

Religion of Ladies Companion: The Woman 'Habitus' in Karaoke Place at Mojokerto City

Taufiqurrohim¹, Aluviera Mardiansyah Putri²

¹ UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia; taufiqurrohim@uinsatu.ac.id

² UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia; aluvieramp17@gmail.com

Article history

Received: 12/12/2025 Revised: 20/12/2025 Accepted: 28/12/2025

Abstract

Ladies Companion (LC) is a profession that has a very negative stigma in society, so it needs to get used to dealing with this situation. Habituation or habituation is a process when someone or the people around us gradually in their daily lives do something that often happens repeatedly. Regarding the social religious habituation that is often encountered, it usually determines that individuals go through a process of having to get used to living together with the social norms surrounding the environment in which they live as well as those related to religion itself. The aim of this research is (1) to find out what the life of a Ladies Companion (LC) is like in Mojokerto City. (2) know how a Ladies Companion (LC) manages her social and religious matters at the same time as her work. This research uses a descriptive qualitative research method by analyzing the results obtained when involved in the field. Data collection techniques were carried out using observation, interviews and documentation. From the results of the research conducted, it can be concluded that the two subjects have social and religious habitus that are minimally carried out in their daily lives. Where they are too focused on what their life goals are. This research involves Bourdieu's theory which explains that habits exist because they enter a new atmosphere in which there is capital and a domain for their survival.

Keywords



Habitus, Social, Religious, Ladies Companion (LC)

© 2023 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International (CC BY SA) license, <https://creativecommons.org/licenses/by-sa/4.0/>.

1. INTRODUCTION

Ladies Companion (LC) is a woman who chooses a job in the entertainment world who has the task of accompanying, guiding, entertaining, and preparing music requested by consumers. As time goes by, their duties shift a little because of something that is asked more by the consumers who hire them. No wonder there are so many people who take this alternative entertainment just to relieve fatigue from the hustle and bustle of work. From their appearance alone, they are identical to makeup that is on point and dresses in mini clothes to look attractive in the eyes of customers. Not only that, but the challenge also they face as Ladies Companion (LC) is that they are viewed negatively by the environment around where they live, where the funds for this work

clash with the norms that exist in society and in the eyes of religion. because most of them work as Ladies Companions (LC) because of the lack of economic demands. So, because they quickly get a lot of money, they prefer this job that does not require requirements for entry. Ladies Companions (LCs) also must bear the risk in their place of residence where many people do not like work which makes them have an attitude of indifference to the surrounding environment (Al Usrah et al 2021 p.49).

From the perspective of confusion from the Ladies Companion (LC) guide when viewed from a religious point of view, whatever work is done mixed with things that smell of adultery can be said to be haram. And from a social point of view, they need this job because of various problems in individuals even though they already know the consequences made.

The presence of karaoke places until late at night currently has the potential to excite the lifestyle of the younger generation visiting these places. It is based on this understanding that through the social interaction that takes place in the end, a person can realize life based on the values and standards of the peer group so that they can assign different roles in life or on the contrary can have a negative impact on the person and the daily life of the adolescent.

Until now visiting karaoke entertainment place is still a trend in spending time to have fun. The visitors to the karaoke entertainment venue include students who, although they are not old enough or not yet legal, often enter entertainment venues. Karaoke is just for fun and so as not to go out of style. The existence of karaoke entertainment place today provides several pro and con responses from the surrounding community, especially where they live close to this entertainment venue (Yanti 2017 p.8). The surrounding community has several positive and negative thoughts about the existence of karaoke places around their residences. When viewed from a positive point of view, few people have this idea that they feel economically helped because people who are close to karaoke entertainment place can improve the economy such as opening snack shops and people who like to have a hobby of singing are happy because they are close to where they live.

Meanwhile, when viewed from a negative point of view, the existence of karaoke entertainment place according to people who do not like it that the community views the place as quite controversial. The situation of this karaoke entertainment venue was created with a low light atmosphere, operational hours that usually start at night, and female employees assigned to several consumers who wanted to be accompanied by women that night.

Despite this, people go about their days as usual, but they are afraid that it will have a negative impact on their respective families. So that this karaoke entertainment venue opens as many job vacancies as possible for women who want to work as Ladies Companion (LC). LC has an interesting impact on the entertainment venue to attract consumers. Because they have the task of

accompanying, guiding, entertaining, and preparing music requested by consumers. It is not uncommon for them to accompany them to drink alcoholic beverages with consumers to get more tips and usually there is an LC who wants to sleep with them, but not all LCs want to be invited to have sex. However, if anyone wants to, at least their main task as a karaoke guide has been completed.

From the existence of LC work, there are many bad stigmas. Most women who work as an LC want to earn a lot of income in a short time and the requirements to work as an LC are quite easy compared to other jobs. Because of those hired by consumers, they will do all their duties well to get a lot of tips and that is beyond their own salary. However, there are many risks that they face when carrying out their duties, namely often getting sexual harassment from their own consumers. So, they also have to be careful when working. Not only that, but they are also labeled as "naughty women" by the surrounding community. When they want to interact around their workplace or around their residence, they immediately get discriminated against because of their status as an LC (Susanto 2023 p.102).

An LC also understands the character of their work, which has a lot of controversy in it. They understood that their work was religiously forbidden. But why not, they need a job that generates a quick and easy income. If from a religious point of view, this work interacts with its consumers near non-fellow mahram, then it is haram. They do everything consciously and know that what they are experiencing is very guilty from a religious point of view (Hidayat 2016 p.136). Because what was done again was not far away because of the demands of each person's personal needs for an LC worker. In socio-religious habituation, which is often encountered, it usually determines that individuals experience a process that must be used to living together with social norms around the environment where they live as well as related to religion itself. It can be said that socio-religious habituation is the same as habituation in interacting. Therefore, religious habituation must be habituated from childhood and in terms of social interaction, they must be able to understand it to be applied in their daily lives. For example, a child from childhood is taught to read iqra' so that he can read the Qur'an next and is taught to wear polite clothes when going out even to meet the opposite sex. Until then, habituation is important in the context of socio-religious habituation so that a person avoids reprehensible acts.

A Ladies Companion (LC) who works in accompanying guests who come to the nightclub, they usually accompany the guests around 10 pm until the early hours of the morning. They provide services in accompanying consumers to accompany consumers to sing and dance. And there are also those who want to be invited to sleep, but not all of them sell their bodies. However,

as time goes by, people have a bad view of women who work as Ladies Companions (LC) and people label them as prostitutes even though not all of them are like that (Pratami 2019 p.6).

In addition, even though they know the risks they face, they also have anxiety that exists in them. Researchers saw that those who worked as Ladies Companions (LC) were worried about the raids that were usually held by the BNN where they were looking for narcotics users who were detected from urine tests. Not only that, but they are also anxious or careful of their own consumers. Which they fear of knocking their consumers under the influence of alcohol, because of their unconscious position (Pertiwi et.al 2021 p.241). So that it causes its own fear for Ladies Companions (LC) if violence and sexual harassment occur.

So, with this, the researcher is trying to explain in this study, that women who work in karaoke entertainment place as LCs have a bad stigma in terms of their socio-religious habituation. From the name of the job alone, they can get different treatment in the neighborhood where they live or in the facilities given by their boss. Until so, it is not uncommon for them to be a little indifferent in their surroundings, both in socializing and in religious matters.

In some of the explanations of the above aspects, it is a challenge for researchers to further explain how the socio-religious habituation of a Ladies Companion (LC) who works as a song guide in a karaoke entertainment venue. Which cannot be denied that they are grouped as naughty women by the surrounding community. So the researcher tried to prove for himself the Ladies Companion (LC) workers at the karaoke entertainment venue in Mojokerto City in the form of a hypothesis study that can be raised and interpreted through the science of sociology of religion.

2. METHODS

This study uses a descriptive qualitative research method with the aim of analyzing and describing the life and socio-religious habituation of Ladies Companion (LC) in Mojokerto City. The qualitative approach was chosen because the researcher wanted to explore the meaning and experience of the subject directly in the field. The main data collection techniques used include observation, interviews, and documentation.

The researcher went directly into the field, engaging in interactions in the karaoke workplace and the environment where the LCs lived, to obtain rich and in-depth data (emic data or perspective from the inside) (p. 1). In-depth interviews were conducted on some of the main subjects, identified by initials such as YA, TM, and DA, to maintain their privacy. This interview was conducted in March 2024 to explore their family backgrounds, work motivations, and how they manage the dual identity between work demands and personal/religious lives.

Documentation data was used to complement the findings from observations and interviews. Data analysis was carried out by examining the results obtained from involvement in the field, then analyzed using Pierre Bourdieu's theoretical framework, especially the concepts of habitus, capital (economic, social, symbolic), and realm (field), to explain the social dynamics that occurred. The results of this study focused on two main subjects who showed minimal social and religious habitus in their daily lives..

3. FINDINGS AND DISCUSSION

3.1. *Life of Ladies Companion (LC) in Mojokerto City*

In the life of a Ladies Companion (LC) in carrying out their daily activities like the community in general, but it is different when they are going to work. Although they had a bad stigma in them, it didn't make them give up or feel isolated. This is most of them who have established themselves not to care about something that is not favorable to them. So sometimes people are surprised by Ladies Companions (LC), because when there are people who really don't like their existence around their residence, they still want to invite them to interact with each other.

During modern life today, we can see that there are a lot of needs and desires that are issued today. Most people always want to update something so that it doesn't go out of fashion without thinking about the next impact, so this hedonistic life makes most people look for various ways to follow their lifestyle. Most people, especially women working as Ladies Companions (LC), according to them, are easy to earn and have a large salary. But they are aware of what they are taking, but how else do they do it all to meet the needs of their lifestyle.

In Mojokerto City itself, most of the Ladies Companion (LC) workers are present as nomads from their home areas. Various reasons that the researcher had when interviewing the subjects, on average they came from families that had a lower economy and came from problematic families. So that in them when choosing a job as a Ladies Companion (LC) they have a life purpose or goals in everyone. They did not joke in choosing this job, various reasons that researchers got ranging from economic factors, lack of educational factors, to family factors.

In the life of Ladies Companion (LC) in Mojokerto City, the activities they do are karaoke entertainment place, going shopping for work, eating at famous cafes and then posting their pictures or videos on their social media accounts and hold social gatherings to increase their income between their groups. The following are the results of interviews with the subjects as follows:

The subject of YA is as follows:

"Kehidupan di sini biasa aja sih kak. Kalau aku yang sebagai LC ini masalah sehari-hari ya kayak orang biasa. Tapi kalau udah mode kerja ya harus tampil cantik, jadi kalau ada job di tempat karaoke udah siap gitu."

The subject of TM is as follows:

"Glamour mbak. Soalnya kalau ga kelihatan wow nanti ga bakalan lirik konsumen. Itu sih menurutku kalau mau jam terbang tinggi. Tapi untuk pekerjaan ya mbak kalau kehidupan sehari-hari ya biasa aja soalnya kan aku juga punya anak, jadi punya kewajiban juga. Terus untuk sehari-hari ya ngejob kalau ada panggilan ke tempat kerja atau acara khusus, gitu aja sih mbak."

However, they do it to meet the needs of working so that they look attractive, charismatic values in front of consumers, and many use the services of Ladies Companion (LC). But outside of the workplace, they are like society in general who live as they are.

Not only that, in the behavior of Ladies Companions (LC) in Mojokerto City, there are differences when at work, usually the behavior or attitude in Ladies Companions (LC) tends to display their original behavior. Such as speaking as it is, issuing aphorisms or being rude in communication, not maintaining an image when in the circle of close friends, even when doing their work they are the same, it's just that when in the room they have to look more professional to entertain their guests so as not to be disappointed when hiring their services. Another thing is that when they meet with the surrounding community, there is a change in behavior to position themselves when communicating with the community. So that the habits they have at work are not brought to the community. And the public can judge that not all Ladies Companions (LC) are bad. This has become a habit in those who have never done this before, but over time they have gotten used to it. Because after all, in life, of course, we always interact with others and need each other.

The karaoke entertainment venue chosen by the researcher in the Mojokerto City area has a development permit by the local government, permits to the authorities, and complies with paying taxes which is a plus for Ladies Companions (LC) in working. They feel safe because they are far from illegal drugs such as drugs which have recently become a hot topic of discussion in various circles (Priyanto 2016 p.1047). Even though they have a bad stigma from the public's view, they completely avoid prohibited items that can quickly drain their lives.

In addition, one of their duties is to accompany consumers to drink alcohol. From this, those who used to never consume as time went by, they became accustomed to drinking both during working hours and outside working hours. On average, they say that it can be a temporary stress reliever after consumption. Also, in karaoke places cigarettes to be sold to consumers. But almost their daily activities, they say that if they consume cigarettes. The researcher also saw that

the workers were also worried about the impromptu raids that were usually organized by the BNN, Satpol PP, and the police. So, they have new habits that can make their health also disturbed if they consume continuously.

Previously, the subjects asked to keep their real names secret because it was for the sake of their privacy. The average family background they have varies. Here the researcher will explain the results obtained during the interview. The first subject, with the initials YA, is one of the Ladies Companion (LC) women who has been working since 2018. YA is the second of three children from the owner of a timber company in Lumajang. During his life, YA was indeed famous for being a naughty child compared to other siblings, until YA in terms of education could only continue until he graduated from junior high school. Although YA is very naughty, YA's family background is very Islamic and respected in his area in the past. In fact, both parents have the title of Hajj and Hajjah, so indirectly their three children are taught to explore their religion such as teaching prayer well, reciting, being taught religious sciences, and so on.

Until one day there was a misunderstanding in his family, YA decided to run away with his friend to Mojokerto City where YA was invited to work as a Ladies Companion (LC) with frills easily getting a lot of money. Until YA got the news that his family was going bankrupt, indirectly YA brought all his family to Mojokerto City to live there. Although YA is famous for being a naughty child, YA has kind, sincere, and affectionate feelings for his family. To the point where all his family was surprised how YA could be so successful in another city, it's just that here YA lied to his family that YA worked as a cigarette SPG. So that when YA is going to work beforehand, she only wears formal clothes but brings her work clothes that have sexy characteristics themselves.

The second subject, with the initials TM who is also a Ladies Companion (LC) comes from Sidoarjo City. In the interview conversation, TM did not explain in detail what his family background was. However, from his talk, TM came from the scope of the upper-middle class family. In the past, TM wanted to register as a Ladies Companion (LC) because TM had many friends and one of his friends invited him to work as a song guide. TM started this work in 2014. The word YA, TM is one of the Ladies Companions (LC) that have high working hours and expensive pay in Mojokerto. So, there is no need to doubt the level of professionalism even though TM already has a husband and son. TM only hid his work from his son,

"Senakal-nakalnya aku, aku juga pengen jadi ibu yang baik di depan anakku meskipun banyak tato juga tindik di badanku"

Thus, this TM can place himself anywhere. Both being a wife, housewife, and working as a Ladies Companion (LC) in Mojokerto City.

The third subject, with the initials DA, also works as a Ladies Companion (LC) in Mojokerto City who started this career in 2020. The DA's family background is from a well-off family. The DA family is very Islamic from the TM family. Even from this level of education, DA attended RA-MI-MTS until the last in high school. DA comes from Mojokerto Regency which borders Mojokerto City. However, this DA chose to pay in Mojokerto City. From the beginning of DA to being naughty during the MTS period until when DA was in high school, DA began to enter the world of discotheques. DA began to try to try things that were foreign to him, ranging from smoking, alcohol, to others but secretly. Until one day DA's older brother found out that his younger brother was in the nightlife, DA was mercilessly beaten up for two weeks and DA did not enter high school. But because of this, it doesn't prevent him from repeating the same mistake anymore. After graduating from high school, this DA immediately jumped into the Ladies Companion (LC) in Mojokerto City. DA no longer cares about his family, even for his own parents can do nothing. Because he felt that he got a lot of money in an easy time, so the DA continued to pursue his wishes. In DA's mind, working as a Ladies Companion is to help the family economy and most importantly to please her parents. Although the path taken by the DA in the view of the public is wrong.

From the explanation above, we can see that the life of Ladies Companion (LC) in Mojokerto City looks diverse. There are so many challenges that they go through for their daily lives, but all of them are the choices they must take this path to survive during bad social stigma around them. Because each job has its own pluses and minuses and they all accept the consequences.

3.2 Ladies Companion (LC) at Karaoke Place in Mojokerto City

Ladies Companion (LC) has the task of accompanying, serving, and assisting guests in singing. In this karaoke place, MK has a work system, namely freelancing, so they are usually not available at karaoke places. Interestingly, consumers who rent it are usually called 'guests' and the managers of karaoke entertainment place are usually called 'captains'. According to the captain, MK explained that the system of renting a Ladies Companion (LC) starts with the receptionist of the karaoke place offering with the sentence 'want to pakek mbak-mbak no', then if the guests answer yes, the receptionist immediately provides a photo of the Ladies Companion (LC) who works freelance there. Furthermore, they immediately asked and confirmed to the selected Ladies Companion (LC) if they were not available for a job at that time.

After feeling that they didn't have a job, usually this Ladies Companion (LC) immediately rushed to the karaoke place. There is no specificity for the time, but most of the time at night or

irregular working hours, even they have been used to working until the early hours of the morning. In terms of wages in the Constitutional Court or throughout Mojokerto itself, the average starts from Rp 150,000 per hour, even if you already have high flying hours, starting from Rp 250,000 per hour with a minimum of renting a room for two hours.

The average age of those who work as Ladies Companions (LC) at the Constitutional Court starts from the age of seventeen to indefinite. There are various ways for them when they first register themselves. The first is through 'pimps' or 'pimps' who can distribute to the karaoke venue. Usually, those who go through this 'pimp' the payment system will be shared with both parties. In contrast to Ladies Companion (LC) who registered directly to the karaoke place. Usually, they register at several karaoke places to get a lot of income. All workers in the Constitutional Court, on average, have several channels so that they do not wait in one place.

In communicating between friends and employees at the karaoke place, they are quite blended in when interacting. Even though they meet new people every day, they can easily communicate with each other. Even though that habit is not easy for everyone to do. Even ordinary people are not that easy when meeting new people, usually they keep their distance and see first if this person is good for them. Unlike Ladies Companion (LC) in Mojokerto City, apart from the SOPs of their work, they are quite active in interacting. So that social interaction with each other is formed in the work environment. The researcher agrees with Max Weber's explanation that social interaction is the same as the social action in it (Ifranti 2023: 136). Because in this case, what factors surround the occurrence of a social interaction of Ladies Companion (LC) workers in Mojokerto City usually upholds its professional attitude, Ladies Companion (LC) rents its services through karaoke entertainment place. Meanwhile, the workers there are all freelance and from the karaoke venue only help when there are guests who rent it. So that when they do their work, they need their own professional attitude so as not to disappoint the guests and if the guest likes it, they may rent again. With this, Ladies Companion (LC) has high flying hours and has its own value for everyone.

Their professional attitude includes, they are required to wear mini clothes, makeup on point, and want to be invited to accompany drinking alcohol. In fact, usually many of the guests want to get more such as hugging, kissing, and holding sensitive things. Workers who receive treatment initially experience culture shock or more to sexual harassment, but over time they all become accustomed to what happens to their work. Because they all must be professional so that guests can hire their services again.

But as time goes by, the duties of a Ladies Companion (LC) have shifted. Some of them are willing to go on dates outside of their working hours. According to the subject when interviewed,

they did all of that when they felt that their economy was declining. So that by doing so it can drastically close needs that have not been met before. But to do all that, Ladies Companion (LC) must first complete its main task as a song companion. Because the karaoke venue is not responsible outside the existing SOP opportunities.

However, many of the Ladies Companion (LC) are sexually harassed at work who do not want to be played more by 'naughty' guests. Because they are very professional in their work, on the one hand they also feel uneasy if forced on the other hand they do not want to make a riot with the management. Worrying about this sometimes makes them mentally disturbed, but they encourage each other by reminding each other of their original goal of wanting to work as Ladies Companion (LC).

In terms of security, the Constitutional Court does not have a strict security system. They only provide security guards who are near the parking lot. If Ladies Companions (LCs) while carrying out their work get sexual harassment that cannot be avoided, they immediately approach their captain to ask for help. Furthermore, the management will look at the situation first to understand the problems that occur. After that, the management of the source of the problem arises from, if it is from the Ladies Companion (LC), the management will tell him to apologize directly with his accompaniment. However, if the source of the problem is from the guest, the Constitutional Court usually immediately stops the time and immediately tells the guest to immediately pay for the facilities that have been used so as not to cause protracted problems.

In the world of Ladies Companion (LC), especially in the Constitutional Court, they are indiscriminate when entertaining their guests. Inside the karaoke place there is a level of room which is used by the guests. Starting from small, medium, and VIP which have the same facilities ranging from tables, sofas, televisions, to air conditioning. It's just that the difference is that the place is spacious and the facilities are better. However, the price is different, starting from Rp. 85,000 per hour to Rp. 150,000 per hour. People who enjoy karaoke entertainment place are also from various circles ranging from high school children to high school students, workers, governments, and are also usually in demand by upper-class bosses. Up to here, the attitude of Ladies Companion (LC) really upholds professionalism.

3.3 Contribution of Ladies Companion (LC) in Religious Social in Mojokerto City

In the socio-religious context, in fact, everyone has a contribution to raising a matter of activities in social religion. But at least we have experience in this matter, so as not to provide wrong information. If you look at the current situation, the Ladies Companion (LC) has no

opportunity at all to follow this socio-religious contribution. The reason is that the public considers that everything they do always has a negative impact.

SD subjects as additional information as follows:

"Menurut saya mereka bisa membawa pengaruh buruk, dampak yang buruk, juga membuat lingkungan tempat tinggal kita dan daerah yang ditempati tempat hiburan itu memiliki pandangan yang buruk juga."

"I think they can bring bad influences, bad impacts, also make the environment where we live and the area occupied by the entertainment venue have a bad view as well"

Considering the profession they are doing, Ladies Companion (LC) is not given the opportunity at all and even many people underestimate them when there is a Ladies Companion (LC) who plays a role in this religious activity. Even in the city of Mojokerto, the Ladies Companion (LC) does not follow the course of religious activity. So, this strengthens the argument of the public in assessing that Ladies Companion (LC) is getting worse.

YA explains:

"Pernah tapi jarang mbak. Mungkin lebih ke membantu dalam hal pembayaran kalau dirumah ketempatan pengajian dan lain-lain. Soalnya kalau udah dirumah mesti tidur mbak kalau habis ada job gitu. Terus aku anaknya introvert ketemu orang agak menguras energi. Kalau kerja kan beda lagi nanti pulangnya dapet uang. Palingan pas ramadhan itu kita biasanya bagi-bagi takjil terus zakat. Itu aja sih yang kewajiban yang harus dilaksanakan."

"Once, but rarely. Maybe it would be more helpful in terms of payment if it is at home, locality, study and others. The problem is that if you are at home, you must sleep if you have a job. Then I'm an introverted kid and I meet people who are a bit draining of energy. If you work differently, you will get money when you come home. At least during Ramadan, we usually distribute takjil and continue zakat. That's the only obligation that must be carried out"

TM also explains:

"Kalau aku hampir sama dengan YA apapun yang menjadi kewajiban ya aku laksanakan aja. Mungkin ketambahan pernah mengadakan aqiqahan buat anakku. Mungkin bantu-bantu nyiapan makanan kalau di keluarga besarku ada tahlilan atau apapun itu."

"If I'm almost the same as YA, whatever is an obligation, I'll just do it. Maybe I have also held an aqiqahan for my son. Maybe help prepare food if there is tahlilan in my extended family or whatever it is"

This factor occurs due to the lack of interaction with the community where they are too closed off to cause social changes in the community environment. Because for them, just limiting themselves does not mean they want to avoid remembering the many people who have a negative

view of the Ladies Companion (LC). The researcher found one example of religious activity, when in March, the month of Ramadan, the researcher passed the karaoke place on purpose. Coinciding with that, the Ladies Companions (LC) are distributing takjil to the surrounding community. What happened, they were well received but only in front of him but when they moved away, the people underestimated the good intentions of the Ladies Companions (LC). Researchers hear a person's conversation after getting takjil that has been obtained as follows,

"Hahahaha, duwek teko sugar dady e digawe bagi-bagino ngene an." Or it translates. "Hahahaha, Money from Sugar Dady is made to be distributed."

According to the researchers, responding to this incident that, in fact, regardless of what job they are engaged in. They have a side that everyone has never seen. Which side is always hidden, even when trying is shown to the public, many people do not believe or even like it. So that most Ladies Companions (LC) in Mojokerto City must be smart in placing themselves in the condition of the surrounding community. Or the theory put forward by the character Erving Goffman regarding the dramaturgy that occurs among the people of Mojokerto City says that the existence of interaction activities between communities is the same as a drama performance. In Erving Goffman's story, the front stage is a drama stage, while backstage is when someone displays their attitude as they are. As happened with the Ladies Companion (LC) itself, the front stage of almost all Ladies Companions (LC) presented themselves as best as possible in front of guests, other workers, and the community. While backstage they themselves show their real characters (Fitri 2015: 103).

The concept of backstage from Erving Goffman's (1980) dramaturgy theory is intertwined with Bourdieu's concept of habitus to show the personal side of the Ladies Companions (LC) in contrast to their professional image. On the backstage, i.e., when at home or with family, the habitus of the LCs return to their original form as ordinary individuals who are bound to domestic roles and general social norms. For example, the subject of TM gave up his "glamorous" job identity to be a good mother figure for his child, even trying to hide his tattoos and type of work in order to maintain his image in front of the child. Likewise, the YA subject who claims to be an introvert in real life is very different from the demands of his job which requires active and energetic interaction with customers.

This change in habitus in the backstage also includes the practice of personal religiosity that they maintain even though it is done minimally or secretly. In private spaces, they still carry out religious obligations such as prayer, zakat, and pray for God's help when they feel mentally depressed due to stigma or sexual harassment at work. They use backstage as a space for self-cleansing and reflection on the "sins" they realize they have committed while working on the front

stage. This emphatic separation shows that the habitus of LC does not completely erase their basic values; Instead, they negotiate complex identities in order to remain able to function as family members and communities amid economic demands that force them to adopt the identity of "naughty woman" while working.

3.4 Forms of Religious Social Habituation of Ladies Companion (LC) in Mojokerto City

When they become Ladies Companions (LCs) in the process of life they have a change in attitude or the birth of a new habitus. This factor occurs because of new habits ranging from lifestyle, environment, culture, to getting various kinds of social traits that they encounter. The existence of new habits experienced by Ladies Companions (LCs) is one of the factors in life's needs. Those who previously did not know the existence of the night world until they touched haram things and now, they have become accustomed to the customs of other societies are bad habits.

Maybe before becoming Ladies Companion (LC), they had a religious side that could be said to be good and now they are slowly moving away from it. Even though religion is for everyone who adheres to it as the foundation of life to always walk in the right direction to go through worship itself. Here is their explanation of how important worship is.

In both subjects working as karaoke guides, researchers draw the conclusion that religion is important. Even though they are negligent, they interpret religion, especially in terms of worship, to erase their sins. Even though everyone, especially the Ladies Companion (LC) self, has their own ability to change little by little. The negative view of the community will disappear over time. But back to the workers who previously had to have the desire to change that habit.

In his theory, Pierre Bourdieu explained that habits are a habit that arises innately from birth. However, the habit is born when a person is present in a new atmosphere which from the new atmosphere leads them, especially Ladies Companion (LC) to experience habituation from previous attitudes and behaviors as karaoke guides. Those who have a diverse background in life make their habits also vary. In this new atmosphere, especially the Ladies Companion (LC) does not carry out the social religious habitus well. On average, they focus on something they are aiming for. That is their job to get something they want. And this makes them even further away from the way of God that they follow. They realize that they are like that, but when someone or they feel something that is not pleasing, they usually only approach Allah to ask for help by praying.

Researchers also found that they have habitus or good habits. When they do something, whether they feel happy, emotionally sad, they do not forget to say words for a Muslim in general, such as *Astaghfirullah*, *Alhamdulillah*, *MasyaAllah*, and many more. Although many people do not like their presence, they still have a side that they still remember their Lord. But what is unfortunate is that their way in terms of habituation still does not go well.

In the habitus itself there is capital and realm in its sense, Capital in the habitus itself has many meanings, ranging from economic capital, social capital, and symbolic capital used by the Ladies Companions (LC) to seize and maintain their lives. Meanwhile, the realm is a field where Ladies Companions (LC) compete (Siregar 2016: 86). In this theory, capital and the realm cannot be separated by the Ladies Companions (LCs) because capital is used for the lives of the workers. The point is that these Ladies Companion (LC) work as karaoke guides where they collect the results of their hard work as economic capital. When they have economic capital such as owning a car, owning a house, and owning branded goods makes them a figure that is not easily degraded, then they exchange it for social capital to win the hearts of the surrounding community so that the religious social habituation that these Ladies Companions (LC) want to do can be well received. Then Ladies Companion (LC) who previously had only one type of capital will have economic capital, social capital, and symbolic capital. In the symbolic capital owned by the Ladies Companion (LC) workers, it did not go well. The reason is, here the community refuses to even look down on the behavior of Ladies Companion (LC) who works as karaoke guides.

Furthermore, in terms of the realm, the realm itself is used by workers as a place to live to compete for various forms of material and symbolic resources, the realm owned by Ladies Companion (LC) is their place of work, which is a karaoke entertainment venue in Mojokerto City and their place of residence. Thus, capital and the realm are interrelated with each other (Ramli 2022 p.268). So that in the socio-religious habituation of the Ladies Companion (LC) in Mojokerto City, it did not go well and experienced rejection from the community. With the presence of these workers, they think it will have a bad impact on their survival. Meanwhile, the workers themselves do not have the initiative or change their lives so that they can be well accepted by the community. Thus, the socio-religious habituation of Ladies Companion (LC) in Mojokerto City cannot run well due to factors from people who do not like their work status.

The relationship with Pierre Bourdieu's theory in *Outline of a Theory of Practice* (1977) centers on how habitus, capital, and realm (field) interact in the lives of the Ladies Companions (LC) in Mojokerto. Bourdieu defined habitus as a durable and transferable system of disposition, which serves as a practical basis for perception and action. In the context of LC, a new habitus is formed when they enter the "atmosphere" of the nightlife that demands specific behaviors, such as dressing sexy, consuming alcohol, and being professional in entertaining guests. This habituation process often clashes with their native habitus which may be religious or traditional, creating a pragmatic scheme of action for survival.

The life of the LCs is also understood as an effort to accumulate and convert various forms of capital. They accumulate economic capital (high income in a short period of time) to meet

lifestyle and family needs. This economic capital is then tried to be converted into social capital and symbolic capital to gain recognition or minimize negative stigma in society, for example through social activities such as sharing *takjil* during Ramadan or participating in family events. However, according to Bourdieu's theory, the effectiveness of symbolic capital is highly dependent on recognition from other parties. In this article, people often refuse to acknowledge such "goodness" because of their employment status, so the accumulation of symbolic capital of LCs often fails or is hampered.

Finally, the concept of the realm (field) can be seen from how the LCs navigate two social spaces with different rules of play: the karaoke place as a work realm and the residential environment as a social-religious realm. In the realm of work, they must appear brave and open to winning the competition for services, while in the realm of residence, they tend to be closed or indifferent to avoid conflict with the applicable norms. The failure to harmonize the habitus of individuals with the social-religious realm in Mojokerto causes their religious practices to be minimal and carried out in secret, showing the existence of a permanent tension between economic demands in one realm and moral expectations in another.

The failure of the acquisition of symbolic capital by the Ladies Companions (LC) occurred due to the collective rejection of the community to the legitimacy of their actions. According to Pierre Bourdieu (1990), symbolic capital is a form of capital (economic, social, or cultural) that is recognized and considered legitimate, thus providing prestige or honor to its owner. The LCs in Mojokerto are trying to convert their economic capital—such as the results of hard work manifested in owning a car, a branded house, or philanthropic actions such as sharing *takjil* and paying *zakat* into social capital to win the hearts of residents. It is hoped that this action will give birth to symbolic capital in the form of status as a "good person" or "contributing citizen".

However, in the socio-religious field in Mojokerto, this symbolic capital is not formed because the community still labels them with a negative stigma as "naughty women" or perpetrators. Even though they show a religious or charitable side, people tend to downplay these good intentions, even accusing the money donated of coming from non-halal sources (such as the insinuation about "sugar daddy money"). This failure shows that in Bourdieu's theory, symbolic capital cannot be claimed unilaterally; He needs recognition from other agents in the realm. Because the LC's job position is considered to fundamentally violate religious and social norms, their accumulated economic capital fails to be converted into social honor, so that the religious habituation they are trying to pursue remains rejected and is unable to change their symbolic position in the public eye.

4. CONCLUSION

Based on the results of the research that has been compiled, the researcher draws a red line to see how Ladies Companion (LC) in Mojokerto City in terms of socio-religious habituation. Workers have very minimal habituation because on average they are more concerned with their work, which is one of their sources of life. Habituation itself is a process that is carried out when a person or the community around us enters a new atmosphere gradually in their daily life which occurs repeatedly.

Ladies Companion (LC) workers in Mojokerto City have a new habit experienced by Ladies Companion (LC), one of the factors of life needs. Those who previously did not know about the existence of nightlife until they touched illegal goods and now, they have become accustomed to the habit for people who think it is a bad habit. This researcher relates to Pierre Bourdieu's theory which explains that habitus is a habit that arises innately from birth. However, the habit is born when someone is present in a new atmosphere where from that new atmosphere they especially Ladies Companion (LC) experience habituation from their current attitudes and behaviors as karaoke guides.

However, what researchers found was that they still participated in social activities related to religion or socio-religious which were motivated by their work routines starting from uncertain times, surrounded by haram drinks, and a bad environment. And furthermore, in Bourdieu's theory in habitus there is capital and realm in it. The capital owned by Ladies Companion (LC) is used for survival, including economic capital owning a car, a house from their hard work, which then from economic capital they use it to win the hearts of the surrounding community called social capital, then the existence of these two capitals is born symbolic capital owned by guide workers but again it does not go well. And the last is the realm, the realm owned by Ladies Companion (LC) is their workplace, namely karaoke entertainment place in Mojokerto City and where they live..

REFERENCES

Al Usrah, C. R., Mutafarifa, B., & Fahmi, M. F. (2021). Persepsi Muslim, Etika Dan Nilai Bisnis Dari Karaoke Syariah. *Ar Rehla*, 1(1).

Bourdieu, Pierre (1977). *Outline of a Theory of Practice*. Cambridge University Press.

Bourdieu, Pierre (1990). "The Logic of Practice". Polity Press.

Fitri, A. (2015). *Framaturgi: Pencitraan Prabowo Subianto di Media Sosial Twitter Menjelang Pemilihan Presiden 2014*. *Interaksi: Jurnal Ilmu Komunikasi*, 4(1).

Goffman, Erving (1980). *The Presentation of Self in Everyday Life*. New York: Anchor Books: A Division of Random House, Inc.

Hidayat, N. (2016). Implementasi Pendidikan Karakter melalui Pembiasaan di Pondok Pesantren Pabelan Implementation of Character Education Through Habituation in Islamic Boarding School of Pabelan. *JPSD (Jurnal Pendidikan Sekolah Dasar)*, 2(1).

Ifranti, C., Ramlani, T., & Rosyadi, M. A. (2023, April). Interaksi Sosial Penderita Tuberculosis (Studi Kasus Pada Penderita Tuberculosis di Kelurahan Karang Taliwang Kecamatan Cakranegara). In Prosiding Seminar Nasional Mahasiswa Sosiologi Vol. 1, No. 1.

Lestari, D. I., & Alfaruqy, M. Z. (2023). Pengalaman Menjadi Pemandu Lagu di Tempat Karaoke pada Wanita Emerging Adulthood: Sebuah Penelitian Fenomenologis Deskriptif. *Jurnal EMPATI*, 12(6).

Pertiwi, E. S., & Rakhmad, W. N. (2021). Siasat Komunikasi Pemandu Lagu Terhadap Pelanggannya di Karaoke Widari. *Interaksi Online*, 9(4).

Pratami, M. Y. (2019). Perilaku Menyimpang Mahasiswa Yang Bekerja Sebagai Pemandu Karaoke Di Kota Jember.

Priyanto, M. D., Husodo, B. T., & Cahyo, K. (2016). Fenomena Perilaku Seks Berisiko Pemandu Karaoke Freelance di Kota Tegal. *Jurnal kesehatan masyarakat*, 4(3).

Ramli, M. (2022). Habit Mahasiswa Kost (Analisis Sosiologi tentang Adaptasi dan Kebiasaan Baru Mahasiswa Kost di Kota Makassar). *RESIPROKAL: Jurnal Riset Sosiologi Progresif Aktual*, 4(2).

Siregar, M. (2016). Teori "Gado-gado" Pierre-Felix Bourdieu. *Jurnal Studi Kultural*, 1(2).

Susanto, H. (2023). Konflik Intrapersonal pada Perempuan yang Bekerja sebagai Pemandu Lagu Plus Plus. *PROCEEDING SERIES OF PSYCHOLOGY*, 1(1).

Susilowati, E. Z., & Indarti, T. (2018). Resistensi Perempuan dalam Kumpulan Cerita Tandak Karya Royyan Julian (Teori resistensi-James C. Scott). Surabaya: Universitas Negeri Surabaya.

Yanti, I. R. (2017). Persepsi Masyarakat terhadap Pekerja Wanita di Tempat Karaoke Princess Syahrini Kota Makassar. *Solid State Ionics*, 2(1).

Interview

Interview with YA on March 23, 2024

Interview with TM on March 23, 2024

Interview with NA on March 24, 2024

Interview with MH on March 20, 2024

Interview with SD on March 24, 2024