

The Commodification of Woman's Bodies in Halo.Spice's 18+ Culinary Content

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ABSTRACT

This study aims to analyze the influence of social media on the consumption of 18+ culinary content presented by Halo.Spice. In this context, Halo.Spice is a platform that utilizes visual appeal and unique narratives to influence consumer preferences and behavior towards exclusive culinary content. This study uses ethnographic approach with a case study method and Digital Sexual Identity framework proposed by Jessica Ringrose, involving data analysis from in-depth interviews with active users and observations of Halo.Spice social media content. The research findings reveal that Halo.Spice's 18+ culinary content fundamentally functions as a site for the commodification of the female body, achieved through visual fragmentation and objectification. Instead of being just a marketing tool, the body becomes a key digital product used to boost audience participation. Moreover, the study highlights a multifaceted process of audience negotiation. Consumers interpret the content through a lens of modern creative freedom while navigating the tensions between digital expression and existing traditional cultural norms. This demonstrates how niche culinary media becomes a space in which gender representation, commodification and cultural values are contested and reinterpreted by consumers. However, this study has limitations in terms of population coverage, where only certain social media users are the focus of the analysis. The conclusion of this study emphasizes the importance of the role of social media in shaping culinary content consumption patterns and its potential influence on audience behavior and preferences towards sensuality and adult content.

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INTRODUCTION

In recent years, social media has become one of the main media that influences various aspects of human life, including consumption behavior. Social media platforms not only function as communication and entertainment tools, but also as effective tools to shape consumer preferences and behavior (Ringrose, 2011; Drenthen *et. al*, 2019; Lestari *et.al*, 2025). In the context of culinary content, social media-based marketing strategies allow the creation of unique new trends, one of which is adult-themed or 18+ culinary content. This phenomenon is clearly seen in Halo.Spice, a platform that utilizes visual appeal, sensual narratives, and exclusivity to attract audience attention. This approach utilizes social media's ability to present content that can emotionally engage audiences and create a personal

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consumption experience. However, how social media influences the consumption of 18+ culinary content is still an area that has not been widely explored in academic literature.

In the contemporary social media ecosystem, attention has become the most valuable digital currency. Drenthen *et al.* (2019) argue this has triggered a phenomenon in which the human body, particularly the female body, is often reduced to a visual object in order to optimize algorithms. The phenomenon of body commodification on social media is not only a communication trend but a form of symbolic exploitation in which sensuality is used as the primary instrument to attract the masses (Shimsak, 2020). In this context, the body is no longer viewed as a whole personal entity but as a commodity packaged in such a way as to satisfy the audience's desire for visual consumption. This systemic objectification is pervasive across various digital entertainment landscapes, persistently utilizing women's sexuality as a primary tool to capture public attention. These cross-platform phenomena underscore that despite the illusion of digital empowerment, women's bodies remain highly susceptible to being reduced to commercial objects serving gender biases and engagement metrics (Ulfa *et al.*, 2024; Sabatini *et al.*, 2025).

A paradigm shift in media consumption indicates that audiences now consume not only content but also the symbols associated with it. In 18+ culinary content, there is a practice of the exploitation of women's bodies where the function of food is often sidelined by representations of sensuality. This aligns with the views of Ringrose (2011) and Drenthen *et al.* (2019) that the body as a symbol of pleasure is used to bridge the gap between biological needs (eating) and visual desires (sexuality). Previous research may have focused heavily on the effectiveness of algorithms, but few have examined how this commodification of the body operates systematically within the *niche content* industry, which blurs the boundaries between digital creativity and gender objectification.

Previous research has extensively explored the commodification of women's bodies across various digital landscapes, ranging from broad analyses of sexism in traditional media (Serttas *et al.*, 2023), the sexualization of influencers in the Instagram beauty industry (Bussy-Socrate & Sokolova, 2024), to the use of sensuality in gaming and livestreaming content (Sabira & Febriyanti, 2024; Shimsak, 2020). These studies consistently demonstrate that women's bodies are often reduced to visual objects and economic symbols to drive engagement or satisfy the authority of algorithmic technology. Additionally, reception analyses of explicit content have been conducted to map audience positions in response to exposure to sexuality in digital spaces (Angraini & Febriyanti, 2023). Overall, this literature confirms that the commodification of the body is a common strategy used to create market value across various social media platforms.

Nevertheless, there remains a significant research gap in the context of niche culinary content that explicitly uses sensuality as a fundamental element. The majority of existing research focuses on the fields of fashion, beauty, or general entertainment, yet very few examine how the commodification of women's bodies operates when intersecting with food consumption activities, as seen in Halo.Spice. There is a gap in understanding how women's bodies are not merely marketing tools but transform into the primary commodity that shifts the very essence of culinary content itself. Furthermore, this study fills this gap by analyzing the process of audience negotiation in greater depth within the context of the tension between digital creative expression and prevailing cultural norms—an aspect that has not been extensively explored specifically within the 18+ culinary media category. It is this focus on

the unique intersection of eroticism, culinary culture, and the negotiation of meaning that constitutes the novelty and primary contribution of this research.

Through a descriptive qualitative approach, this study not only seeks to answer the main questions, but also makes a significant contribution to understanding the dynamics of interactions between social media, digital marketing, and the consumption of exclusive and sensitive culinary content. In the context of 18+ culinary content, the use of social media such as Instagram and TikTok presents both opportunities and challenges for platforms such as Halo.Spice. By utilizing evocative visualizations and narratives that can create emotional closeness, this platform is able to attract the attention of adult audiences while building a strong brand identity amidst the increasingly competitive creative industry competition.

The urgency of this research lies in the need to uncover how the mechanisms of body commodification operate behind the scenes of provocative culinary content. Through the following research questions: "How are women's bodies commodified in 18+ culinary content on the Halo.Spice platform?" and "How do audiences negotiate these practices of body commodification between cultural values and digital freedom of expression?" By adopting a perspective of the body as a symbol, this study aims to map the extent to which the exploitation of women's bodies is marketed as a socially acceptable creative product. This analysis is crucial for contributing to media studies on how gender inequality and the objectification of the body are perpetuated through digital platforms, while also examining how consumers respond to the moral ambiguities arising from the consumption of such content.

METHOD

This study employs a qualitative ethnographic approach with a case study design. The qualitative ethnographic approach was chosen because this study aims to explore and understand the deeper meanings behind social phenomena and human behavior (Creswell, 2014), particularly regarding audience interpretations of media content. The case study design is used to dissect a specific phenomenon in detail, namely the practice of body commodification on the specific platform, Halo.Spice.

In analyzing this phenomenon, the study employs the Digital Sexual Identity framework proposed by Jessica Ringrose (2011). In her study, Ringrose highlights the ambiguities and tensions within digital spaces regarding how sexual identity is performed and how audiences label or negotiate boundaries between what is considered merely "sexy," "seductive," or crossing moral boundaries. This approach is applied as the primary analytical tool to examine two aspects: first, how Halo.Spice creators perform sensuality through visual fragmentation as a form of commodification; and second, how audiences actively negotiate their acceptance of such content without compromising their moral justifications.

The data used in this study consists of primary and secondary data. Primary data includes (1) an archive of audio-visual content uploaded to Halo.Spice's social media accounts that explicitly features 18+ elements wrapped in culinary themes, and (2) interview transcripts from Halo.Spice's active audience or followers. Secondary data was obtained from literature reviews, relevant prior journals on the commodification of the body, as well as digital documentation in the form of netizens' interactions or comments on related posts.

The researcher conducted direct observation of Halo.Spice's social media posts to identify patterns of visual representation, body language, and narratives used to commodify female sensuality. Semi-structured interviews were conducted with 10 male students at Universitas

17 Agustus 1945 Surabaya with 10 questions that researchers who are active Halo.Spice audiences. Questions focused on their consumption experiences, how they interpret the meaning behind the content, and how they respond to the elements of sensuality within it. Data analysis was conducted using the interactive analysis model (Miles *et al.*, 2014), which consists of data condensation, data presentation, and drawing conclusions. During the condensation phase, data from observations and interviews were transcribed and thematically coded. This coding process was deductively guided by Ringrose's theory (2011), in which data were classified into two major themes: (a) Digital Sensuality Performance (to analyze forms of commodification in visual content), and (b) Moral Negotiation and Freedom of Expression (to analyze audience responses to the content). After the data was presented in the form of thematic narratives, the researcher drew conclusions regarding the dynamics of the commodification of women's bodies within that digital niche ecosystem.

FINDINGS AND DISCUSSION

Findings

Halo.spice's as a content

Halo.spice's social media presence demonstrates significant dominance in the digital landscape, with 1.2 million followers on Instagram and 1.4 million on TikTok. With 154 Instagram posts averaging 6,500 likes, as well as 31 TikTok posts with wide reach, Halo.spice has built a content ecosystem centered on intense visual appeal see Figure 1 and Figure 2. Within Jessica Ringrose's (2011) framework, these figures are not merely statistics on account growth, but rather a representation of the extent to which the performance of digital sexual identity displayed is capable of converting audience attention into social and economic capital in cyberspace.

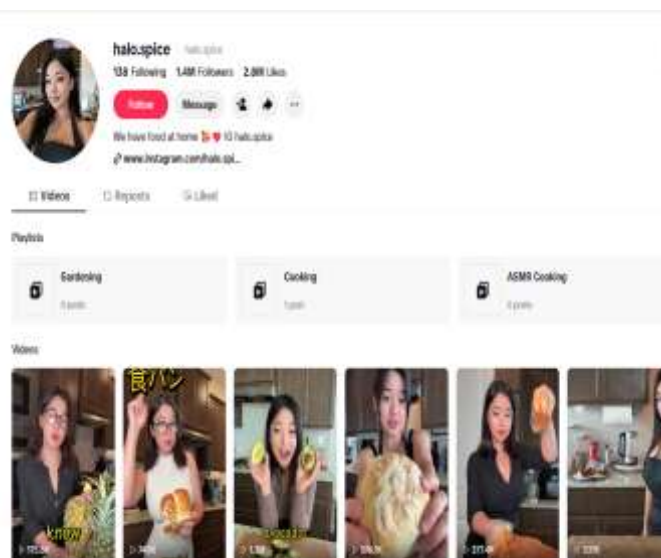


Figure 1 halo.spice account at Tiktok
Source: <https://www.tiktok.com/@halo.spice>

This content production aligns with Ringrose's argument regarding how individuals perform identities on social networking sites to navigate the attention economy. Halo.spice produces culinary content not merely as a recipe-sharing activity, but as a stage to showcase a "sexy" or "flirty" identity. Here, the female body is positioned as the primary instrument that is consciously "produced" through provocative camera angles and narratives. This

creates a commodified performance of sexual identity, where elements of sensuality become a more prominent “frame” than the culinary products themselves.

The difference in metrics between the two platforms reflects how this sexual identity is negotiated and accepted within different ecosystems. Instagram, with a higher number of posts (154), see Figure 2, functions as a curated gallery of identity that maintains stable interaction with followers through aesthetically pleasing visuals, see Figure 1. In contrast, TikTok demonstrates high production efficiency; despite having only 31 posts, its follower count surpasses that of Instagram, see Figure 1. This phenomenon indicates that the performance of sensuality possesses more explosive virality in short-form video formats, where the audience engages in both surveillance and consumption of the displayed digital identity.

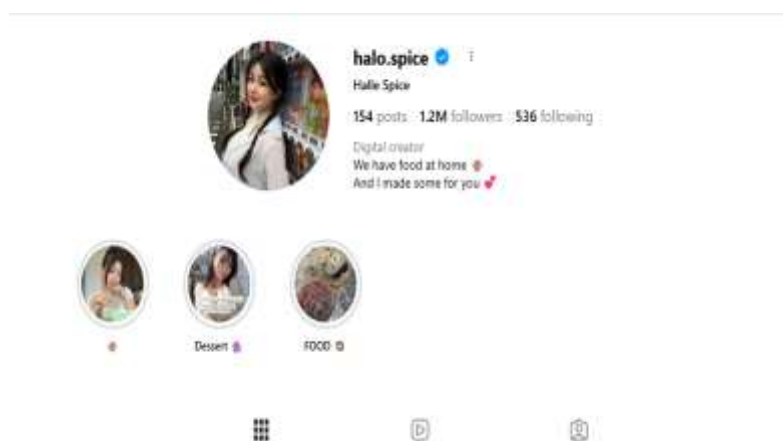


Figure 2 halo.spice account at Instagram
Source: <https://www.instagram.com/halo.spice/>



Figure 3 Hello.spice with sexual attributes

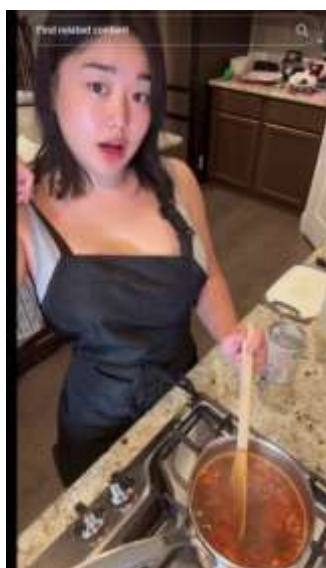


Figure 4 Example of camera angles frequently used by Halo.Spice



Figure 5 other camera angle

Sources: <https://www.tiktok.com/@halo.spice> and <https://www.instagram.com/halo.spice/>

To specifically address how women's bodies are commodified in Halo.Spice's content, it is crucial to examine the platform's visual mechanics and strategic use of sensuality, see

Figure 3. The commodification operates primarily through the deliberate visual fragmentation and objectification of the creator's body (Khasanah & Budirahayu, 2025). In these culinary videos, the camera frequently shifts its focus away from the ingredients or the cooking process, instead centering on specific body parts accentuated by revealing clothing, see Figure 4 and Figure 5. Khasanah and Budirahayu (2025) also explain that cinematic technique reduces the female body to its superficial and sexual attributes, effectively transforming the creator's physical form into a primary visual commodity designed for mass consumption, see Figure 3. This practice strongly aligns with the critical analysis by Serttas et al. (2023), who argue that modern media consistently objectifies women by stripping away their multifaceted identities and reducing them to sexualized visual stimuli to generate capitalist value.

Furthermore, Halo.Spice utilizes the mundane and traditionally domestic act of cooking merely as a framing device to legitimize the presentation of eroticized content. The culinary activity provides a seemingly functional, everyday narrative, but the core "product" being marketed and consumed is the creator's sensuality. By blending domesticity with explicit sexualization, the content is strategically engineered to exploit visual-centric platform algorithms. As Lestari et al. (2025) emphasize in their study on TikTok, the female body is frequently constructed as a visual marketing tool that is exploited for capitalist interests, where algorithms inherently reward the sexualization of women with higher engagement, visibility, and economic return. Consequently, the sensuality displayed by Halo.Spice is not merely a spontaneous creative choice, but a calculated form of digital labor. It functions as a deliberate commodification of sexuality aimed at maximizing algorithmic reach, echoing Sabira and Febriyanti's (2024) assertion that sensuality in digital spaces is often weaponized as a sensationalist strategy to capture the attention economy.

Theoretically, Halo.spice's content creates a space for audiences to label the creator's identity, whether they are perceived as a creative-aesthetic figure or as someone who transgresses social norms. Ringrose highlights the tension in labeling women's digital sexual identities amidst societal double standards. Halo.spice's success in amassing millions of followers with a relatively efficient volume of content demonstrates that the commodification of "flirty" or "sexy" sexual identities has become an effective production strategy for securing a position in the digital marketplace, while also revealing how women's agency is utilized to manage the body as a highly demanded commodity.

Awareness and Interaction with Halo.Spice Content.

The first finding indicates a relatively high level of awareness of Halo.Spice content among respondents. The majority of respondents reported that they were exposed to this content organically through the distribution algorithms on Instagram and TikTok. This massive algorithmic exposure confirms the findings of Bussy-Socrate and Sokolova (2024), who affirm that platform technology functions as a non-human authority that actively reinforces and distributes practices of digital sexualization. In this case, social media algorithms do not merely present cooking tutorials but aggressively distribute commodified body performances because they have been proven to have high attention retention. Based on interviews conducted with 10 students at Universitas 17 Agustus Surabaya from different faculties, 60% of respondents (6 out of 10) know-well Halo.Spice, indicating high awareness among the sample group. Most respondents reported finding Halo.Spice through Instagram and TikTok algorithms, with some mentioning word of mouth as an additional factor.

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In addition, audience acceptance of this 18+ content reveals significant polarization—a dynamic highly aligned with Jessica Ringrose’s (2011) concept of Digital Sexual Identity. As many as 40% of respondents who agree with the existence of this content cite “freedom of expression” as their justification see Table 1. They actively negotiate the creator’s identity by labeling them as creative, “sexy,” or simply “flirty” without passing moral judgment. They view the blending of culinary content and sensuality as a genius strategy in the era of contemporary digital freedom.

On the other hand, the majority of respondents (60%), see Table 1, adopt the stance of opponents or oppositional readers (Angraini & Febriyanti, 2023). This group critically highlights the sharp clash between freedom of expression and the cultural and moral values prevailing in Indonesia. Concerns regarding inappropriate visual exploitation and the potential negative impact on the younger generation indicate that the audience does not passively consume the content. The tension between appreciation for the uniqueness of the media strategy and this cultural resistance underscores that Halo.Spice’s content is a space of contestation. In this digital space, the commodification of women’s bodies is, on one hand, normalized by algorithmic logic and the attention economy, yet on the other hand, it continues to be challenged by the moral boundaries of its audience.

Table 1. Awareness of Halo.Spice among Respondents.

Category	Percentage
Agree with the Theme 18+	40 %
Disagree	60 %

The distribution of audience awareness regarding Halo.Spice content indicates a fairly high penetration rate, with 7 out of 10 respondents recognizing the account. The audience’s affective response to this content is not uniform but fragmented across a spectrum of reactions: 4 respondents liked the content, 3 were neutral, and 3 firmly rejected it due to moral concerns, see Diagram 1. This dynamic accurately represents the audience’s position within Stuart Hall’s reception analysis, which was also applied by Anggraini and Febriyanti (2023) in examining audience reception of sexually suggestive digital advertisements. The Halo.Spice audience actively constructs meaning, dividing into groups of *dominant readers* who normalize sensuality as freedom of expression and a smart marketing strategy, *negotiated readers* who consume the cooking tutorials while maintaining a distance from the vulgar elements, and *oppositional readers* who strongly reject it, believing it could undermine the moral order of the younger generation.

Diagram 1 Respondents awareness levels and opinions

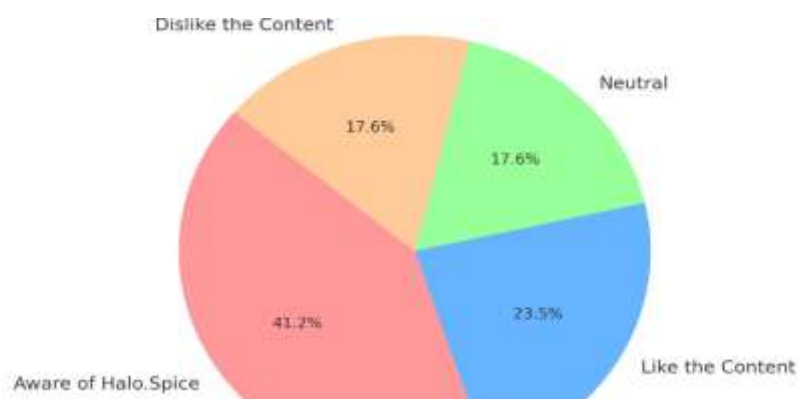
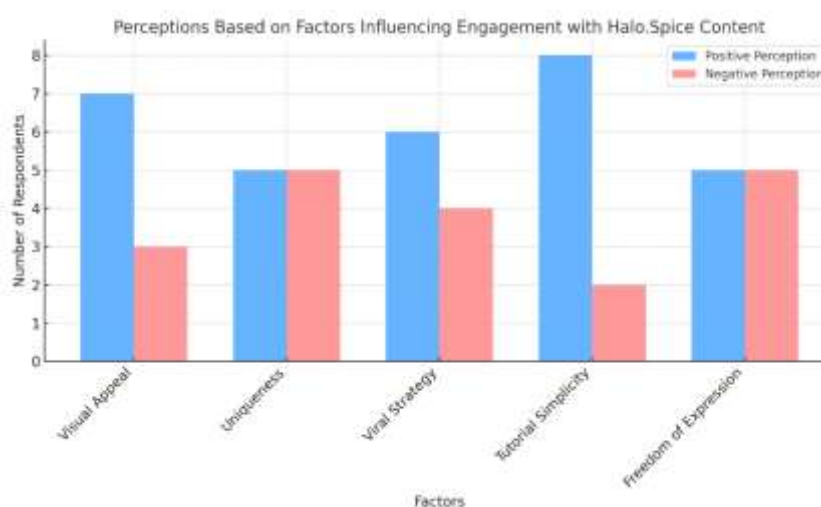


Diagram 2 Factor influencing engagement with Halo.spice content



The primary appeal of Halo.Spice lies in its visual and aesthetic elements. Seven respondents expressed positive perceptions of the creators' appearances, noting they were dressed "boldly." Respondents' statements that this content attracts male audiences who "*ingin belajar memasak namun juga ingin melihat sesuatu yang segar*" "*want to learn to cook but also want to see something fresh*" confirm the centrality of the exploitation of women's bodies within this content ecosystem. This phenomenon aligns with the findings of Serttas et al. (2023) regarding the massive commodification in the media, where women are reduced to superficial attributes to generate economic and social capital. Bodies in Halo.Spice content have been transformed into objects of the male gaze, exploited to satisfy the audience's visual desires—exactly like the emphasis on erotic aesthetics on video platforms analyzed by Shimsak (2020).

Beyond the visual aspect, respondents sharply identified that sensuality in Halo.Spice is deliberately constructed as a virality strategy (*engagement strategy*), with 6 respondents viewing it as a move that is algorithmically advantageous, See Diagram 2. This content is viewed as "unique and not monotonous" because it radically breaks away from the conventions of traditional cooking tutorials. This pattern reinforces the conclusions of Sabira and Febriyanti (2024), who found that sensuality in digital spaces is often produced as purely sensational content to garner attention. The creator of Halo.Spice practices the commodification of creativity, where the boundary between culinary education and sensation is blurred to maximize distribution metrics under the pressure of platform

algorithmic authority – a sociomaterial inevitability affirmed by Bussy-Socrate and Sokolova (2024).

Interestingly, the simplicity of the cooking tutorials (*tutorial simplicity*) actually received the highest positive sentiment (8 respondents), see Diagram 2. This culinary element strategically functions as a rationalizing veneer that legitimizes the audience's continued consumption of this 18+ content without feeling they are violating social norms. It is at this point that a tangible tension arises regarding the boundaries of freedom of expression, precisely dividing the respondents (5 viewed it positively, 5 negatively). Some see this bodily performance as a manifestation of individual freedom to be different, while others demand moral responsibility to ensure that such freedom does not lead to destructive consequences. In line with Jessica Ringrose's (2011) theory of *Digital Sexual Identity*, this phenomenon underscores that Halo.Spice is a digital stage where "sexy" identity is constantly commodified and negotiated, trapping the audience between appreciation for digital freedom and anxiety over cultural erosion.

DISCUSSION

Digital Identity Performance and the Commodification of the Body

Halo.Spice's success in reaching a massive audience underscores that social media platforms, particularly Instagram and TikTok, function not only as distribution channels but also as participatory spaces that shape consumption behavior. Algorithmic exposure through the *For You Page* (FYP) and Explore features has proven highly effective in distributing niche content to specific demographic groups. However, in the context of 18+ content, these algorithms do not operate neutrally. This confirms the findings of Bussy-Socrate and Sokolova (2024), who state that platform technology acts as a "non-human authority" that systematically rewards and distributes practices of digital sexualization to retain audiences. Within this attention economy, the duality of Halo.Spice's content, which combines functional culinary tutorials with sensational visual aesthetics, is not only a marketing strategy, but also a form of adaptation to algorithmic logic that prioritizes bodily visibility over educational substance (Kaplan & Haenlein, 2011; Lestari, 2019; Guvendi, 2023).

The high level of interaction Halo.Spice receives is inseparable from the algorithmic hegemony of platforms like TikTok and Instagram. Social media platforms do not merely function as neutral mediums but as capitalist machines dictating content formats. Lestari et al. (2025) emphasize that platform algorithms, heavily visual-oriented, systematically reinforce the practice of using women's bodies as marketing tools. Within this ecosystem, creators' bodies are constructed as objects of visual subordination to maximize digital capitalist profits. Respondents consciously recognize this phenomenon, criticizing that such content "focuses more on seeking sensation than education" (Respondent 6). This demonstrates that algorithms actively demand sensationalism and the objectification of the body for content to survive on the "*For You Page*," thereby sacrificing its culinary educational function.

Moreover, Halo.Spice's ability to build audience engagement is not rooted in traditional branding strategies, but rather in its success in constructing a specific digital sexual identity performance. As explained by Jessica Ringrose (2011), women in cyberspace often must navigate their identities through labels like "sexy" or "flirty" to gain validation and social capital. In this case, culinary elements serve as a medium that legitimizes the audience's consumption of sensuality without making them feel they are fully violating moral

boundaries (becoming a sort of guilty pleasure). The creator's body is transformed into a visual commodity that captivates the psychological appeal of the audience, a phenomenon critically highlighted by Serttas et al. (2023) as a form of objectification that blurs the line between digital creativity and gender exploitation. This is what makes such content memorable, talked about, and easily shared virally.

Also, the Halo.Spice phenomenon serves as an essential case study on how modern audiences respond to freedom of expression in the digital age, where social media platforms have transformed into arenas of value contestation. On one hand, digitalization democratizes creativity, enabling individuals to break through traditional norms without conventional gatekeeping (Vendemia et al., 2021). Respondents who position themselves as *dominant readers* (Anggraini & Febriyanti, 2023) appreciate this boldness, stating, "*Freedom of expression is important, so it's not rigid*" (Respondent 2). For this group, the fusion of sensuality and cuisine is celebrated as a form of individual empowerment and content innovation.

However, on the other hand, this practice of commodifying identity sparks sharp cultural and ethical resistance, particularly within conservative communities. Respondents who adopt an oppositional stance highlight the incompatibility of such content with local values, as emphasized by Respondent 4: "*This is Indonesia, where the majority are Muslim, so it's better not to let things like that continue.*" This tension demonstrates that the digital space is not immune to local cultural values. Furthermore, the weakness of platform moderation systems has sparked critical discourse regarding the boundary between freedom and moral responsibility, particularly concerning the exposure of adult content to underage audiences. As highlighted by Respondent 7, "*Freedom without responsibility only leaves negative traces.*" This sentiment aligns with Pan (2022) and Purwanti (2020) philosophical argument regarding positive and negative freedom, where digital freedom (*freedom of expression*) should ideally go hand in hand with social accountability (*responsibility*) to prevent it from slipping into destructive sensationalism.

The Illusion of Freedom of Expression and the Commodification of the Digital Subject

The Halo.Spice phenomenon offers critical insights into how modern audiences interpret freedom of expression in the digital age. At first glance, the fusion of culinary content and bold visual narratives appears to be a manifestation of the democratization of digital creativity, liberating individuals from the gatekeeping of traditional media (Vendemia et al., 2020; Vendemia & Fox, 2024). Some respondents even celebrated this innovative approach as a form of "unrestricted" freedom of expression (Respondent 2). However, upon closer examination, claims of empowerment through digital expression often serve as a cover for practices of self-exploitation. This aligns with Güvendi's (2023) findings, which assert that the presentation of sexual identity on social media – though often perceived by its creators as a form of freedom, escape, and self-expression – ultimately reduces the subject to a mere commodity. In the case of Halo.Spice, creators' agency to express themselves is trapped within economic motives and the pursuit of recognition, where personal value is commodified into public spectacle for the sake of engagement metrics.

Although operating in a boundless cyberspace, Halo.Spice's freedom of expression constantly clashes with the local cultural realities of its users. Within Indonesia's conservative society, the blending of sensuality and cuisine sparks sharp cultural resistance. The rejection expressed by some respondents – specifically citing religious norms and the majority

population (Respondent 4)—indicates that the digital space is a fierce arena of value contestation.

This cultural tension can be analyzed through the surveillance lens (*panopticon*) adopted by Setiawan (2020) in examining the commodification of sexuality on social media. Much like the Kim Kardashian phenomenon, the bodies of Halo.Spice creators are constantly disciplined and evaluated by an audience acting as “overseers.” Women’s bodies in the digital space are pulled by two conflicting forces: on one hand, they are required to possess high *selling value* (capitalist market value) through sensuality, yet on the other hand, they are strictly judged based on the normative and moral standards of traditional society.

The conflict between the commercial demands of algorithms and cultural ethics leads to the classic dilemma regarding freedom and responsibility. Drawing on research from Bai *et al.* (2024), what Halo.Spice practices is often viewed as “negative freedom”, the freedom to produce content without censorship. However, respondents demand “positive freedom,” where such freedom must be accompanied by social responsibility to avoid leaving a “negative legacy” for the younger generation (Respondent 6). Audience complaints regarding weak moderation policies (Respondent 7) underscore that social media platforms often fail to balance freedom of expression with audience protection. As warned by Lestari *et al.* (2025) and Güvendi (2023), without strong ethical regulations from platforms and critical awareness from both producers and consumers, freedom of expression in the digital space will continue to slide into commodification practices that perpetuate power imbalances and erode societal values.

CONCLUSION

This study concludes that Halo.Spice's 18+ culinary content plays a significant role in the commodification of women's bodies within the landscape of digital capitalism. In response to the first research question, the findings show that the female body is commodified through deliberate visual fragmentation and objectification. The domestic act of cooking is reduced to a narrative frame, and the creator's sensuality is packaged as a visual commodity designed to navigate the attention economy and exploit algorithm-driven platforms. Consequently, performing digital sexual identity becomes a calculated form of digital labour that generates significant social and economic capital, effectively blurring the lines between creative content production and the objectification of the female body.

In response to the second research question, the study shows that audiences do not passively consume this commodification, but instead engage in a complex and polarised negotiation process. On the one hand, some viewers validate the content as an innovative manifestation of modern digital freedom, praising its strategic divergence from traditional culinary formats. On the other hand, the content faces strong cultural resistance from viewers. They perceive the explicit visual display as a direct transgression against conservative moral values and societal norms in Indonesia. These dynamic positions the audience as a disciplinary gaze — a kind of digital Panopticon — where the creator's commodified body is constantly evaluated, forcing consumers to negotiate their viewing pleasure against their internal cultural compass.

The novelty of this research lies in its specific focus on the intersection of *niche* culinary media and sexual commodification, filling a significant gap in the literature on media studies. While previous research has predominantly analysed the sexualisation of women within the fashion, beauty or mainstream entertainment industries, this study offers a fresh perspective

by demonstrating how an activity as functional as cooking can be repurposed as a rationalising veil for trading sensuality. This research contributes to the broader discourse by demonstrating that digital objectification has evolved to operate in increasingly subtle ways, becoming deeply integrated into everyday lifestyle content in order to bypass immediate moral enquiry. Additionally, cross-cultural comparative studies exploring how audiences in countries with different socio-religious backgrounds receive similar niche content would provide a more comprehensive global context. Finally, future studies should critically examine the ethical responsibilities of social media platforms with regard to how algorithms incentivise the sexual commodification of women and how platform moderation policies can be reformed to protect audiences without stifling genuine creative freedom.

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