Original Research Article

DOMINATION AND LEGITIMATION IN THE STRUCTURE OF THE VIRTUAL MASSAGE INDUSTRY DUALITY

Abstract. The massage industry is experiencing quite disruptive changes by opening virtual massage parlors that serve service transactions to communicate with customers online. This is considering that conventional massage parlors have experienced a decline due to the Covid 19 pandemic. The existence of virtual massage parlors also forms agents and structures with different patterns and systems so that there are indications of a new style of capitalism in virtual massage parlors and agent or actor deviations. To study this problem using structural theory with a qualitative approach with a critical ethnographic method of communication and analytical techniques with *double hermeneutics* . Based on the results of the study, it shows that virtual massage parlors build the movement of a remote operational system that still uses the dominance power of the Massage Place manager and creates legitimacy through communication as an instrument of power for therapists to capitalize on their work but are still targeted to provide more benefits for the Massage Place. So that here a new style of capitalism is formed which makes the therapist a profit-seeking 'machine' as well as building a structure of power over the therapist.

Keywords : Virtual Massage Institution Industry, Therapists, Structuration

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Introduction

The pandemic period which moved massively in 2020 closed all massage services, the entertainment industry to shopping centers which were not allowed to operate during the Covid 19 pandemic causing massage parlors to be very threatened with closing and not operating because they were not allowed to open, none of the customers came because they have to stay at home during the spread of the Covid outbreak, all forms of business activity cannot operate normally as well as the massage industry is also automatically not operational so that they experience huge losses and even lead to dismissing their workers including closing the business, but the number of massage parlors is closed the availability of accurate data has not yet been ascertained.

The practice of prostitution including the practice of massage ++ is currently carried out virtually (*mobile*) where the control of prostitution actors or massage agents can be controlled in the form of remote coordination. The pimps or 'Mami' only operationalize work instructions and carry out the division of labor for prostitutes only from home and in direct contact with customers using Twitter or through the Mi Chat communication medium [1] .

Massage practices also vary. Massage practice is not only done by providing a place in massage parlors as an entertainment industry, but can also be done virtually or online. Inevitably, this has prompted a "quiet" reaction from the massage parlor businessman to continue operating his business in a different format. It is not easy for massage parlor business owners to continue their business and it is difficult to accept the fact that the massage therapy business must close due to pandemic problems, so this has prompted these massage business entrepreneurs to rack their brains to reformulate their massage business so that it remains operational and not visible from the outside or not widely known by the public, especially not known by the security forces.

There are various ways to do this, such as opening a massage business secretly, only customer-oriented, which is known to be not open to the public at large. This was not only done during the pandemic, even before the Covid pandemic, many massage practices had been closed and considered illegal but continued to operate on a limited basis [2] .

The problem of the virtual massage parlor industry here is that it has a structure and system that is built by following a virtual structure and system model as global community culture is built in the digital era by forming special domination and legitimacy, as well as a form of significance or bridge of communication mediated through computer media is formed based on continuing economic interests and also maintaining the company's operations or profit.

The role of the main agent (business owner and manager of the management of massage therapist workers) is to build structures and systems that are under pressure which indirectly exploit workers for the economic interests of the main investors through massage practice services. Workers are given job opportunities that are managed virtually or remotely and provide a bridge of communication between worker agents and the public. Apart from that, in the realm of structural dialogue, duality occurs, there is a structural conflict between the main agent (financier) and the scope of government regulations, society, and on the one hand, to protect the power of the structure, it is passed down to the massage therapists who work under their auspices.

Online prostitution is also a covert crime through prostitution under the guise of massage. This is used for capitalism to build a new power structure based on agent power and the role of the main agent to build domination power and build legitimacy which in the end cannot be separated to benefit the capitalist agent [3] . So that through this research it seeks to provide advocacy to massage therapists who are objects of financier agents and dismantle forms of capitalist ideology in virtual massage parlors and provide enlightenment to the public regarding the lives of therapists and the scope of their social structure.

In an effort to dissect and examine the dilemmas of massage therapist agents and the conflict with their structure, the researcher uses Structural theory to examine these problems. Structure teaches the concept of the individual as an agent (*agency*) whose role is to produce and reproduce structures in the proper social order. So that the agent is able to change and produce a new structure if it does not find satisfaction from the existing structure. The structure itself is a set of rules (*rules*) and resources (*resources*) that are used to maintain a group or organization [4] .

In structuration theory, there are basic elements that play a role in the structuring process which are interrelated in an existing system. Elements in adaptive structuring [4] , including Agency and Reflexivity, Duality of Structure, and Social Integration *(Social Integration)* [5] .

Structural devices are formed by the *mutual convertibility* of rules and resources involved in social reproduction. Structure can be analytically distinguished in each of the following three dimensions, namely structuration of significance, legitimacy and dominance, or in all of them [5] .

See the three major clusters of structure. *First* , the structure of marking or significance concerning schemata, symbolic, meaning, mention and discourse. *Second* , the structure of control or domination which includes schemes of control over people (politics) and economic goods/things. *Third* , the structure of justification or legitimacy concerning normative regulation schemata, which is revealed in the legal system [6] .

Structural theory denies deep determinism, so it also opposes untrustworthy freedom. There are two events to establish this point. *First* , Giddens argues that in every social relationship there is a control dialectic that involves asymmetric access to and manipulation (resources) through which agents influence one another's behavior. Central to this concept is that no agent involved in these interactions is ever truly autonomous. *Second* , to create something that can anticipate the ensuing discussions about the production and reproduction of social activity, agency-free behavior depends crucially on the range of practices that only competent agents can perform [7] .

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Research Methods

The research method used in this study uses a qualitative method with a descriptive type. The paradigm used in this study uses a critical paradigm which is the critical paradigm.

The data collection technique used was to observe 2 massage parlors with the initials UG and WD. Both operate online, relying on *smartphone* devices and *laptop devices* that work equipped with software applications that accept transactions from *chat applications* and *websites* . This type of observation is carried out by in-depth observation in which the form of observation or observation is carried out with participants and the direct involvement of the researcher [8] for interaction with the residence and with the therapist as well as following their work operations and transactions.

The form of interviews conducted was in-depth interviews, in which the forms of interviews were conducted in an open and unstructured manner by prioritizing natural forms of interviews without any pressure and coercion from the researchers but with permission and agreement by the researchers [9] . The interviews conducted by the researchers were by conducting interviews with the managers or owners of the UG and WD houses, as well as conducting interviews with 5 therapists based on therapist criteria based on age 20-25 years, then aged 26 to 30 years with the initials of the 5 therapists being Ad , Ol,

The qualitative method approach was used with critical Ethnography. Communication and data analysis techniques were carried out with *Double Hermeneutics* , which in this analysis was carried out with Micro and Macro analysis which included objective and subjective micro analysis, then objective and subjective macro. In addition, the analysis model is carried out by covering the realm of structure (schemata) and its relations to agents which include the three main clusters of structural duality, Signification, Domination, and Legitimacy. This form of analysis objectively includes the structure and relations with the established rules and norms, as well as the means used. Then on the subjective includes awareness such as unconscious motivation, discursive awareness and practical awareness [5], [7], [10] . So here you can see the *constraining* and *enabling forms* that exist in the virtual massage parlor.

Result and Discussion

In the research findings it was found that the ideological aspect of capitalism is so strong in the virtual massage industry Massage Place. Of course the strength of capitalism here is so different from classical capitalism which prioritizes the working system of machines - production - labor - profits. Here, laborers or therapist workers act as machines as well as service producers as well as providers of their own machines to gain profits which are shared with the Massage Place. So the work system in the new style of capitalism here is the therapist's body which is sold with the expertise capital possessed as a commodity, then generates money (profit) and the profits are used as a commodity again which will be resold to customers. When studied in Marx's formula here C - M - C (*Commodity* - *Money* - *Commodity*) [11] . Therapist workers need to beautify themselves, use cosmetic devices to make their guests attractive. So here the therapist becomes a commodity to be "Resold" the body and its services. So that the profits obtained from working as a therapist are then used to buy cosmetic devices that will be used again for work besides meeting their basic needs.

In the new capitalism, it is no longer easy to detect that humans are made workers who operate machines, but it is easier to make humans as machines for their pleasure [12] . Just as therapists basically don't have a lot of expertise and abilities and don't want to work as manual laborers like in factories, so they only optimize their existing abilities such as massaging and satisfying the customer's sexual needs.

This apparent paradox was solved by Marx by referring to the historical condition, which is an absolutely necessary basis for capitalism, the fact that workers are 'free' to sell

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their labor power in the open market. What is meant by this is that labor power itself is a commodity, which is traded in the market. Thus its value is determined (as is the case with other commodities) by the labor time socially required to produce it. Human work involves the expenditure of physical energy – which must be restored. To renew the energy expended in work, the worker must be provided with the things he needs for his survival as a functioning organism - food, clothing, and shelter for himself and his family. The working time required socially to produce the necessities of life of the worker, is the value of the working power of the worker. Therefore the value of the worker can be lowered by the worker so that he can continue to live and work. The laborer exchanges his own labor for capital, capital. The price he received was the value of this seclusion [13] .

The conditions of the modern mode of production and industrial production allow the worker to produce much more in his average working day than he needs to cover his costs of living. Only part of the working day must be used to produce a product equivalent to the value of the laborer's own work. Whatever the worker produces above is called surplus value [14] .

The length of the working day is ten hours, and if the worker produces something of his own worth in half of that time, then the remaining five hours' labor is a surplus product that can be appropriated by the capitalist. Marx called the ratio between necessary and surplus labor the 'rate of surplus value' or the 'rate of extortion.' The rate of surplus value, as in all of Marx's conceptions, has more to do with social than biological [15] . The working time needed to 'produce work force' cannot be determined only in a physical sense, but must be accompanied by reference to the standard of life that is culturally expected in society. The 'climatic and physical conditions' have an influence, but only in relation to the 'conditions' and habits and levels of enjoyment, under which a free working class has been formed [16] .

The surplus value is a source of profit. Profit is the 'surface' that appears to arise from surplus value: that is, it is 'a changed form of surplus value; a form of surplus value, which has changed clothes, changed form, whose origins and the secret of its existence, the secret of its existence are scrutinized and destroyed. Therapists who are able to attract customer guests and reap lots of surplus value [17] .

The result of capitalism's power is the form of alienation of massage therapist workers in the virtual industry, they cannot escape the problem of financial interests. It can be seen that the theoretical machinations of massage therapist workers who then choose to provide "dual" massage services as well as satisfying sexuality for male customers, this encourages workers to enter into isolation in work and capital needs. Marx reveals how work justifies us and our social nature. In the capitalist system, people do not work freely and universally, but only forced to, as a condition for being able to live. So work does not develop, but rather alienates humans including therapists who are alienated from their work, both from themselves and from other people [12] .

This alienation from himself has three facets. *First,* the worker feels alienated from his product. The results of work should be a source of pride, should reflect the skills of workers. The products are the property of the owner of the entertainment industry. Massage therapist workers work physically or with their bodies. Workers must guarantee the health of others while in the Massage Place and apply expertise in massage therapy, providing health therapy for customers, and comfort. On the one hand, the therapist workers themselves have to sacrifice all forms of physical activity by risking their physical health in massaging which requires more energy to be able to channel health power to customers, then provide comfort for customers [14] .

The main criticism of researchers against capitalism here is the cause of the alienation of therapist workers, as the alienation of workers in their work describes the capitalist economic system that grows in a totalitarian social system; namely the domination of humans by the state or individuals by society. Workers who are patterned with a big motivation to

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earn more income, the entertainment industry that provides massage parlors are actually getting bigger profits. The existence of therapist workers who are more extra work and enthusiastic in serving guests, the entertainment industry also benefits because the rates offered to guests will be more expensive than just buying the massage services.

The freedom of workers is shackled by the capitalist economic production system which creates alienation for workers to claim what they produce at work. The concept of alienation or alienation, which was first put forward by Feurbach, is the result of the oppression of a reactionary political system against members of society [18] .

Based on a series of analysis of research results and studied with structuration here through analysis of the duality of structure shows that structural aspects are seen from three dimensions that provide strength of domination and legitimacy which are connected through its significance [19] .

As with Structural *Constraints* or structures that restrain, come from the rules that bind therapists through the rules that apply. The theory of structuration is based on the proposition that structure is always enabling and constraining *[* 19] . Meanwhile, the Massage Place manager uses the power of communication as an instrument of power to control therapists and pressure the therapists to follow the will of the Massage Place without resistance or argument. This influences the therapists to be able to get customer guests. The manager of the Massage Place through the business network that is owned and coordinates and monitors remotely has very strong powers for therapists.

The residential manager has structural power to determine which therapists can be assigned. As is the case with the UG Massage Place, if there is a therapist who resists and tends not to follow the Massage Place dining instructions, it will not be recommended to customer guests. In addition, if the therapist is declared unable to achieve work targets because they do not have an attraction for customers, then the therapist will be deemed not to have achieved work targets and can be declared a sanction in the form of *suspension* .

Rules in the restrictive structure are also experienced by Massage Place as government regulations require that the labor market requires a work contract for employees and makes employees legally permanent. However, this is not done so that the therapist is bound in a structure built by the capitalist agent or the owner of the power itself because there is no work contract and considering the therapist as a sharing economy partner, they are instead treated as targets for contract employees in companies.

The virtual Massage Place itself must operate under the restraint of the structure from the government, then the community structure including pressure from illegal persons so that the business continues to run safely, such as giving money or some kind of "gift" so that the Massage Place business remains safe and not easy to be raided by other people. . This is then commonly known as "security money".

Massage Place UG and WD spend a lot of money on security so that the therapists are constantly pressured and forced to achieve targets so that the benefits and additions to the Massage Place's finances are guaranteed. So the proposition that is built when the Massage Place is pressured through the social structure in the scope of regulation and social pressure, the Massage Place also pressures the therapists to provide returns on capital and profits to the Massage Place. So that Massage Place demands high cultural and social capital in order to maintain the existence of its customer guests and legitimacy requires therapists to wear standardized attributes not only for the benefit of customer guests, attributes worn to attract the attention of interested customers continue to order therapist services so that profits also fell to the Massage Place.

This kind of structure has become a depressing structure, so in this case it also suppresses the consciousness of the Massage Place. Especially in discursive awareness,

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therapists apply attributes such as clothing, cosmetics, and ways of communicating that try to make customers comfortable. These then become the restraining aspects for the therapist.

Giddens's argument is that structuration theory minimizes the significance of the restraining aspects of structure. In this case there is minimal egalitarianism in the relationship between agents, especially therapists, who are not given the freedom to speak when there are customer complaints and always accept mistakes from the main capital agent [6] . Like the therapist Ol who received verbal abuse after she couldn't take orders from customers.

enabling structure (liberation) of therapists who work in a virtual Massage Place has freedom of time if there are no orders or jobs that require them to be on duty immediately. This gives therapists free time to have a side job, although on the one hand, the UG and WD Massage Place do not allow therapists to have a side job because it will interfere with the Massage Place's work activities.

Apart from that, in the practice of therapist workers outside of direct monitoring when massaging, usually therapists are more flexible in applying massage techniques and often even outside procedures which make them not tired. For therapists, massage techniques that are in accordance with previous training procedures and in accordance with the massage procedures in the Massage Place SOP seem tiring because there are many procedures or stages that must be passed. Meanwhile, therapists really need more income from the massages they serve. This is according to Giddens, structure is not always obeyed or simply followed. The agent was also impressed that he could create his own structure from the way he worked himself, the rules he set himself so that he could apply his own massage method which was more simplified, especially if it was done outside the supervision of the Massage Place.

Massage Place certainly cannot directly monitor the therapist's work when massaging customers because it is covered by customer privacy rules and the structure that applies in social norms that respect the privacy of others, including in terms of work.

In this case of course there is a structural conflict between the structure of the Massage Place and the structure of the therapist itself which in terms of the therapist's freedom certainly violates the structure built by the Massage Place. Of course this is a threat to the Massage Place because the rules that apply are not applied and therapists who prioritize additional income or even establish personal relationships with guests and customers can certainly get bigger profits and Massage Place can get smaller profits.

The concept of restraint (*constraining*) is so large that it confronts the Massage Place with the rules that apply to therapists in working with remote monitoring, and the Massage Place is faced with constraints on the structure of society, government regulations, and protection from illicit elements. On the one hand, liberation (*enabling*) the therapist does work that is beyond his monitoring in free procedures and structures.

The reproduction circuit can be described in the following diagrammatic form:

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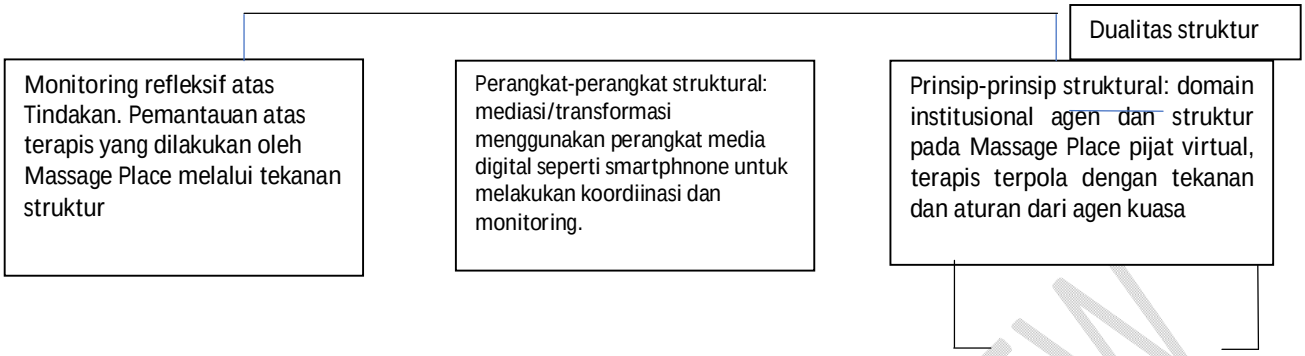
Chart 1.Virtual Massage Place Massage Therapist Social Reproduction Circuit



Source: Constructed by Researchers and adopted from Giddens, 2011)

Based on data analysis conducted by researchers using micro and macro analysis on objects and subjects, as well as the results of structural analysis through *enabling* and *constraining structures* [20] , here the researchers provide some findings in a duality structure analysis format.

In Signification examines how the means of communication as *a bridge* (bridge) interaction between agents and structures is built through instruments of power through communication channels. Based on the results of the analysis carried out by the researchers here, it is explained that the significance of communication is used as an instrument of power that can suppress agents. Just as the Massage Place agents managed by the Massage Place manager often utter words that restrain therapists, just like the UG Massage Place which often makes "sweet promises" to therapists when working as a therapist, the money earned per day will be large. Likewise, Massage Place WD also ensures that a commission of 20% of the customer's income will provide a large amount of money to the therapist per day up to 2 per day.

Of course the sweet offer at the beginning that is so tempting makes the therapist feel calm by working as a therapist who only relies on a little capital will earn large amounts of money. But unfortunately this often does not match the sweet promises and the manager of the residence only prioritizes the profits obtained from the therapists. The words used in work and work processes are also a pressure for the therapist because there is a therapist's desire to be consumed by the words of the house manager who then feels the need to pursue profits and finances, not for the life of health service workers. These words make a symbolic violence, which according to Bourdieu, this symbolic violence is not realized by a person that he is experiencing violence that is done subtly [21] . Through the lure of profit, however, it is necessary to force optimization of the body in service to customer guests.

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The therapists themselves provide services to customer guests and need to get additional services, so therapists need to provide special markings to their customer guests. Like providing massage services to vital organs or what is known as vitality. Usually this massage is given towards the end or when the massage will be finished. Usually enabled to stimulate guests to want to offer sex with the therapist and agree on the price offered by the therapist. Here as a form of *non-verbal* communication that invites stimulation and passion from customers to buy the services of a sexual therapist.

There are words that are often thrown out when serving massages to customers, such as "what else do you want to add?", "It's finished, what else do you want?" or "Now what do you want to serve in addition?" These words are a kind of *signal* or sign that the therapist throws at the customer or customer so that the customer responds. If the customer doesn't understand either, then the therapist will provide instructions (a kind of *clue*) or finally the conversation is carried out openly and is immediately understood by the guest customer. After the customer's guest understands, the additional services are explained in detail about the type of sexual service.

As for this sign, when the customer responds, the next step is to offer additional service prices, which are offered at a higher price than the rate for the massage service itself. When the transaction is approved, the therapist can get additional income from these additional services. If it is not approved, the therapist will only get a rate according to the standard package and the commission given is only less than 50%.

The therapist himself gives a sign as a connotative meaning of service. Just as *body massage* can be interpreted as intercourse, not as full body massage therapy. Then the additional money from customer guests is not as service money but as tips from customers to cover the acquisition of additional income money.

In services such as the use of the words BJ (*Blowjob*), HJ (*Handjob*), ML (*Making Love*), it can even have a further, more specific connotation of breast massage, or sensual massage. Meanwhile, in daily conversation, they do not use a special code, but several terms are used, just as therapists who have experienced divorce from their husbands use the term widow or *broken home*. Likewise for therapy who is the mistress of a married man, the therapist calls him a gadun or in English *sugar daddy*.

The power of significance on the bridge connecting the therapist with the Massage Place, the surrounding structural environment, to the therapist's relationship with the family and the Massage Place manager, the therapist certainly distinguishes conversations from one another and also tries to build social capital or social relations between one person and another even with limited cultural capital or expertise.

The communication aspect then develops into an instrument of power that aims to dominate therapists. The form of domination that is carried out begins with words or communication that is carried out subtly [22] , but basically encourages and there is an invisible element of coercion so that therapists begin to achieve targets and gain large profits, with the lure of the therapist's income also increasing. along with the increasing number of customers.

When viewed from the side of the facilities or equipment used, massage parlors that operate virtually certainly rely heavily on digital devices such as digital smartphones owned by the Massage Place manager to monitor therapists while working and also coordinate and liaise between therapists and guest customers.

The Massage Place manager often does not reveal himself in front of customer guests, because the guest can only interact with the Massage Place manager via *Whatsapp* or *Telegram* . As for the WD Massage Place, you can also order services via the website and later the Massage Place manager will contact you via *WhatsApp* .

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The therapists are also required to have their own *smartphone* as a working medium. At the WD Massage Place, if the therapist does not have *a smartphone* with the criteria, then the therapist is given *a smartphone,* it's just that the therapist has to repay the smartphone from the Massage Place by deducting the commission from each guest customer.

Smartphones are not enough , therapists also have to provide their own work facilities such as massage oil, lotion, even scrapers or special massage tools used to massage customers. Here, the Massage Place does not provide therapist work facilities so that in the end the therapist must have his own economic capital to buy his work needs, and in the end when the therapist has more money than his work, the therapist must also buy back his work equipment because the work facilities demanded by him are consumables. use. So that the work facilities purchased by the therapist are an investment to work and gain returns.

Target pressure and profit achievement determined by the Massage Place manager are also a dominating force that can pressure the therapist to continue to get profits or surplus value for the Massage Place so that it is financially profitable. Apart from that, customer relations with guests are also part of the guest network to be able to recommend the Massage Place to friends of the customer guests either through word of mouth recommendations or even social media.

Massage Place itself is basically also experiencing domination pressure, especially in covering its business which is vulnerable to being the target of illegal levies from evil persons who want to damage the Massage Place, and are also often indicated as practicing prostitution under the guise of massage, so that the Massage Place also needs to struggle in maintaining its business existence *and* protecting its assets. her therapists, despite being under pressure from society, government regulations, social structure in general, and also pressure from the safety of a group of people who she sees as a threat.

This domination effort is not only constructed (built), but the power and domination of the Massage Place also need to be perpetuated and utilized, so legitimate power is needed which requires therapists to work using standard attributes, clothing and standard warfare. Then each therapist is required to *stand by* in their respective places to receive orders for calls of duty to work if there are orders from customer guests. In addition, the therapist, as in the UG, is required to activate applications such as *life* 360 and receive a GPS monitoring link so that the Massage Place can monitor the therapist from anywhere and there is no objection there. The therapist needs to position himself according to the Massage Place's instructions, while the Massage Place must provide services at the place where the customer's apartment or hotel lives.

Conclusion

The form of structural duality that occurs here can be concluded that the existence of agent relations in carrying out social practices within the scope of space and time (social arena) is certainly bridged by significance or connectedness mediated by forms of communication. Social interaction as established certainly requires communication. This also happens to massage therapists in virtual massage parlors who need to rely on various kinds of capital inside to be able to build communication with the massage parlor itself or with its customers. Agents include an organization, namely a virtual massage parlor consisting of a Massage Place manager or owner, as with a UG massage parlor, the owner also acts as a manager, then at Massage Place WD, the manager is separate from the owner and the Massage Place manager who has control over coordinating the therapists. Then the involvement of other agents such as service users or customers, then persons who also oversee the operation of virtual massage parlors and there is structural pressure from the government which tends to narrow down the operational space for massage parlors.

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Meanwhile, the next agent is a massage therapist from a virtual massage parlor who is also an actor in this study who is analyzed subjectivism by examining unconscious motivational awareness, discursive awareness and praxis awareness.

Based on the results of the study it was found that agent and structure relations require a communication culture that runs in a hybrid manner. Like the form of transactions between virtual massage parlors and customers who only have gadgets such as *smartphones* to receive customers. Like the UG and WD massage parlors, which both ask customers to write down their complete identity starting from the customer's name as a service user, then the address addressed by the therapists on duty, then choose a massage package, and are given conditions or rules such as "not doing immoral acts" with the therapist but of course this does not work as it should because the rules are ultimately violated by both the customer and the therapist. So that the rules made are only a formality, but the therapist has the will and freedom to commit immoral acts such as sexual relations with customers. However, there is a stipulation that the customer is obligated to pay the therapist a nominal value for the service price agreed upon by the customer with the virtual massage parlor regarding the selection of the package taken by the customer, and on the one hand the customer must also pay an amount of money for additional sexual services according to the agreement with the therapist.

This form of repeated reproduction is a form of strategy in social practice to reap the maximum benefit from the therapist without the therapist realizing it. This is examined by researchers based on critical theory to dismantle the ideology of capitalism here as an unconscious effort instilled in therapists to work actively and diligently so that work targets are met. So that the Massage Place emphasizes enough on the bridge of significance through words and language to pressure the therapist so that he is not aware of following the words of the owner of the Massage Place. If one looks at it, therapists can actually leave the virtual massage parlor work circle, but for economic reasons the therapists remain in the Massage Place and accept all forms of domination and legitimacy pressure that exist.

The therapist is not only a product of the Massage Place but also a cultural product as communication and language as an instrument of power to form therapist training. Richard Rorty said that the human self is a product of certain vocabularies and the product of the use of cultural words.

The form of domination experienced by the therapist in the end also becomes a legitimate force for the therapist. As with using work attributes that are worn such as tight clothes with black uniform colors, wearing shorts. The therapist is required to provide or provide himself with massage tools such as olive massage oil, then lotion for massage, as well as gravel and other hard massage tools. That's not enough, the therapist must also provide their own *smartphone* as a means of communication and coordination with the Massage Place's manager. Even for their work operations, the therapist must also provide their own finances for transportation costs to the apartment or hotel where the customer lives or stays. In addition, the transportation costs prepared are the cost of transportation to go home and go.

This gives the impression that those who are obliged to provide economic capital are only therapists who are actually workers but are also investors themselves. In capitalist ideology, it is true that as little as possible invests for losses so that in the end the proletariat is exploited not only in terms of energy, but also in terms of economic material is also squeezed and profits only belong to the capitalists who are none other than the Massage Place.

The form of *constraining* experienced by the therapist is the therapist's willingness to capitalize on himself to work starting from clothing attributes, massage devices, to initial funds for work. In addition, the form of restraint is in the form of profit targets and customer service for massage where the Massage Place tries to maintain its hegemony by perpetuating power and increasing its finances so that the Massage Place continues to operate even though

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there is a commission for the working therapist. The therapists of course have to give up less income because therapists are not considered as permanent employees of the Massage Place but partners for the Massage Place or in the distribution system in the form of the *Sharing Business Economy* which does not provide monthly income for therapists. Therapists also earn income only based on the commission they earn per guest customer.

So based on the study of Structural theory here, the Duality of Structures that occur in the UG and WD massage parlors and the lives of massage therapists can be stated that the therapist's habitual forms are inseparable from forms of social reproduction formed through the structures and norms of Massage Place agents through rules, normative procedures and special procedures. , as well as the norms and values adopted by therapists from the Massage Place, as well as the forms of values and norms in interacting and social relations with customers and the surrounding environment and culture including dealing with government regulations. However, on the one hand, there is the Massage Place's attempt to build his own structure with different habits and operational patterns, and the therapist also attempts to place his habits autonomously, regardless of the structures that constrain him.

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