How did you know that he is a gigolo when you rent him?
5. Do you now that gigolo use some code to attract customer?
6. Could you please tell me about that code?
7. Do you know another ways of gigolo to communicate that he is a gigolo?
8. Which one do you think is the most effective way for communicating himself as a gigolo?

APPENDIX B

In-Depth Interview Guideline

How male commercial sex workers implement their communication skill to attract people's attention

Interview Questions

Section A: Interview with male commercial sex workers

11. Since when have you been a gigolo?
12. Why do you want to be a gigolo?
13. Who are your customer?
14. How did you sell yourself in the beginning?
15. I have read, that gigolos have their own code to tell people that they are gigolo. Is that right?
16. Could you please tell me about that code?
17. Where did you learn about it from?
18. Have you ever used Internet, instant messaging, or any media social for doing your job as a gigolo?
19. Is there any other ways to promote yourself beside the ways you have answer above?
20. Based on your opinion, which one is the most effective ways to promote yourself or to attract people's attention?

Section B: Interview with the customer

9. What do you know about gigolo?
10. What is their reason want to be a gigolo?

11. Do you think this profession (gigolo) is already spreaded widely in indonesia??
12. How did you know that he is a gigolo when you rent him?
13. Do you now that gigolo use some code to attract customer?
14. Could you please tell me about that code?
15. Do you know another ways of gigolo to communicate that he is a gigolo?
16. Which one do you think is the most effective way for communicating himself as a gigolo?

APPENDIX C



Faculty Of Communication Consent Form for Interviews

Please consider this information carefully before deciding whether to participate in this research.

Purpose of the research: (1) To find out how male commercial sex worker communicate himself to people (2) To find the thing that support their interpersonal communication

What you will do in this research: If you decide to volunteer, you will be asked to participate in one interview. You will be asked several questions. Some of them will be about your experiences toward the socialization of Student Housing rules and regulation. Others will be about your input to the topic. With your permission, I will tape record the interviews so I don't have to make so many notes.

Time required: The interview will take approximately 30-60 minutes.

Risks: Some of the questions may cause discomfort or embarrassment. **OR** No risks are anticipated.

Participation and withdrawal: Your participation is completely voluntary, and you may withdraw from the study at any time without penalty. You may withdraw by informing me that you no longer wish to participate (no questions will be asked). You may also skip any question during the interview, but continue to participate in the rest of the study.

To Contact the Researcher: If you have questions or concerns about this research, please contact: Ray Leonardi Natanael; Phone: 085720060028; Jababeka Education Park, Jl. Ki Hajar Dewantara, Kota Jababeka, Cikarang Baru, Bekasi 17550. Email: ray.leonardi92@gmail.com. You may also contact the faculty member supervising this work: Dra. Baby Poernomo, M.A, email ,babypoernomo2003@yahoo.com

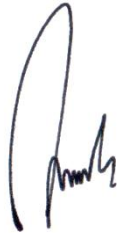
Whom to contact about your rights in this research, for questions, concerns, suggestions, or complaints that are not being addressed by the researcher, or research-related harm: Dra. Baby Poernomo, M.A. E-mail: babypoernomo2003@yahoo.com.

Agreement:

The nature and purpose of this research have been sufficiently explained and I agree to participate in this study. I understand that I am free to withdraw at any time without incurring any penalty.

Date :

Signature :

A handwritten signature in black ink, appearing to read 'Adi Rustandi', written over a vertical line.

Name (print) : Adi Rustandi



**Faculty Of Communication
Consent Form for Interviews**

Please consider this information carefully before deciding whether to participate in this research.

Purpose of the research: (1) To find out how male commercial sex worker communicate himself to people (2) To find the thing that support their interpersonal communication

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ray.leonardi92@gmail.com. You may also contact the faculty member supervising this work: Dra. Baby Poernomo, M.A, email ,babypoernomo2003@yahoo.com

Whom to contact about your rights in this research, for questions, concerns, suggestions, or complaints that are not being addressed by the researcher, or research-related harm: Dra. Baby Poernomo, M.A. E-mail: babypoernomo2003@yahoo.com.

Agreement:

The nature and purpose of this research have been sufficiently explained and I agree to participate in this study. I understand that I am free to withdraw at any time without incurring any penalty.

Date :

Signature :

A handwritten signature in black ink, appearing to be 'DA' with a flourish underneath.

Name (print) : Dimas Anggara



Faculty Of Communication Consent Form for Interviews

Please consider this information carefully before deciding whether to participate in this research.

Purpose of the research: (1) To find out how male commercial sex worker communicate himself to people (2) To find the thing that support their interpersonal communication

What you will do in this research: If you decide to volunteer, you will be asked to participate in one interview. You will be asked several questions. Some of them will be about your experiences toward the socialization of Student Housing rules and regulation. Others will be about your input to the topic. With your permission, I will tape record the interviews so I don't have to make so many notes.

Time required: The interview will take approximately 30-60 minutes.

Risks: Some of the questions may cause discomfort or embarrassment. **OR** No risks are anticipated.

Participation and withdrawal: Your participation is completely voluntary, and you may withdraw from the study at any time without penalty. You may withdraw by informing me that you no longer wish to participate (no questions will be asked). You may also skip any question during the interview, but continue to participate in the rest of the study.

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ray.leonardi92@gmail.com. You may also contact the faculty member supervising this work: Dra. Baby Poernomo, M.A, email ,babypoernomo2003@yahoo.com

Whom to contact about your rights in this research, for questions, concerns, suggestions, or complaints that are not being addressed by the researcher, or research-related harm: Dra. Baby Poernomo, M.A. E-mail: babypoernomo2003@yahoo.com.

Agreement:

The nature and purpose of this research have been sufficiently explained and I agree to participate in this study. I understand that I am free to withdraw at any time without incurring any penalty.

Date :

Signature :

A handwritten signature in black ink, consisting of a stylized, cursive-like mark that starts with a small loop and ends with a long, sweeping upward stroke.

Name (print) : Uci (Fake Name)



Faculty Of Communication Consent Form for Interviews

Please consider this information carefully before deciding whether to participate in this research.

Purpose of the research: (1) To find out how male commercial sex worker communicate himself to people (2) To find the thing that support their interpersonal communication

What you will do in this research: If you decide to volunteer, you will be asked to participate in one interview. You will be asked several questions. Some of them will be about your experiences toward the socialization of Student Housing rules and regulation. Others will be about your input to the topic. With your permission, I will tape record the interviews so I don't have to make so many notes.

Time required: The interview will take approximately 30-60 minutes.

Risks: Some of the questions may cause discomfort or embarrassment. **OR** No risks are anticipated.

Participation and withdrawal: Your participation is completely voluntary, and you may withdraw from the study at any time without penalty. You may withdraw by informing me that you no longer wish to participate (no questions will be asked). You may also skip any question during the interview, but continue to participate in the rest of the study.

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ray.leonardi92@gmail.com. You may also contact the faculty member supervising this work: Dra. Baby Poernomo, M.A, email ,babypoernomo2003@yahoo.com

Whom to contact about your rights in this research, for questions, concerns, suggestions, or complaints that are not being addressed by the researcher, or research-related harm: Dra. Baby Poernomo, M.A. E-mail: babypoernomo2003@yahoo.com.

Agreement:

The nature and purpose of this research have been sufficiently explained and I agree to participate in this study. I understand that I am free to withdraw at any time without incurring any penalty.

Date :

Signature :

A handwritten signature in black ink, consisting of several overlapping, sweeping strokes that form a stylized, somewhat abstract shape.

Name (print) : Willy

APPENDIX D

Interview Transcription

Interview with Male sex workers 1

Name : Willy

Interviewer : Halo, could you please introduce yourself?

Participant : My name is Willy

Interviewer : Yes Willy

Participant : My job is worker

Interviewer : Here I got an information from denny, that mmm willy is or used to be a gigolo. Still being a gigolo or already done with that??

Participant : Frankly, I ever being a gigolo but not too deep, no too long also. Mmm but still sometimes. But yaa just learning, not learning, just right go to field. First I just want to know, how is gigolo's life. And from that time I learnt from my friends who are gigolo also, learnt from them. Frankly, I dont live it so deep. Maybe ever, but not too deep. But everthings about that, about gigolo, I know, from how to get a client, from how to attract people, ya the point is how to get the money through that thing.

Interviewer : oh ok.. So what is your first reason how do you want to know how to be a gigolo?

Participant : I am working now, I need extra money, it is not enough only work. From my job, that is only enough for eat, not enough for pay my

brother's needed, and from that, i thought to looking for a side job, beside my main job. In that time I had a friend, I tell about everything to him, and there he said "if you want, join with me". First, he never told the job is like that. And then he bring me to tante-tante, nah at first I was introduced with that tante-tante. And after do a little conversation, she ask me to walk around with her, in the first "date" i don't know how to act, and i dont know if the sidejob is like that. After that, mm ya you know lah.. serve what she wants, eee, everything she wants to do. Nah, that was the first I got money. Nah, after I go home I talk to him "Why the sidejob is like that?". There he said that the job is like that, if you want get extra money without leave your main job. Because you can do this job at night, sometimes it is not full day in a week, sometimes twice a week, sometimes three times a week, depends on the request. Nah after that I can get a big amount of money easily. Nah my friend already have many experiences, so he can get at least to clients a week. And me, I just started, but I had enough money, sometimes it can be my salary of my main job. Yah.. because from that the income is quiet good, so I try to learn it deeply, learn, and follow him. But in that time I was not good enough, so I still learnt a lot from my friend, from how to shape my body, take care of my body to make it more attractive, and then learnt how to attract people, learn how to make client happy, in quotation mark make client happy to get more money, and how to serve them well. There, I learn and keep learn, after several weeks, I start to shape my body and so on, I go to the first place that I meet the woman, and there, there I eeh eeh lah. And there I know more how it works. And there I already do a body care and body shape also, and from that time some woman begin to ask me for a date. And as you know gigolo, so mmm... we came to one place, place for gathering, and there we drink, smoking, and later mm, while someone want to book, we use some certain codes, we go

to one mall and whatever, cafe or mall, and there we walk around, and after we play there mmm.. sometimes we do shopping first, make her happy first maybe, mmm... and after that we go to next step, go to her house, because mostly “tante-tante” who her husband is busy, go out of the city, then we go to her house, because her house is empty, so we often go to her house, but sometimes we go to hotel also.

Interviewer : I have read that gigolo should be able accept either male or female to be their client without choosing it?

Participant : Yes. Our target is not only tante-tante, the important is we get a side job that can give us much money, and we have a base camp, like a community, and there, not only tante-tante but also the man from the young one until the old one came. And there we have to ready to be booked by everyone, because our purpose is looking for extra money, not for a mate.

Interviewer : Nah first, in the beginning, my thesis research is more about how the gigolo attract the attention of people, meanwhile how gigolo selling themselves. Is there any difficulties in the beginning? As you said before, we can be introduced by our friend, but on next time we have to struggle by ourselves, how did you do that? Did you talk to people directly that you are a gigolo, or maybe through internet, or use some symbol and signal?

Participant : Mmm, at first we had one place to hang around, eemm so people already know where they can see us, it was not us that looking for them, but they went to our place, that is the beginning. Nah day by day, we didn't need to go to that place again, we can make a appointment at one mall or the place for hang out or cafe by using the code, and certain identity, for example we use long arm collar shirt but we crease one side of our shirt arm or using white watch with using

shirt and blue jeans, or by using bodyfit shirt without using watch or with another code they will know. Nah, from that, the people will know he was a gigolo.

Interviewer : Are the codes same in all place or only in few place?

Participant : Maybe the code like that is not different in some place, but different in some region, for example if it is in bekasi, in every place in bekasi will be using same codes, but it will different with bandung or another place in Java island, but in bekasi is the same. We are using one code.

Interviewer : So all gigolos in bekasi will use the same code? Could you please repeat the symbols?

Participant : Yes if in here ya just like this, for example wear a short sleeve shirt with a white or blue jeans, wear shoes with red or blue also, sometimes also wearing a shirt with folded hand, without using a watch, or with both folded with using watches. So .. so sometimes we could use any shirt, free, as long as when we went to that cafe we sat, with our code smile, they already understand without having to look in clothes, eg suppose smile mmm very thrilling. Hehehe

Interviewer : Is anyone teach the symbols and codes? Or the codes come from one philosophy?

Participant : Originally it comes from our community. At first we get together once in basecam, well first we were taught, how you tease ya, ya how you behave, from attracting the attention until how you serve client, later when we got a new code, right now we have the internet, bbm, says "this is the new code for we use"... we dressed like this today. It will be noticed every week, every day maybe so, there is a new code, they tell us, and therefore all the know, because we have all the contacts of the gigolo.

Interviewer : ooo, so that was the point, it was taught by the community, so all the member agreed to use that symbol.. ok then.

Participant : Ya.. at the beginning, at the beginning we hang out, after we knew our job is like this, a day after that day we came again, and we were introduced with the codes, how to make our customer happy, we did that so the customer will not go to another gigolo. Different if we served new client, we cannot trust them 100%, because many of them hurted us, they just call us to come, but never pay us, leave us alone in somewhere we didn't know. If our "members", I never doubt them anyomore, because I myself already enjoy with temn, they take me to hang out, shopping, pay my shopping, bought me clothes or something branded.

Interviewer : So, all of you had a symbols and codes that was given by the community. The question is, "Do the customers know the symbols and codes?". For example one tante-tante is looking for gigolo, i think she will not know that gigolos are using some identity from their clothes and using that symbol

Participant : Ya.. So like this, mmm.. for example usually, for example we go to cafe, mostly, sorry to say, people who go to cafe is a "naughty people". People go to cafe hve their own purpose, such as tant-tante want to see a gigolo, or maybe men want to see naughty girl. So... so it is not difficult, because it was impossible that people go to cafe just for hang out, people go to cafe have their own purpose.

Interviewer : Ok. I want to ask, the cafe that you always said before is like club? Or cafe for eat also? Because I thought the cafe is a restaurant, Ya we can say Olala cafe, that is a cafe.

Participant : Yes, the cafe is like a club. If we do in restaurant is not easy, because everybody's purpose is to have eat, so it will difficult to differ which one want to eat, and which one want to book us. If in club, everybody knows that they have their own purpose.

Interviewer : oo.. I see, so the cafe is like a club. Because at first I thought the cafe is a common cafe, like a restaurant or someplace to eat, I was confused. So the point is to get a customer we have to hang around in cafe ya?

Participant : But ya mostly, like tante-tante go to the place of our community ofently. There, they can see our pictures directly. Hehe.. and there is a book and our biodata also. There, they can choose by themselves, which one they want to hire. So, eventhough we were not there, because we already left our phone number and Blackberry's pin, they could call us directly, make an appointment, where we would meet. And the clients who were enjoy with us, they will promote us to their friends, so just like mouth to mouth. Sometimes we didn't need go anywhere, did't need go to cafe, sometimes we could call our clients, or they called us, ask us to come, for example we make an appointment for meeting. If in cafe, we used the code only in the beginning, when we just started to do this job. If someone who have been doing this job for a long time, it would be easy, just stay at home, they would call us. Ya, if only we were bored stay at home in Saturday night, we went to the community, we stay there, but in another nights, we just wait their call. Nah, maybe some people who already check in with use, they will promote us, like a he was kind, the service is very satisfied, or maybe we already been famous. So if in the beggining we work hard to get a customer, in the end the customer will look for us.

Interviewer : Mmm.. ok.. so it will be spreaded by itself from mouth to mouth ya. I want to ask, Is there anybody of your friends who maybe ever promote themselves through internet, media socila or maybe facebook or another applications.

Participant : I never use internet to promote myself, because I thought being a gigolo is a privacy, so I have no brave to promote through internet. A lot of my friends use internet, maybe they haven't get customer for a long time, so they use internet, many of them join forums, they registered in that forums, and post their name, age, height, weight, type of body, the point was our biodata. If me, I had no brave to post myself in internet, because it was privacy, I didn't want many people know about me.

Interviewer : Oohh.. So you didnt use internet for promoting yourself. Ok then, if I ask you, in your opinion which one is more effective, promote via community and codes like you did, or via internet and media social?

Participant : I think, It will better via community, because if we use internet, we dont know how our client will be, because we cannot see it directly. Different with through community, the people come to our place, so they can see us directly.

Interviewer : You said, all gigolos have to care their body, so it means like a gym, go to salon, and go to body care.

Participant : Yes.. right.. But I myself didn't go to salon, because as I said, I had a community, they will suggest us to treat our body by some brand of shampoo, body lotion, face soap, and so on, so the community will maintain us also. If gym, that was a must, for shapping our body. So our community is like school, there was a headmaster, there was treasurer, there was a teacher, there was a medic care, maybe it was

like UKS in school. So they often tell me to use some medic, some vitamin for treatment.

Interviewer : So body is also a factor for being a gigolo. And back to the symbols, could you please repeat once more, more detail, what symbol that you ever used to show that you were a gigolo.

Participant : Oh, ok.. The symbol when we were going to cafe only, because if we stayed in the community's place, we don't need to use codes or symbols like that. If in cafe, the most important was we have to keep our smile, the second is coffee, the coffee is put in front of us, whether we drink or not, we have to put coffee in front of us. Keep smile whenever. Don't forget also bring cigarette wherever we go. And then we had to use branded clothes, ya atleast the price was five hundreds thousand rupiah.

Interviewer : I have ever watched that gigolo also use scrolled newspaper. Is that right?

Participant : Yes, I had ever used that code also, we scroll newspaper, and we hold it on, sometimes we can use rose also, we hold also.

Interviewer : But every symbol was back to the community. Is that right?

Participant : Yes it is right

Interviewer : Beside use newspaper, anything else can you use??

Participant : Ya as I said, we can use rose, but we use purple rose, gigolo in Bekasi only use purple rose. We hold the flower, not the stalk. And if our fashion never mix many color, if we used black, just used black, if we use blue, just blue. Different with gay, gay often use a full color of fashion. If ours is more elegant.

Interviewer : and How about eye contact?

Participant : First we don't need use a teased eye contact, just normally, the point was give smile, and dont forget to hold newspaper or rose. We can do eye contact to everybody, and in one time, we can found the respone of our eye contact, we can see from their eye contatct, and we will know someone who want with us. After that we can give a wing to them, and do teased eye contact. After that we could go to her/ his table, there we did some conversations, and then go to next stage. Ya the point is our smile, sooner or later we will get a people who want with us.

Interviewer : Do you know what symbols that was used by gigolo at another city. For example in Bandung.

Participant : Mmm.. I don't know, because i thought why we have to know the symbols at another city if we just work in Bekasi. I never try to work in another city.

Interview Transcription

Interview with Male sex workers 2

Name : Dimas Anggara

Interviewer : Could you please introduce yourself first?

Participant : Okay.. Alright, my name is Dimas Anggara, I am 25 years old, I came from Ciamis, I mmmm... am now living in Jakarta.. What else? Mmm.. Oh yes, I am now working as a sales marketing.

Interviewer : Okay, like I said before, I want to interview you for my thesis. The title of my thesis is “How Male Commercial Sex Workers Implement Their Communication Skills to Attract People’s Attention”. Nah, you have told me that before you are working as sales marketing you were working as a gigolo. Naahh, now I want to ask you some questions yaa.. Can you tell me since when you became a gigolo? Are you still one?

Participant : Yes a, I was in Ciamis before... I felt like I am done living there. Then when I was 19 years old if I’m not mistaken, I encouraged myself to go to Jakarta, though I got no friend there it was okay for me, I went to Jakarta eventually. Then when I arrived at Jakarta, I did not know where I was, I did not know anybody, I did not know what to do. I slept in mosque in the first day. Mmmm... then I went wandering in the next day asking people for job, and then I met one person. He offered me a job. I was willing to do anything back there as long as I am not unemployed. Turned out I was offered to work as a masseur. I was trained back there. Mmmm.. Maybe he offered me the job because I’m girly ya, so it fits me. Hehehehe.. Nah, after I was trained, I was working there. However, when I was in training, I was told that here

the customer will not only be massaged. The customers are frequently asking for more. Nah, I felt that something is wrong back there, however I went with it. Turned out that the customers who come to the massage place I worked at were really asking for more a..

Interviewer : Wait up, was the massage place only for female or else?

Participant : No a, it can be both, male and female. So it can be whoever, depends on the customer. Nah, there was the beginning me experiencing serving people. Serving quote in quote ya a.. Hehehehe.. sometimes with om-om, and sometimes with tante-tante.

Interviewer : Ooo.. Yes.. So if I'm asking about the reason so it was because you did not know where else to go in Jakarta, and you were asked to join ya?

Participant : Yes, it's true a. So I didn't know where else to go that time. I didn't care what is the job, I just take it.

Interviewer : But you are not a gigolo then, only a plus-plus masseur?

Participant : Yes a, but it was back there a.. Now I'm not working as a masseur anymore. After I was working as a masseur, I was working as a waiter in a restaurant. However, the salary of a waiter was not that big. Nah, so I was selling myself a, when I was free my customers in the massage place called me frequently, but I was offering myself to the customers of the restaurant also. I flirted them hehehe.. But only the males, those who I thought who were gay. So, sometimes I got sudden calls from the restaurant's customers also hehehe.. Then until now I am actively offering myself through BBM, or by asking to my customers.

Interviewer : Were you feeling ashamed to do that kind of work?

Participant : In the beginning I was very ashamed a when I knew the job was like that. However, what else can I do a, rather than being unemployed. Rather than dying in Jakarta.

Interviewer : Nah, then why are you continuing the job even you are no longer a masseur. You are ashamed right, you should stop right? Hehehehe..

Participant : Yes a, I really wanted to stop actually.. But I did that when I have no money at all, mmm.. there is no other way, so I offer myself. Anytime, anywhere. Hehehe

Interviewer : So you are still doing it until now?

Participant : Yes a, even until now I'm still doing it. I am a sales right, though I get closings, the income is still relatively small for me, so I have to find another way a..

Interviewer : So, who are your customers up to now?

Participant : I got so many customers a, young and old, from the rich to the poor. It is varied.

Interviewee : Yea, are they females only? Or males also?

Participant : Both aa.. Because every gigolo has to do it both with females or males, even more if the money condition is really urgent, I can't make a choice anymore, even the ugliest has to be served. However, honestly I prefer to be with males, the young males, sometimes I am willing to be his girlfriend hehehehe...

Interviewee : Nah, the first time you became a gigolo, mmmm but not as a therapist ya, but when you sell yourself individually, is there any obstacles you met. Ohh yea, eeee have you ever experienced any direct self-commerce? Like where you hang out??

Participant : Mmmm.. what do you mean? Oooo yes yes, you mean like where am I looking for my customers; clubs or café right? Yes of course I have a, it can be ensured if you are in Jakarta, even more in Mangga Besar region, there are so many a. Hangs out while looking for prey hahaha..

Interviewee : Nah, can you tell me how you do that? Hanging around and getting the customers?

Participant : Well ya I'll just hanging around, then I'd use certain codes if I'm in cafes, like I let my collar up, then putting a cigarette on the table, or using a newspaper, there are still more a. But it is only for the beginning, it will be easier as the time goes by, people knew us already, they can just call us through phone calls.

Interviewer : Nahhh, that is the one that I research. Could you tell me more details about it, about the steps and the codes? I mean the codes that you used to catch the customer, like using cigarette you said just now.

Participant : Yes, so we hang out in a club or café, then yaa we just eat or do the usual hang out, but preferably to be alone, don't go with friends, then we have to be seen clean and tidy. Then if we are using polo shirt or mmm a shirt, we will let the collar stands nah then usually we put a cigarette on the table, but we let half of a cigarette came out of the box, then sometimes we play on the zippo lighter, we just play with it, we not turn it on. Or mmm.. sometimes we hold a rolled-newspaper. There are so many kind of it a, I don't remember it all. But those are the commonly used.

Interviewer : Where did you learn those ways?

Participant : Yaaa, at first I was playing around in Mangga Besar a, there are a lot of places there, there are clubs also. It was after some time I worked as a masseur, I like to go to Mangga Besar, because people said that we

can find boys easily there, nah long story short I found many friends, including friends who is a gigolo. So I learned from him. He took me to his community, so I was there with them along with other friends. When I knew about it, I decided to quit from my masseur job, because the income of this job is higher. So, well ya actually it can be said that I learned from the community.

Interviewer : Oooo.. so there is a group ya? Is it only one group or there is a lot of it?

Participant : There is not a lot a, only few of it. So there is only a few of groups, but ya they are all the same, teaching the ways and guiding us to be a great gigolo. Yaaa maybe it can be said that we have a 'mami'. But there is only a few.

Interviewer : Ohh yea, yea, nah now I want to ask did you find any trouble when you were out there selling yourself at the first time?

Participant : Mmm, hold on I'll try to remember it... Mostly the problems was we are a little bit confused on how we offer it, how to tell it. When you are an amateur you'll seems stupid, you don't know how to do it the right way. Actually the difficult part is to do it towards the 'tante-tante' a, because I was skinny back there, I haven't go to gym yet, so the 'tante-tante' are refusing, they are looking for a manly guy. I found it difficult back there. It was the boys who came near me, because it was easy seeing me girly, they know that I am gay, and can be used hehehehe...

Interviewer : Is going to gym or taking of ourselves is a mandatory for gigolo?

Participant : Yes a, it is a mandatory. We as a gigolo has to have a good body, six packs is a minimum... then we cannot be seen dirty or smelly. Because it is also our appeal, there is a value for it a, it is impossible that the

'tante-tante' want to go with the skinny, dirty, and stinky ones. So, I'm also going to gym. While working out in gym, I can also find customers hehehe...

Interviewer : Nah, going back to the symbols. From the symbols used, is there any philosophy of using it? I mean, why it has to be one cigarette came out from the box, why the collars has to be stands, and stuffs?

Participant : Ohh, I don't know about that a, I just followed it, because I've been taught like that, as long as I get the customer. The group was teaching me to do so.

Interviewer : Are those symbols used in all places? I mean does all gigolo in Indonesia using the same symbols?

Participant : I think no a, because I've tried in Bandung with my friend, it is different. It seems that they have their own agreement. But I never learn the ways of other places because I'm in Jakarta. When I was in Bandung I did not use those symbols, It was through some introductions.

Interviewer : Ooo... You never look for it also ya, Okay okay. Nah, aside from those symbols have you ever tried any other ways? For example through internet or BBM or other media?

Participant : Mmmm.. Yea, I'm using BBM more frequently nowadays, aa can see that I like doing updates right in BBM hehehe... It's because it is way better using BBM a, it can be anytime, anytime we can update our status, even I can do it while I'm working. Then sometimes I'm also using internet, joining in a chatting forum a, after some conversations that we give our PIN to each other.

Interviewer : Lah, isn't it very open if you are using BBM? Are you not ashamed?
Do you don't have friends or siblings in your BBM?

Participant : Yeah a, I don't have that kind of feelings anymore a, let it be, I am who I am, even more if I really need money, I'll just selling off in BBM. I don't have siblings in my BBM, but I have a lot of friends. However, most of my friends are also doing the same thing a, just like me. I have told you a, my parents already knew that I'm doing this. Even they know when I got venereal disease.

Interviewer : Nah, according to you which one is more effective, using symbols or BBM mmm or through the internet?

Participant : It depends on the time in my opinion. At the first time, it would be easier using symbols or through the hanging around. However, as we get more friends, or if we have a group in BBM, it will be easier if we using BBM. Then internet is very helpful for us to share our experiences, and finding the handsome ones a hehehe...

Interviewer : Okay that's all that I need right now, later if there is anything that I need to ask, I'll contact Dimas ya. Once again thank you ya.

Participant : Yes aa, you're welcome.

Interview Transcription

Interview with Male sex workers 3

Name : Uci (Fake Name)

Interviewer : Hello mas, good evening... Can you introduce yourself first? Only your name, age, origin, and job.

Participant : Okay, my name is Uci (not real name), I'm 27 years old, I came from Kuningan, Jakarta, but now I live in Bandung. I work as.... A fitness instructor..

Interviewer : Yes, before we start I want to make it clear once again that I am in a finishing process of my thesis of which is taking gigolo as its main discussion, not too deep however. Nah, I got some information that mas Uci has been or still a guy who serves some services hehehe... yaa it will be more polite if we say it prostitute ya. So, I want to ask a few things from mas...

Participant : Mmmm.. heeuh heeuh..

Interviewer : But is it true that you are a gigolo?

Participant : Yeah, can be said like that... hahahaha

Interviewer : Nah, first question, since when you became a gigolo?

Participant : Wah, since when yahh... 2007 if I'm not mistaken I came to Bandung, then I was working as a cleaner in a gym. Nah it was after a year if I'm not mistaken, so maybe 2008 ya...

Interviewer : Then why at the first place you became a gigolo?

Participant : Mmmm... So at first I was just following my friend, he was working out here also, just call him Rendi. Rendi like doing “bad things”, can be said was a ‘human pet’ la. Nah, it was, if I’m not mistaken, a year being here, I was quietly working out also, so my body was good enough. Hahaha... Nah, maybe as he saw I have a good body, so he invited me to join also. Nah, I also wanted to do it, so it was okay for me.

Interviewer : Ohh like that ya, okay. Bro, could you please Bahasa hahahah... so I can do the translating easily. Okay? Nah, so then why you want to be a gigolo?

Participant : Ya, it was because of curiosity at the first place ya, then ya as a male also, certainly wants those kind of things, then it was not bad I got good pocket money. Ya I cannot lie that the money was good. Then at the first time I thought I can always doing “that thing”. Hahaha...

Interviewer : Ckckckckck... weren’t you ashamed at the first time being a gigolo?

Participant : Ashamed... mmm feeling ashamed ya? Yes I was, ashamed when I was introduced to the ‘tante-tante’, yaa because it was my first time serving people, I didn’t know what to say, I also didn’t know what to do. Hahahaha...

Interviewer : Then until now are you still renting yourself?

Participant : Yeah, sometimes... only if there is any calling. Usually I’m called when their husbands are going. Nah, sometimes I can be called. However, nowadays I’m getting busy, because I am here at the gym from the morning to the evening, my students always come.

Interviewer : Nah, when it comes to the selling, who are your segment? Mmm I mean who are the people using your service?

Participant : Oh yeah, it must be the 'tante-tante', the lonely mothers.. hahahaha... yaa female for sure..

Interviewer : Only female? Because from my previous interviews, they said that they have to accept both male and female as their customers?

Participant : Yea, it is commonly like that, my friends are mostly like that. But ya what else can I do, I only accept female, because I really can't do it, I cannot force myself to be gay hahaha... Yaa, even though I really need money, I will not ever go with male. I really cannot and I do not want to. *Mbung pokona mah*. Hehehe..

Interviewer : Nah then like you were saying, it was because of your friends in the gym at the first time so you get the customer directly right, because you were introduced by your friend. Nah, what happened next? Let's say when you were trying to find your first customer, is there any obstacles? For example, it was hard to get the customer, no one wants to rent like that...

Participant : Ohh yea of course... Back there in the beginning if it was not because of my friends you were just hoping that there is someone who wants to go with you... I didn't know anything at the first time, I was taken to a club once, all my friends can get customers, I didn't get any, *malah culang-cileung doang*... Then my body was not like this back there, I was a bit skinny, even though the shape was there.. Then I was dirty, I haven't clever enough to take care of myself. So, I wasn't confident to look around for girls. So, I was nervous only to look for a girl.

Interviewer : Hahaha... oh like that ya. So, indirectly a gigolo has to know how to take care of himself ya?

Participant : Loh, yes of course Ray, if not you will never get a customer. I am so sure of it. Working out is a minimum, the body should be good, not fat, nor thin. Then even though a little bit *hideung* like me, but should be clean and smells good. The clothes have to be good looking. Yeah, the point is taking care of ourselves is important, it adds more value. Ya for example at the first time there were no girls looking at me, or 'tante-tante' who want me. However, as the time goes by, I'm getting better on how to attract their attention. Then, what kind of clothes to put on.

Interviewer : Nah, I ever read and heard that gigolos have special symbols to tell the others that they are gigolo, is it true? And have you ever use it too?

Participant : Ohh, the signals ya? Yes they are for real and all gigolo are using it at the beginning, when they are hanging around. Friends of mine ever taught me that, I have used it also when I was at some cafes, it was in Braga region.

Interviewer : Nah, could you please tell me some of the symbols?

Participant : Oh yeah, I only remember some of it, the first one is that we put a lighter above the cigarette.. so the lighter is standing above the cigarette.. Then emmm, oh yea, we play with the lighter, so it is like we want to start the fire but we are actually not like that. You understand right? Mmmm.. what else ya.. The one I ever used was only that. But the most important thing is also our eye contact, and smile. When we used the symbol maybe there are some people who are looking at us, we have respond them with a smile, and our eye contact have to be... have to.. *kumahanya... nya kitu we lah...* hahahaha

Interviewer : Ohhh yeah yeah... Where did you learn it again?

Participant : Ya from my friend, my friend took me to see his friends who have the same profession, there they taught me the ways, how to serve, what to do..

Interviewer : Oh so it is a community?

Participant : Yaaa, it cannot be said one, because there is no name for it... it is only like a group, a group of people with the same profession hahaha..

Interviewer : Is there any philosophy behind those signals you mentioned just before? I mean why we should play with the lighter, why we have to put the lighter..

Participant : Mmmm.. The philosophy huh? Mmmm.. *teuing sih*, they just taught me, so I just did it. Hahaha.. I don't know about the background.

Interviewer : Are the symbols will be just the same everywhere? I mean are those symbols used in all place?

Participant : Mmmm.. maybe they are ya... But I'm not sure of it, because I never been to other places. But the thing is if it is with my friends, it's all the same. Maybe if it is in Bandung it will be just the same. But I don't know.. hahahaha

Interviewer : Aside from those signals or as we can say non-verbal, have you ever use any other ways? For example through internet, or Blackberry...

Participant : Mmmm.. until now I'm using BBM, there is a group in my BBM, so I can chat with other gigolos, then ya through cellphone, girls who have rented us they have our number for sure or our PIN.

Interviewer : I mean like you are promoting yourself through the internet like that? I mean like for example, “I’m selling myself, for those who want can contact me...” that kind of stuffs..

Participant : Ooo, no I don’t do it, I have a lot of friends in my contact... I don’t feel confident doing the promotion through BBM. This one is privacy right, so I never did it, I just do it through hanging around, finding some customers that way. Hehehe.. My friend who did it through internet said that it is easier, as when you do it once, many people will know you instantly. But I’m ashamed to do it through the internet hahaha...

Interviewer : Okay then. According to you, which one is more effective or which one is better, through the symbols, groups, or internet and cellphone?

Participant : Ya maybe using internet is a good one, all the people will know instantly, then they can see our photos, the data without seeing the person, they can just contact us. But I’m ashamed and I don’t really understand those kind of things. So for me, ya through the hanging around, or groups.

Interview Transcription

Interview with Customer

Name : Adi

Interviewer : First of all could you please introduce yourself?

Participant : Okay.. Ya.. My name is Adi. I am from jakarta. I am 26 years old.

Interviewer : I want to tell you that my thesis is about gigolo. Mmm I know you from Dimas that you are his friend and you ever use the service from gigolo. So I would like to ask you some questions to you, you can answer it briefly and clearly. Ok??

Participant : Hehe.. ok2.. But please do not tell my original name.. go ahead..

Interviewer : For sure, I will hidden your name. Ok then,, mmm.. First question is, based your opinion. What is gigolo? Who are they?

Participant : Ya maybe all people already knew ya, that gigolo is a man who sell himself to fullfill the pleasure in sex. Ya like PSK, but it is a man.

Interviewer : What is their reason to become a gigolo?

Participant : Mmm.. I thought, maybe it is all about money, they need more money, ya they want to get much money by instant way. Based on my experience, from many gigolos that I asked, they were doing that things because they want money. Yaa, but few of them want to be a gigolo because of they curious, and they want to try it, ya but mostly because of money.

Interviewer : Do you think this profession, I mean gigolo is already spreaded widely in indonesia??

Participant : In indonesia ya?? Mmm.. Ya, I don't know if in Indonesia, but in Jakarta itself it has already spreaded widely, not only ya not only in esek-esek area, like mangga besar, clubs, but now as I know, the gigolo already a lot in malls and some cafe around Jakarta. But ya, as my friends said, gigolo now is so many in Indonesia, especially in big cities.

Interviewer : When first you used gigolo's service, how did you know that gigolo? I mean mmm, how do you know he is a gigolo? Or maybe you can tell how the first you met gigolo...

Participant : mmm... Let me remember.. Ya first, mmm ya nobody knew me is a gay, my friends thought me I was straight, but actually I like man, so one time, that was in university, I really want to have sex, so ya first I browse Internet and put "jasa gigolo" as a keyword in gigolo, there I found many link about gigolo, I read some forum, some advertisement, and there is a application like facebook it is like social media the social media is www.manjam.com, the contents is all about gay in asia, included Indonesia, so from there I got one picture, handsome boy, I tried to call him, and ask for his service, after I called him, I make an appointemt, to meeting in one place, like a cafe, yaaa there we chatted, and after that we went to one hotel, and mmmm.. ya, you know lah.. hehehe.

Interviewer : Oohh... So I can say that you found a gigolo is through internet ya, like media social.. mmm... beside use internet, have you ever go to the spot of gigolo directly?

Participant : Yes, of course, naahh from Internet also I knew many place where gigolo often stayed, sometimes I went to there, and went there directly, so we didn't make any appointment.

Interviewer : ohhh ok I see.. mmm.. now I want to ask, do you know that a gigolo has some codes and symbol to tell people that he is a gigolo??

Participant : Ya, ya I know. That was a certain thing, of course every gigolo had to show their symbols and codes, so we can know them easily. Ya every gigolo, when they were looking for customer, they always show the codes, ya such as with cigarettes or lighter right??

Interviewer : ok then, nahh, what do you know about the codes. Ya I mean what codes do you know that many gigolos use, or the codes that you have ever seen..?

Participant : Ya, maybe it is alot ya.. Ya, but in Jakarta, as I know loh ya, gigolos here used cigarette, they put cigarette on the pack, or they can play zippo lighter, they play it seems like they want to light it on. Mmm.. what else ya?? Mmm, oh ya,, as I know, a few years ago, they used newspaper.. They coiled the newspaper, and hold it their hand. And then, as I know gigolo sit as a woman, I mean the leg. And or as I saw in internet, every gigolo use a very sting frangance. And so many, there are so many in internet, you can know, but it was different in every country, or maybe every area.

Interviewee : Ok, so many of codes that you know is from internet also ya. Mmm and then next question is, mm beside using symbols and codes, and also internet, what else did you know that the gigolo used for promote himself?

Participant : I think I have said all of them.. Ya first ya through internet, social media, and BBM, or ya can share with others the phone number of gigolo. And then.. mmm ya through codes, we as customer go to the place directly, and try to find them by their codes, ya thats all I know.

Oh yaa, maybe go to club, and we can see them alot, and get them free.
haha

Interviewee : haha.. Free?? Only by speak-speak ya?? Haha..
Ok then, maybe it is my last question.. On your opinion, which way is
the most effective that used by gigolo to promote themselves??

Participant : mmm.. Which one ya?? Mmm, ya as my experience, mmm but ya
every way is same I think. Those are good, because if we use internet,
forum, and media social, we can see many-many gigolo from many
places, we can share about the story, and there are many gigolos who
offering his service, but yaa mmm there is a limit also, because
sometimes we found handsome one, but he was far, so we can date
them, different if we go directly to the place, we can choose by
ourselves, and if we like him, we can go to them, chat directly, and if
we get an agreement, we can go to hotel, so it can be faster, we didn't
need to take much time. Just see, like and go. haha