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

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ABSTRACT

The massage industry is experiencing a change towards virtual massage parlors that serve service transactions to communicate with customers online. This is because the Covid 19 pandemic does not allow massage parlors to operate conventionally. 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 deviations from agents or actors. Structural theory with a qualitative approach and critical ethnographic methods with double hermeneutics are used to find a form of structural duality in virtual massage parlors that builds the movement of a remote operational system that still uses the power of domination from the house manager and creates legitimacy through communication as an instrument of power for the therapist to capitalize on his work. but still targeted to provide more profit for the griya. So that here a new style of capitalism is formed which makes the therapist a profit-seeking 'machine' while building a structure of power over the therapist.

Keywords: structuration, therapist, virtual massage parlor industry,

1. INTRODUCTION

The pandemic period that massively hit the world in 2020 impacting to close all massage services, entertainment industry to shopping centers that were not allowed to operate during the Covid 19 pandemic, causing massage parlors to also become very threatened to close and not operate because they were not allowed to open, none of the customers came because they had to be indoors during the spread of the Covid outbreak, all forms of business activities became unable to operate normally as well as the industry massage is also automatically switch to non-operational, suffering such huge losses that it even leads to the firing of its workers including closing the business yet the data of total number of massage parlors which are closed has not been ascertained due to setback of accurate data.

Aside from the phenomena, the practice of prostitution including the practice of sexual massage is currently carried out virtually (*mobile phone*) which the control of the perpetrators of prostitution or massage agents can be controlled in form of remote coordination. The coordinator party or 'Mami' only operates work instructions and conducts a division of service treatment for perpetrators of prostitution only carried out from home and in direct contact with customers using social media via Twitter or through the communication medium Mi Chat [1].

Massage practice has many variants on it. The practice of massage is not only done by providing a place in a massage parlor as an entertainment, but it can also be done virtually or online. Inevitably, this also attracts massage parlor businessman to continue operationalize his business in a different format secretly. It is not easy for massage parlor business owners to strive their business and it is difficult to accept the fact that the massage therapy business has to be closed due to pandemic problems, hence encourages these

massage business entrepreneurs to rack their brains to formulate their massage business so that it remains on track and is not visible from the outside or not widely known to the public, especially hidden from the security forces.

Various ways are carried out such as opening a massage business secretly which only oriented to known customers. This method is not open to the public that way, while operating under limited basis due to considered illegal even before Covid hits [2].

The problem of the massage parlor industry which moving virtually is a structure and system that is built by following the virtual structure and system model as the culture of the global community is built in the digital era by forming a special dominance and legitimacy, as well as a form of significance or bridging communication via computer media formed based on continuing economic interests, maintaining the operationalization of the company, or profit generating-oriented.

The role of the main agent (business owner or manager of the management of massage therapist workers) is to build structures and systems that are stressful that indirectly contribute to exploiting workers for the economic benefit merely for the main financier through massage practice services. Workers are provided with job opportunities that are managed virtually or remotely and provide a bridge of communication between the worker's agent and the audience. In addition, in the realm of structural dialogue there is a duality, there is a structural conflict between the main agent (financier) and the scope of government rules, society, and on the one hand to protect the power of the structure passed down to the massage therapists who work under his 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 the power of the agent and the role of the main agent to build the power of domination and establish legitimacy which leads to benefit the financier agent [3]. So through this research, this meant to provide advocacy to massage therapists who are the object of financier agents to break down the form 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.

This study aims to find out the duality of structures that exist in virtual massage parlors and also dismantle the domination of capitalists in virtual massage parlors towards massage therapists as non-formal workers in the industry.

For examining and dissecting the dilemma of massage therapist agents and conflicts with their structure, researchers use Structuration theory to oversee the problem. Structuration theory teaches the concept of individuals who as agents (*agencies*) play a role in producing and reproducing structures in the right social order. So that the agent is able to change and generate new structures if he does not find the satisfaction of the pre-existing structures. The structure itself is a set of rules and resources used to maintain a group or organization [4].

In structuration theory, there are basic elements that play a role in process of structuring which are interrelated in an existing system. Elements in adaptive structuring [4], including Agency and Reflexivity, Duality of Structure, and 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 the structuration of significance, legitimacy and dominance, or in all of them [5].

Having a review at three large clusters of structures, at *first*, the structure of marking or significance that concerns schemata, symbolic, meaning, mention and discourse. In addition, *Second*, a structure of mastery or domination that includes a schemata of mastery over people (politics) and economic goods/things. At last, *third*, the structure of justification or legitimacy that concerns the schemata of normative regulation, which is revealed in the legal system [6].

Structuration Theory denies deep determinism, then it means that it also opposes untrustworthy freedom. There are two ways to build this point. *First*, Giddens argues that in

every social relation there is a dialectic of control that involves asymmetric access to and manipulation (of sources) through which agents influence each other's behavior. Central to this concept is that none of the agents involved in this interaction has ever been truly autonomous. *Second*, to create something that can anticipate subsequent discussions about the production and reproduction of social activity, agency-free behavior depends crucially on the range of practices that only competent agents can do [7].

2. MATERIAL AND METHODS / EXPERIMENTAL DETAILS / METHODOLOGY

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

The data collection technique carried out by observing two massage parlors therapist with the initials UG and WD. Both operate online that relies on *smartphone* devices and also *working laptop devices* equipped with software applications that accept transactions from *chat* applications and *websites*. This type of observation is carried out with in-depth observation in form of direct involvement of the researcher and parlor therapists [8] following their work operations and transactions.

The form of interview conducted is an in-depth interview which in this form of interview is conducted openly and unstructured by prioritizing the form of casual interview without any pressure and coercion from the researcher but still has permission and agreement by the researcher [9]. The interviews conducted by the researchers are by conducting interviews with managers or owners of UG and WD parlor massages, as well as conducting interviews with 5 therapists based on the criteria of therapists based on the age of 20 – 25 years, then the age of 26 to 30 years with the initials of the 5 therapists are Ad, Ol,

The research period was carried out for one year. The sample criteria selected as informants were massage therapist workers who had worked in the virtual massage industry for at least 1 year, were single or widowed and had other jobs outside of being massage therapists as a side job. The quality of the observed data is the result of interviews which are then compiled in the form of transcripts and also field notes in the form of observation notes, and themes are selected through a coding process based on ethnographic taxonomy analysis.

The qualitative method approach used with critical ethnography communication and data analysis techniques in form of *Double Hermeneutics* which this analysis is conducted with Micro and Macro analysis, including micro-objective and subjective analysis, macro-objective, and subjective. In addition, the analysis model is carried out by covering the realm of structure (schemata) and its relation to agents that encapsulate the three main groups of structural duality (Signification, Domination, and Legitimacy). This form of analysis objectively includes the structure and relation to the rules and norms that are built, as well as the means used. Then on subjective include consciousness such as unconscious motivation, discursive consciousness and practical consciousness [5], [7], [10]. So that here can be seen the form of *constraining* and *enabling* that exists in the virtual massage parlor.

3. RESULTS AND DISCUSSION

The findings of the study found that the ideological aspects of capitalism are so strong within the virtual massage industry. Of course, the power of capitalism here is very different from classical capitalism which prioritizes the system of working machines – production – labor – profit. Here, workers or therapist workers as machines as well as service producers as well as machine providers themselves to get profits that are shared with parlors. Hence, the system of work in the new style of

capitalism here is the body of the therapist who is sold with the skill of expertise owned as a commodity, then makes money (profit) and the profit proceeds are used as commodities again that will be resold to customers. When it comes to see another point of view, using Marx's formulation C – M – C (Commodity – *Money* – *Commodity*) [11]. The therapist worker needs to beautify him/herself, using cosmetic devices to provide attractiveness for customer guests. Hence, the therapist becomes a commodity that will be "Resold" of 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 reused to work in addition to meeting their basic beauty needs.

In the new form of capitalism, man is no longer easy to be made a labor who operationalizes machines, but rather easier to make man a machine for his pleasure [12]. Just as therapists basically don't have much expertise and ability and don't want to work as rough labor as they are, so they only optimize from existing abilities such as massaging and satisfying customers' sexual needs.

This real paradox was solved by Marx with refers to historical conditions, which are an absolutely necessary foundation for capitalism. The fact that 'free' workers sell their labor on the open market. What this means is that the working 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 working time that is socially required to produce it. Human labor involves the expenditure of physical energy – which must be re-energizing. In order to renenergizing the energy expended in work, the labor must be given the things he needs for his survival as an usual human needs, such as food, clothing, and shelter for himself and his family. The working time needed socially to produce the needs of the worker's life, is the value of the labor power. Therefore, the value of the labor can be lowered by the himself in order to live and work continuously. The labor exchanged his own labor for expense, capital. The price he receives is the value of this alienation [13].

The conditions of modern means of producing goods and industrial production, allowed the labor to produce more in his average working day, than he needed to cover his living expenses. Only part of the working day must be used to produce products equivalent to the labor value itself. Whatever the labor produces above is called surplus value [14].

The length of the working day is ten hours, and if the labor produces something commensurate with his own value in half of that time, then then the remaining five hours of labor is a surplus product that can be taken over by the capitalist. Marx referred to the ratio between necessary labor and surplus labor as 'surplus value level' or 'extortion rate'. The surplus value level as is the case in all of Marx's conceptions, has more of a social link than a biological link [15]. The working time required to 'produce labor power' cannot be determined only in a physical sense, yet must be accompanied by reference to the culturally expected benchmark of life in society. 'Climatic and physical conditions' have an influence, but only in relation to 'conditions' as well as customs and degrees of enjoyment, in 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 form that changes from surplus value; a form of surplus value, which has changed, changed forms, whose origins and secrets of existence, the secret of its existence is observed and annihilated. Therapists who are able to invite attraction to customer guests and reap a lot of surplus value [17].

The result of the power of capitalism 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 labors who then choose to provide massage "double" services as well as sexuality for male customers, encourages workers to enter into their isolation in work and spiritual needs. Marx reveals how work justifies ourselves and our social nature. In the system of capitalism, people do not work freely and universally, but rather are merely forced, as a condition for life bias. So work does not develop, but rather, alienates man including therapists who are alienated from his work, both from himself, and from others [12].

Alienation from itself has three facets. *First*, the worker feels alienated from his product. The results of the work should be a source of feeling of pride, it should reflect the skills of the worker. The product belongs to the owner of the entertainment industry. Massage therapist labors work by using the physical or with the body. Therapists must ensure the health of others while in the parlor and apply expertise in massage therapy, providing health therapy for customers, and comfort. On the one hand, the therapist worker himself must sacrifice all forms of physical activity by risking his physical health in massaging which requires more energy to be able to channel health power to customers, then provide comfort for customers [14].

The researcher's main criticism of capitalism here is the cause of the alienation of workers, as the alienation of workers in their work describes a capitalist economic system that grows in a totalitarian social system; that is, the control of human beings by the state or individuals by society. Patterned workers with great motivation to earn more, by this case, the entertainment industry providing massage is actually getting bigger profits. Therapists who work extra and are enthusiastic about serving guests will be the advantage for the parlor because the rates offered to guests will be more expensive than just buying massage services.

The freedom of the worker is tangled by the capitalist economic production system which gives rise to the alienation of the labor claiming what it produces in work. The concept of alienation, which Feurbach first put forward, was the result of the suppression of reactionary political system against members of society [18].

Based on a series of analysis of research results and studied with structuration here through structural duality analysis shows that structural aspects are seen from three dimensions that give the power of Domination and Legitimacy which is connected through its signification [19].

Just as the Structural *Constraints* or restrictive structures come from the rules that bind the therapists through the rules that apply. Structuration theory is based on the proposition that it is always liberating and *constraining* [19]. The parlor manager uses the power of communication as an instrument of power to control the therapist

and pressures the therapist to follow the will of the parlor side without resistance or rebuttal. This affects therapists to be able to get customer guests. Managers through their network of businesses and conducting remote coordination and monitoring have such strong power upon therapists.

Parlor managers have the structural power to determine who the therapists can work as it is. As is the case with UG patients that if there is a therapist who resists and tends not to follow the instructions of the parlor regulations, he/she will not be recommended to the customer's guests. In addition, if the therapist is declared unable to achieve the work target because it has no appeal to customers, the therapist will be considered as not reaching the work target and can be fined in form of *suspension*.

Rules in a restrictive structure are also experienced as government regulations that require that in the job market require employment contracts for employees and make permanent employees official. However, this action is not done so that the therapist is bound in a structure built by the financier agency or the owner of the power itself because of the absence of an employment contract and considers the therapist as a sharing economy partner to be treated as a target contract employee in the company.

The virtual massage parlor itself must operate under the bridle of the structure of the government, then the structure of society including pressures from illegal individuals to keep the business running safely such as giving money or some kind of "gift" so that the business remains safe and not easy to be raided by others. This is what become commonly known as "security money".

Parlor UG and WD have spent a lot of money on security so that therapists can continue to be pressured and forced to achieve targets so that profits and financial additions continue to be guaranteed. Based on proposition that is built, this is suppressed through social structures within the scope of regulation and social pressure, then massage parlor also presses therapists to provide returns of capital and profits to parlor. So it demands high cultural capital 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, the attributes worn to attract the attention of interested customers continue to order the services of therapists, so that profits also fall to the parlor.

This kind of structure has become a depressing structure, this case also suppresses the motivations possessed by the parlor. Especially in discursive awareness, therapists wear attributes such as clothing, cosmetics, and ways of communicating that seek to make guests comfortable. This then becomes a restrictive aspect for the therapist.

Giddens' arguments that structuration theory minimizes the signification of the restraint aspects of structure. In this case, there is a lack of egalitarianism in the relationship between agents, especially therapists, who are not given the freedom to speak when there are customer complaints and always receive mistakes from the main financier agent [6]. Just like Ol, a therapist who get scolding after not being able to take orders from customers.

The *enabling* structure of therapists working in virtual massage parlor has freedom of time if there is no order or work that requires them to be on duty immediately. This gives the therapist time to have a side job even though on the one hand, UG and WD massage parlor do not allow the therapist to have a side job because it will interfere with the scheduling work activities.

Moreover, in the practice of therapist workers outside of direct monitoring when massaging, usually therapists are free to apply massage techniques and even often outside the procedure that makes them not tired. For therapists, massage techniques that are in accordance with the previous training procedures and in accordance with the massage procedures in the regular procedure seem tiring because there are many procedures or stages that must be passed. Meanwhile, therapists desperately need more income from the massages they serve. It is that in Giddens Theory, structures are not always adhered to or simply followed. It seems that the agent can also create his own structure from the way he works himself, the rules set by himself so that he can apply his own massage method that is more simplified, especially if it is carried out outside the supervision of the massage parlor.

Massage parlor certainly cannot directly monitor the therapist's work when massaging customers because it is covered with customer privacy rules and structures that apply 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 parlor and the structure of the therapist himself which in terms of freedom of the therapist certainly violates the structure built by the massage parlor. Of course, this is a threat to them because the rules are not applied and therapists who prioritize additional income or even establish personal relationships from customer guests can certainly get greater benefits and massage parlor can get less benefits.

The concept of *constraining* is so great that it exposes massage parlor to the rules that apply to therapists in working with remote monitoring, and massage parlor is faced with the restraints of community structure, government regulations, and protection from evacuees. On the one hand, the therapist performs work that is beyond his or her monitoring in free procedures and structures.

Reproduction circuit is described in this diagram below:

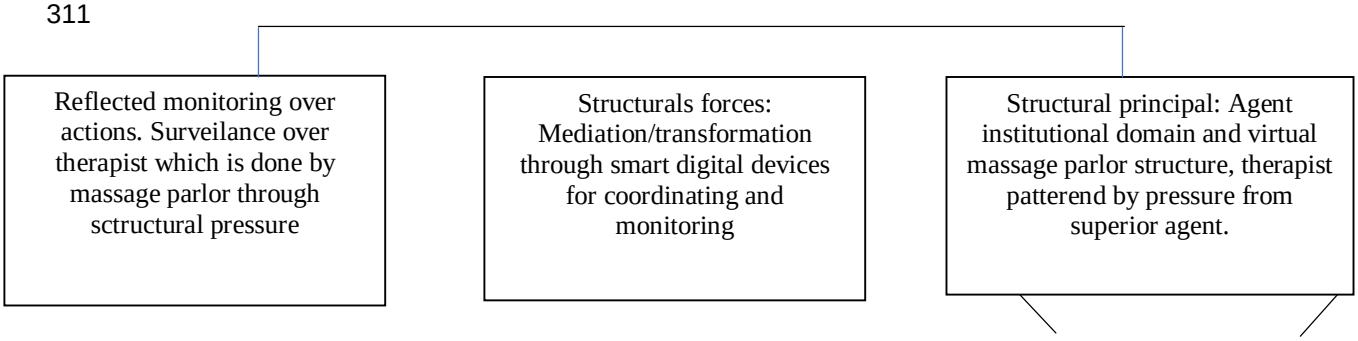

Figure 1
Therapist's Social Reproduction Circuit in Virtual Massage Parlor
Source: Constructed by Author,adopted from Gidden, 2011

Reproand subjects, as well as the results of structural analysis through *enabling* structures and *constraining* [20], here researchers provide several findings with a structural duality analysis format.

Duality structure

In Signification, it examines how the means of *communication* interaction between agents and structures are built through instruments of power through communication lines. Based on the results of the analysis carried out by researchers here, it is explained that the significance of communication is used as an instrument of power that can suppress the agents. Just as massage parlor agents managed by parlor managers often utter words that curb therapists just as UG parlor often gives "sweet promises" to therapists when working as therapists, the money earned per day will be large. Similarly, WD also ensures that a commission of 20% of customer income will give a large sum of money to the therapist per day up to 2x per day.

Of course, the sweet offer at the beginning that is so tempting which makes the therapist feel calm by working as a therapist who only relies on a small amount of capital will get a large amount of money. But unfortunately, this often does not live up to sweet promises and the managers only prioritize the benefits obtained from the therapists. The words used in work and work processes are also a stressful for therapists because there is a therapist's desire that is consumed by the words of the manager who then feels the need to pursue profits and finances not for living health care workers. These words make a symbolic violence, according to Bourdieu, this symbolic violence is not realized by a person that he or she is experiencing subtly committed violence [21]. Through the lure of profit, it is necessary to impose the optimization of the body in the service to customer guests.

When it comes to therapist him/herself providing services to customer, it is necessary to get additional services, so the therapists need to provide special markings to their customer as well as providing massage services on vital tools or what is known as vitality. Usually this massage is given towards the end or when the massage is about to be completed. It is usually used 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 arousal from customers to buy the services of a sexual therapist.

There are words that are often thrown out when after serving a massage to a customer guest such as "what else do you want to add?", "have you finished, what else do you want to add?" or "Now what do you want to serve?" these words are a kind of *signal* or signal that is thrown from the therapist to customer so that the customer would responds. If the customer does not understand too, then the therapist will provide clues (some kind of *clue*) or finally the conversation is carried out openly and immediately understood by the customer. After the customer understand,

then the additional services are described in detail the type of sexually kind of service.

As for a sign when responded by a customer, then the next is the offer of an additional service price offered at a rate more expensive than the price of the massage service itself. When the transaction is approved, the therapist can get additional income from the additional services. If it is not approved, the therapist only gets a rate that matches the package standard and the commission given is only limited to less than 50%.

The therapist him/herself gives a mark as a connotative meaning to service. Just as body massage can be translated as body relationship not as whole body massage therapy. Then on the additional money from the customer's guests not as service money but as tips from customers to cover the additional income money.

On services such as the use of the words BJ (*Blowjob*), HJ (*Handjob*), ML (*Making Love*), it can even be connoted further which is more specific to breast massage, or sensual massage. Yet in everyday conversation does not use a special code, but some terms are used just like therapists who are experienced in divorce from their husbands use the term “ngejanda” or *broken home*. It is also for therapy that is the mistress of a married man, the therapist refers to it as “gadun” or in English *sugar daddy*.

The signification power in aspect connecting the therapist with the parlor, the surrounding environment, to the therapist's relationship with the family and the griya parlor, the therapist certainly distinguishes conversations between one another and looking for build social capital or social relations between one person and another even with the limitations of cultural capital or expertise they possessed.

The communication aspect then evolved into an instrument of power aimed at dominating the therapists. The form of domination begins with subtle words or communication [22], but is essentially encouraging and there is an invisible element of coercion for therapists to start to achieve targets and make substantial gains, with the lure of therapists' income also increasing as the number of guest customers increases.

If we are about to take another point of view, in terms of the facilities or devices used, massage parlors that operate virtually certainly rely on digital devices such as digital smartphones owned by parlor managers to monitor therapists when working and also communicating between therapists and their customer guests.

Parlor managers often do not appear in front of customer guests, because guests can only interact with managers via *Whatsapp* or *Telegram*. And at the WD parlor ordering services can also be through the website and later will be contacted by the manager via *Whatsapp*.

Therapists are also required to have their own *smartphones* as a medium of work. In WD, if the therapist does not have a smartphone that is criticized, then the therapist is given a smartphone, but therapist must pay in installments for the smartphone payment from the parlor by deducting the commission from each customer's guest.

It is not enough just *a smartphone*, therapists must also provide their own work facilities such as massage oils, lotions, even local theraphy tools or special massagers used to massage customers. Here the therapist does not provide the therapist's work facilities, so the therapist must eventually have his/her own economic capital to buy his/her work needs, and in the end when the therapist has more money than the results of his work, the therapist must also repurchase his/her work equipment because the work facilities demanded are consumables. So that the work facilities purchased by the therapist are an investment to work and get a profit back.

The pressure of targets and profit achievements determined by the parlor manager is also a dominating force that can pressure the therapist to continue to get profits or surplus value for the parlor, so that it is financially profitable. In addition, relationships with customer guests are also part of the guest network to be able to recommend to the customer's guest friends either through word-of-mouth recommendations or even social media.

Massage parlor itself is also basically under pressure of dominance, especially in covering its businesses that are vulnerable to being subjected to illegal levies from bad actors who want to take the advantages toward parlor, and is also often syndicated as a prostitution practice under the guise of massage, so that parlor also needs to struggle in maintaining the existence of the business and protecting its therapists, even though it is under pressure from the community, government regulations, the social structure in general, as well as the security pressures of a group of people whom he sees as a threat.

This domination attempt is not merely constructed, yet the power and domination of the parlor also needs to be perpetuated and utilized, so it requires legitimacy that include therapists to work using standard attributes, clothing and war standards. Then each therapist is required to *stand by* in their respective places to receive a command call to work if there is an order from a customer guest. In addition, therapists, as is the case in UG, are required to activate applications such as *life* 360 and receive a GPS monitoring link so that they can monitor the therapist from anywhere and there should be no rejection there. The therapist needs to place him/herself in accordance with the instructions of the parlor, while the parlor must provide services in the place where the customer's apartment or hotel.

4. 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 signification or connectedness forms of communication. Social interaction as established certainly requires communication. This is also happened in the case of massage therapists in virtual massage parlors who need to rely on various kinds of capital in them to be able to build communication with the massage parlor itself or with its customers. The agency includes an organization that is a virtual massage parlor consisting of a parlor manager or owner, as does the UG massage parlor, acted as the manager, then the

WD parlor, there is separation between manager with the owner, parlor manager is in charge of control to coordinate the therapists. Then the involvement of other agents such as service users or customers, then those who also supervise the operation of virtual massage parlor and also the structural pressure from the government tends to narrow the scope of massage parlor operations.

While the next agent is a massage therapist from a virtual massage parlor who is also in this study also as an actor who is analyzed subjectivistly by examining unconscious motivational consciousness, discursive consciousness and praxis consciousness.

Based on the results of the study, it was found that the relationship between agents and structures requires a hybrid communication culture. As well as the form of transactions between virtual massage parlors and customers who only have gadgets such as *smartphones* to receive customers. Just like the UG and WD parlor homes which both ask customers to write down the full identity starting from the customer's name as a service user then the address addressed by the therapist on duty, then choosing a massage package, and being given provisions or rules such as "not doing immoral acts" with the therapist but this certainly does not work as it should because the rules are ultimately violated by the customer or therapist. So that the rules made are only formalities, yet the therapist has the will and freedom to commit immoral acts such as sexual relations with customers. However, there is a provision of the customer's obligation to pay the therapist at the nominal value of the service price agreed by the customer with the virtual massage service related to the selection of the package taken by the customer, and also pay a certain amount of money for sexual enhancement services according to the agreement with the therapist.

The recurrent form of reproduction is a form of strategy in social practice to reap the greatest benefit from the therapist without the therapist noticing. This is studied by researchers based on critical theory to dismantle the ideology of capitalism as an unconscious effort instilled in therapists to work diligently so that work targets are met. The massage parlors simply emphasize the signification through words and language to pressure the therapist not to be against by the word of the owner. If you look carefully, therapists can easily get out of the loop of virtual massage parlor work, but due economical backgrounds the therapists accept all forms of pressure of dominance and legitimacy that exist.

The therapist is not only a product of parlor but also as a cultural product as communication and language as an instrument of power to form the therapist's debriefing. It is said by Richard Rorty that the human self is the product of certain vocabularies and the product of the use of words of a cultural nature.

The form of dominance that the therapist experiences at the end is also a legitimized force to the therapist. As well as using the attributes of the work worn such as tight clothes in black uniform, using shorts. The therapist is obliged to provide or self-medicate massage devices such as olive massage oil, then lotions for massage, as well as local massage tools and other hard massage tools. Not only that, the therapist must also provide his/her own smartphone for communication and

coordination tools with the manager. Even for work operations, the therapist must also provide his/her own finances for transportation costs to the apartment or hotel where the customer lives or stays. In addition, the transportation costs prepared are transport costs for commuting and going back to home.

It seems that the only person who is obliged to provide economic asset is the therapist who is actually a worker status but also a financier for him/herself. In capitalist ideology, it is minimal to invest in losses so that the energy of the proletariat is ultimately squeezed not only in terms of energy, but also in terms of economic material is also squeezed and profits belong only to capitalists who are nothing but the parlor.

The form of *constraining* experienced by the therapist is the therapist's willingness to require him/herself to work starting from the attributes of clothes, massage devices, to the initial funds for work. In addition, it is a form of restraint in the form of profit targets and customer service for massage in which the parlor seeks to maintain its hegemony by perpetuating its power and financial additions so that the parlor remains operational even though it exists for the commission with the working therapist. Therapists certainly have to give up less income because therapists are not considered permanent employees but partners for parlor or in the distribution system in the form of *a Sharing Business Economy* that does not provide monthly income for therapists. The therapist also earns income based solely on the commission he/she earns per customer guest.

Hence, based on the study of structuration theory, the duality of structure that occurs in UG and WD massage parlors and the life of massage therapists can be stated that the habitual form of therapists are inseparable from the form of social reproduction formed through the structure and norms of parlor agents through rules, normative procedures and special procedures, as well as the norms and values adopted by therapists from parlor, as well as forms of values and norms in interacting and social relations with customers and the surrounding environment and culture, including dealing with government regulations. But on the other hand, there is an attempt by the parlor to build its own structure with different habits and operational patterns and the therapist also seeks to place his habits autonomously regardless of the structure that curbs them.

AUTHORS' CONTRIBUTIONS

The author consists of 3 people.

1. Author 1 as the main author. Working as a research designer, creating research instruments, Thematic data Analysis, and determining research themes.
2. Author 2 as Corresponding Author. The corresponding author is the contact author responsible for the manuscript as it moves through the submission process.

3, Author 3 as a search for literature and reference sources.

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