

Cuddle Care or Love Care Services in Social Media Twitter (X)

Reven Rumenige¹, Ridzki Rinanto Sigit^{2*}

Universitas Sahid, Jakarta, Indonesia

*ridzki_rinanto@usahid.ac.id

Abstract

Social media is like two sides of the eye that can present aspects of use in positive and negative directions. In this research, the author discusses the other side of using social media X, namely cuddle care or love care services. Generally, these service providers are bridged by an alter ego account because it can cover their identity. This research uses data collection techniques using observation techniques and in-depth interviews. The aim of the research is to find out the motives behind cuddle care or love care service subjects and analyze the goals and reasons for cuddle care or love care service subjects in choosing social media. This research paradigm uses phenomenology to explore individuals subjectively and provide understanding of the phenomena they have experienced. The results of the research found that the source's motive for opening a cuddle care or love care service was because of the feeling of emptiness that had been felt and the feeling of needing a friend to tell stories or complain about without any moral burden and being judged, and the source used social media X because the source had the belief that Social media can be freely use as their needs.

Keywords: social media, twitter, alter ego, cuddle care or love care

Abstrak

Media sosial Bagai dua sisi mata yang dapat menghadirkan aspek penggunaan ke arah positif dan arah negatif. Pada penelitian ini, penulis membahas mengenai sisi lain penggunaan media sosial X yang merupakan jasa *cuddle care or love care*. Umumnya, para pelaku jasa tersebut dijembatani oleh akun alter ego karena dapat menutupi identitas asli dari dirinya. Penelitian ini menggunakan teknik pengumpulan data dengan menggunakan teknik observasi dan wawancara mendalam. Tujuan penelitian adalah untuk mengetahui motif-motif yang melatarbelakangi pelaku jasa *cuddle care or love care* dan menganalisa tujuan dan alasan pelaku jasa *cuddle care or love care* dalam pemilihan media sosial. Paradigma penelitian ini menggunakan fenomenologi untuk mengeksplorasi individu secara subjektif dan memberikan pengertian dari fenomena yang telah dialami. Hasil penelitian menemukan motif dari narasumber membuka jasa *cuddle care or love care* karena rasa kekosongan yang sudah dirasakan dan merasa butuh teman untuk bercerita atau berkeluh kesah tanpa adanya beban moral dan mendapat *judgement*, dan narasumber menggunakan media sosial X karena narasumber memiliki kepercayaan (*belief*) bahwa media sosial X memiliki nilai-nilai yang dapat memenuhi kepentingan narasumber (*value*) dan narasumber merasa bebas memilih media sosial mana yang akan digunakan sesuai dengan kebutuhan yang dimiliki.

Kata kunci: media sosial, twitter, alter ego, cuddle care or love care

INTRODUCTION

The meaning of the media tends to be related to the masses because there are many theories about the media that can be found in mass communication (Rukajat,

2018). It is undeniable that the word "media" tends to appear together with the means accompanied by the technology in representing something, social media is one of the right places, because each of its

users can express ideas, ideas, feelings, and so on. It is on social media that audiences can represent themselves in form, writing, photos, or even a video. However, in this study, so that the discussion is not too broad, the authors focus more on social media Twitter that now known as X (Suyitno, 2018). When we want to upload something on X, we will be limited to 140 characters. X (previously Twitter) is a designation for uploads on social media which means small birdsong and has been included in the Oxford Dictionary (OED) since 2013 (Hadiyat, 2017).

The accounts of cuddle care or love care services on Twitter social media are bridged by the conscious use of alter ego accounts that they create (Saputra, 2021). The alter ego account itself is the same as accounts on Twitter in general, it's just that the contents of the messages they upload are inseparable from sensual matters. Users of alter ego accounts on X social media make their accounts a place to show another side of themselves or even be able to see what they are (Mekarisce, 2020). Making posts or uploads that really show themselves that have never been seen before on other social media accounts or in real life (Maulidhina, 2020). Apart from being a place to complain, the accounts of this alter account also often upload photos or videos that are not suitable for public consumption or can be called sexual content, and cannot be separated from opening cuddle care or love care services (Trisnani, 2017). Of course the motives and goals are different, such as looking for extra money, looking for more attention, looking for inner satisfaction (Damayanti et al., 2022). Understanding the alter ego itself is a secondary self, the appeal behind the alter ego lies in its secrecy-almost always an identity or second life that is hidden from family, friends, other people around the person or

character (Arsanti, 2017). Derived from Latin and derived from Greek *állos egṓ*, the term is believed to have been coined by the writer Cicero, who described it as "a second self, a trusted friend. According to Tan in Solihin et al., (2021), in the Uses and Gratification Theory, various media have a lot of competition to get the attention of the audience. Then, audiences can choose the media they want to use according to and be able to meet the criteria for information needs, entertainment, and a status to fulfill their satisfaction. The approach from media use and user satisfaction is useful for exploring these questions because basically the principles of using social media include the needs and motives for communicating of its users (Wahab et al., 2020). In Uses and Gratifications Theory explains that various media compete for the attention of users and viewers will choose which media can meet their needs which include information needs and their development, emotional relationships and based on research from Nevi Dwi Kirana and Farid Pribadi (2021), entitled *Dramaturgy Behind the Life of Alter Twitter Accounts* explaining that the motive of the accounts of alter ego accounts is as an escape from the real world, the accounts think they can find friends who they feel have something in common with other alter ego account, then alter ego account also mostly prefer to be friends with people they don't recognize in the real world, although this does not apply to all X platform users. Most accounts of alter ego accounts choose social media X to open cuddle care or love care services, in the research of Muhammad Saifulloh and Andi Ernanda (*Discourse, Scientific Journal of Communication Studies*) with the title *Communication Privacy Management in Adolescent Users of Alter Ego Accounts on X*, that Twitter has the advantage of being mobile and real-time, it also has a

very different level of disclosure of private information, alter ego subjects can also send messages with private identities that are kept secret. As for the occurrence of alter ego accounts created on social media X, based on research by Tetty Kris Setiana Panjaitan, Yanti Tayo, and Flori Mardiani Lubis (2020) with the title *The Phenomenon of Using Pseudonym Accounts in Fulfilling Personal Identity Motives for Autobase @karawangfess Followers on X*, namely that there is no prohibition on Twitter social media if users use pseudonyms and do not use real names or show real identity. This can be the freedom of users to hide their identities and be free to express themselves in each of their uploads. The aim of the research is to find out the motives behind cuddle care or love care service providers and analyze the goals and reasons for cuddle care or love care service providers in choosing social media. Specifically, what makes difference on this research author put focus on account as alter ego and analyze the love care /cuddle care service motives and objectives, and also analyze using communication theory.

METHOD

This study uses a phenomenological approach. This research was conducted by means of interviews and virtual ethnography because one of the author's sources was not willing to be interviewed in person. Collecting data outside the network is useful when discussing issues of originality and correctness of data (Achmad & Ida, 2018). Source of data used in this study as follows. First, Primary data is data that the author obtained directly from several informants who became alter ego account subjects in forming a new self-identity on X social media. Second, Secondary data is data obtained from literature studies, namely

by collecting data and laws and regulations, books by scientific and expert opinion. The informants in this study are cuddle care or love care service providers on social media X.

This research uses two techniques, Observation, the authors made daily observations of alter ego account subjects on Twitter social media in opening cuddle care/love care services. And the second: Interview, direct in-depth interviews with informants, namely the accounts of alter ego accounts on Twitter social media in opening cuddle care or love care services. In this study the authors used data analysis techniques with the Miles & Huberman's Model by carrying out the following steps, data reduction, data display/data presentation, and drawing conclusions and then verifying. The model is described as on figure 1 below showing the flow model from Data collection until verification process (Miles & Huberman, 2014).

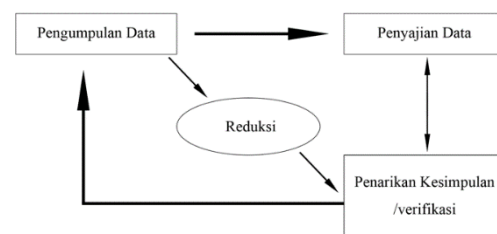


Figure 1 Miles & Huberman's Model (Miles & Huberman, 2014)

The subject of cuddle care or love care is a 26-year-old woman who comes from outside Java, she is a private employee at a company in DKI Jakarta. Starting from the curiosity of the account, the unfulfilled desire to carry out kissing activities with his ex-girlfriend, from there he began to feel curious and seek outlets through social media and he chose to use social media Twitter to vent his curiosity, As we know that social media such as Instagram, or X platform can be used for political motives (Sukarni,

2018). In conducting research entitled *The Other Side of Using X Social Media (Study of Cuddle Care or Love Care Service Subjects)*, of course the author also experienced several processes of searching for sources that occurred while this writing was taking place. The author must have an alter ego account to be able to enter or explore the world of alter egos on X social media and make it easier for the author to find potential sources. Apart from that, the author also follows alter ego accounts that provide cuddle care/love care services to observe what these accounts do. At first, Author tried to find sources by sending comments to the alter ego's fanbase so that the author's aims and objectives could be seen by many alter ego accounts that opened cuddle care or love care services. After learning that the author's message had been disseminated by the alter ego's fanbase, the author immediately sent a direct message (DM) to accounts that provided cuddle care or love care services. Some of the potential sources that the author chatted with via direct message, there were some of the potential sources who felt worried about the author's real identity being disseminated later even though the author had explained what the author's aims and objectives were and the author even provided his or her real identity to make the potential sources more confident. However, this was still rejected by potential sources. Thus, the author tried again to find potential sources who were willing to become the author's sources in this research. There are also several potential sources who can trust the author because the author provided his real identity and exchanged messages via direct message because the author wanted to know the basics or background of the account in deciding to open a cuddle care or love care service. However, when the author chatted again with the service

subjects, there was no reply to the chat from the author's potential sources or there were also subjects who had their alter ego accounts deactivated. Again, the author sent a confession to the same alter ego fanbase using the source search format, where this time the author added the final point "get benefits in the form of cash". Then, as at the beginning, many people responded to the author's message, so the author returned to chat with cuddle care or love care service providers. After searching for sources with the help of an alter ego fanbase, the author finally found sources who could trust the author, that the search for sources was true for the purposes of the thesis research. So the author made an agreement with the source to conduct a live interview once and chat via the Whatsapp application to ask several things that the author had not asked during the interview.

RESULT AND DISCUSSION

Motives of Cuddle Care or Love Care Subject

As has been explained, the interviewee felt an emptiness within himself where he needed someone to exchange stories or complain about without having to burden his sense of emotional responsibility and receive negative judgment. Therefore, the method chosen by the interviewee is believed to be able to satisfy his feelings of loneliness and allow him to share stories or complain freely because he believes that cuddle care/love care services will not burden customers because they are limited by written regulations. So, from what the interviewee said, he felt that using the social media X was the method he chose because the resource person found comfort in using this social media. At the same time, Twitter social media can be used as a place to write a diary and help

him channel his anxiety by using an alter ego account to make it easier to get customers who need his services while still maintaining her identity.

Selection of Media Platform for Cuddle Care or Love Care Subject

The research subjects have explained that they are interested in using the X platform as a forum for opening cuddle care or love care services. The reason given by the interviewee is that platform. The interviewee believes that the X platform is a practical social media compared to other social media, such as Facebook, Instagram, TikTok, and so on. The speed of getting information is superior to other social media because basically the X platform is text-based which doesn't take too long to upload certain information. In connection with the Uses and Gratification Theory (Tan, in Solihin, 2021), media selection is completely in the hands of the audience because it fulfills the needs and satisfaction of each media user. It can be seen from research conducted by resource persons who prefer X social media to fulfill their needs and can also be used by resource persons to open cuddle care or love care services (sample X account, 2022).

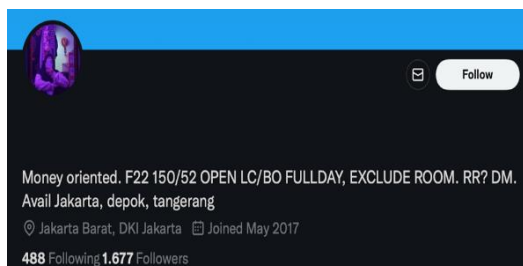


Figure 2. Sample X Account (2022)

Basically, the cuddle care services offered are in the form of non-sexual communication activities in the form of confiding, intimate hugs, pampering *kelon*. This is different from love care, which is like cuddle care, only it involves

more intimate foreplay such as squeezing breasts, playing with nipples, hand jobs and blowjobs. As has been explained, the interviewee feels happy when he can do adult activities such as kissing, hugging, deep talk without having to burden or give emotional responsibility to the person he is talking to. In Expectancy Value Theory (Feather, 2021), individuals have confidence that the media chosen has values that can fulfill the interests of the media users (value). The resource person entrusts the social media Twitter for the resource person to carry out their interests. From this, the resource person has a sense of belief that Twitter social media is a forum for entertainment media and the most important thing is to fulfill the interests that the resource person is looking for. Apart from that, the interviewee has been using X social media and its various features for a long time. The interviewee felt he could express anything, including by opening a cuddle care or love care service.

For the interviewee, using the social media X and using it as a medium to open cuddle care or love care services is a way they believe they can fulfill their interests, instead of getting profits in the form of money. The X social media that was chosen to open cuddle care or love care services can lead the resource person to carry out kissing and deep talk activities, activities that the resource person has always wanted. That way, the resource person can tell stories or confide in each other with his customers on the sidelines. This has explained what the resource person believes is that X social media has values for the resource person to fulfill their interests. The interests that the interviewee has been looking for all this time are activities that can fill the emptiness or desire that he has been looking for. He channeled this desire through his services of opening cuddle

care or love care, so that resource persons do not feel empty and can also make money. In the activity of looking for customers, the resource persons also carry out message production activities, which involve actively replying (joining together) who are looking for cuddle care/love care services. This activity is in line with the theory explained by Charles Berger (in Saifulloh, 2018), where the purpose of communication carried out by someone is to achieve a certain purpose and goal and the resource person has fulfilled the points.

CONCLUSION

The first conclusion is that platform X users, especially alter ego account users who open cuddle care or love care services, have different motives. The providers of cuddle care or love care services providing services in the form of sexual activities to their customers admitted that they opened these services for reasons of limited costs. A low family economy makes someone open a cuddle care/love care service, where this service is seen as open BO by the wider community to meet their needs. Apart from that, there is also another goal in opening a cuddle care/love care service, namely the inner needs of the service provider. The inner needs of service providers are to overcome the feeling of loneliness they feel, share stories or complaints without any emotional burden being borne by the listener and the needs of perpetrators who really enjoy sexual activities such as hugging and kissing. The second conclusion is the reason why cuddle care or love care service providers use social media X. As has been explained, there are lots of social media that can be used, but perpetrators still choose to use social media -value for the perpetrator to be able to fulfill his interests. The performer of the cuddle care or love care service has

been an active user of social media Apart from that, the perpetrator also does not feel worried about his privacy because using an alter ego account is something that many other users of X's social media accounts do for various purposes. For several reasons, perpetrators believe in using social media on the social media Twitter, perpetrators can provide cuddle care or love care services freely. The perpetrator's need, namely a sense of emptiness and the perpetrator's desire, has been channeled through his services by opening cuddle care or love care on social media X, rather than getting additional profits in the form of money. The third conclusion is the process of the perpetrator opening a cuddle care or love care service on Twitter social media which is bridged by an alter account. Opening cuddle care or love care services on social media These experiences make the perpetrator must be able to have the strength to be able to turn the situation around. The perpetrator's bad past was trapped in a romantic relationship which was considered detrimental to the perpetrator, making the perpetrator think that the perpetrator could take advantage of the situation by opening a cuddle care or love care service as an outlet for the perpetrator. In this way, the perpetrator can fulfill his interests, namely the desires and emptiness in the perpetrator's self that have been felt for a long time, as well as obtain financial benefits.

Based on the research results, the author suggests that similar or further research is needed because freedom to use social media for personal gain can be misinterpreted by those who perform these services, where cuddle care or love care services are actually very far from the ethics and morals of using social media. . So it is necessary to develop this research, so that social media users, especially For advice from social media users, especially young people, to be able

to understand the dark side of social media, in this case platform X regarding buying and selling bodies or also known as cuddle care or love care. The perpetrator of cuddle care or love care himself is usually bridged with an alter ego account to cover his true identity.

The phenomenon of cuddle care or love care service providers can be observed and studied as new insight for each individual, which will help social media users X to be more aware of and avoid this negative activity, so that social media users, especially This is with a positive aim and can help policy makers to eradicate the accounts of cuddle care or love care service providers. For practical advice, there needs to be control from communication experts, law, government or officials, who are able to ensnare perpetrators of cuddle care or love care services, namely Article 45 paragraph 1 of the ITE Law with a maximum prison sentence of 6 years and/or a maximum fine of IDR 1 billion. Apart from that, not only do they open cuddle care/love care services, sometimes the perpetrators of these services also open VCS (Video Call Sex) services or open BO services, both of which can also be subject to penalties based on Article 45 paragraph 1 of the ITE Law. Jo Law 19/2016. And no less important is the role of parents to be better able to make policies towards their children, and always monitor their children's activities on social media to avoid things that deviate/violate decency when using social media.als

REFERENCES

- Arsanti, M. (2017). Penggunaan Media Sosial Sebagai Sarana Prostitusi Online. *E-Journal Ilmu Komunikasi*, 5961(3), 50–62.
- Damayanti, I., Hidayat, Y., & P, R. (2022). Aplikasi Michat Sebagai Media Prostitusi Online di Banjarmasin. *PAKIS (Publikasi Berkala Pendidikan Ilmu Sosial)*, 2(1).
<https://doi.org/10.20527/pakis.v2i1.5199>
- Hadiyat, Y. (2017). Pola Komunikasi Prostitusi Daring Di Twitter. *Jurnal PIKOM (Penelitian Komunikasi Dan Pembangunan)*, 18(2), 125.
<https://doi.org/10.31346/jpikom.v18i2.1219>
- Kirana, N. D., & Pribadi, F. (2021). Dramaturgi di balik kehidupan akun alter twitter. *Jurnal ISIP: Ilmu Sosial Dan Ilmu Politik*, 18(1), 39–47.
- Mekarisce, A. A. (2020). Teknik Pemeriksaan Keabsahan Data pada Penelitian Kualitatif di Bidang Kesehatan Masyarakat. *JURNAL ILMIAH KESEHATAN MASYARAKAT: Media Komunikasi Komunitas Kesehatan Masyarakat*, 12(3), 145–151.
<https://doi.org/10.52022/jikm.v12i3.102>
- Panjaitan, T. K. S., Tayo, Y., & Lubis, F. M. (2020). Fenomena Penggunaan Akun Pseudonym dalam Memenuhi Motif Identitas Pribadi pada Pengikut Autbase @karawangfess di Twitter. *CHANNEL: Jurnal Komunikasi*, 8(2), 161.
<https://doi.org/10.12928/channel.v8i2.17433>
- Rukajat, A. (2018). *Pendekatan_Penelitian_Kualitatif_Qualita-pdf*. 22.
- Saifulloh, M., & Ernanda, A. (2018). Manajemen Privasi Komunikasi Pada Remaja Pengguna Akun Alter Ego Di Twitter. *WACANA, Jurnal Ilmiah Ilmu Komunikasi*, 17(2), 235.
<https://doi.org/10.32509/wacana>

- v17i2.652
- Saputra, E. B. W. (2021). Penggunaan Informan Dalam Penyelidikan Tindak Pidana Pencurian Kendaraan Bermotor Roda Dua di Wilayah Polrestabes Surabaya. *Airlangga Development Journal*, 5(2), 45. <https://doi.org/10.20473/adj.v5i2.31899>
- Solihin, F., Awaliyah, S., Muid, A., & Shofa, A. (2021). Pemanfaatan Twitter Sebagai Media Penyebaran Informasi Oleh Dinas Komunikasi dan Informatika. *Jurnal Pendidikan Ilmu Pengetahuan Sosial (JPIPS)*, 1(13), 52–58.
- Sukarni, N.F. (2018). Motivasi Traveller Mengakses Instagram @ayokelilingindonesia. *Jurnal Pustaka Komunikasi*, 1(1), 100-112
- Suyitno, Imam. (2018). *Penelitian Deskripsi Kelas*, Depok, PT RajaGrafindo Persada
- Trisnani, -. (2017). Pemanfaatan Whatsapp Sebagai Media Komunikasi Dan Kepuasan Dalam Penyampaian Pesan Dikalangan Tokoh Masyarakat. *Jurnal Komunika : Jurnal Komunikasi, Media Dan Informatika*, 6(3). <https://doi.org/10.31504/komunik.a.v6i3.1227>
- Wahab, Z. A., Kurnaesih, E., & Multazam, A. (2020). Prostitusi Pada Mahasiswi Melalui Layanan Media Online Di Kota Makassar Tahun 2020. *Journal of Aafiyah Health Research (JAHR)*, 1(1), 9–18. <https://doi.org/10.52103/jahr.v1i1.91>
- Wanitanita. (2022). X <https://twitter.com>
- Wang, J. (2018). *Analysis of Young Chinese Users of Sina Weibo Based on Uses and Gratifications theory* PROGRAMME: *International Communication*. 1–59